Manifesto

Concepts and Currents

Past<>Present<>Future

Author's Note

Interactions and Interpretations

Metaphysics

The Feminization of Man

Physics

Liturgy

Spirituality

Satyr

>-2000 – 2001 >– 2002 – 2003 – 2004 – 2005 – 2006 – 2007 – 2008 – 2009 – 2010 – 2011 – 2012 – 2013 – 2014 - <

Dedicated to my absent and forever missed father, to my young and forever beloved son, and to all those that have contributed to my ongoing fermentation.

May my bitterness turn into a sweet aftertaste.

Author'sNote

From you reader, who dared to take-up the costs, I ask for patience and not the easy and casual dismissal of my thoughts at the first hint of a presumed contradiction or due to an emotional reaction to my style.
All issues are dealt with in due course and to the best of my abilities, with honesty - or at least as much of it as I can muster - and a desire to adequately express what is held in my mind with clarity, even if not always delivered in this way, motivated only by a libidinal desire to comprehend, before I perish, and to share the fruits of my struggles.
That is the extent of my arrogance. It is one shared with all who take up a pen and paper thinking they have something interesting to say.
At the risk of seeming presumptuous I can only urge you read with a warning: the text should be read to its very end, and twice over, if need be, before a judgment is rendered, for its subject matter is a difficult affair and oftentimes hard to digest; my personal take on it is, perhaps, even a more difficult morsel to swallow, for it is one that has taken me almost half a century to handle myself.

Much of what follows will undoubtedly come across as counterintuitive, as the human brain was not meant to understand reality beyond a certain point of practical application but was merely meant to find direction through it and a way of coping with it.
Some parts might come across as mystical but hopefully not mystifying.
I have no religious associations, being an atheist, and I routinely mock spirituality as it is offered to me these days, but my take on this pagan form of worship will be more earthy and attainable.

I wish you will be tolerant and understanding.

Understanding is, nevertheless, an important endeavor which tries to shed light upon existence and upon mankind's place in it, despite our individual feelings and expectations, and in the pursuit of clarity man exceeds himself if he dares to take up the challenge for the sake of seeing rather than doing.
The rest will be for most tiresome for it will be a reiteration of what they already consider common sense.
But you should bear with me, dear reader, for I take Orwell's words seriously:

"We have now sunk to a depth at which restatement of the obvious is the first duty of intelligent men" – Orwell, George

We have truly sunk, and common sense is by no means as common as it was or is still presumed to be.
One look around will convince you that sense is what is most rare in our modern times.

If I am to burden you by repeating what you already know then you must take this as a necessary aspect of building an argument and plugging-up all the holes of reason. Repeating the common is meant to strengthen the structure of my thinking by placing it in its proper place and by defining its proper worth within the greater scheme of the world.
Courage is demanded for it is doubtful the world suffers under our scrutiny or is overly concerned about our fate within it.
It is we who must come to terms with the world and not the world with us.

I may have set myself upon a difficult path, if not an altogether impractical one, full of paradoxical mind-traps and self-serving emotional mirages, when I ventured to offer a commentary using the very medium which is to be exposed as lacking. I proudly deemed myself adequate in providing a useful critique of the very concepts I consider unsatisfactory and for this I must make amends.

But such is the challenge I have undertaken - one provoked by the very nature of reality, life and the methods that try to make sense of it all. The world does not let me close my eyes to it, though escaping into dream is often my yearning; it calls out to me, disturbing my slumber prying my senses open.
Such is the fate of a curious mind not content with letting things lie as they were.

Indubitably nothing said within this document is unique, as there is no such thing as exclusivity, in a literal sense – human awareness is built on the past, and this includes the past as it has been determined and interpreted by others.
But my perspectives are most certainly personal and the products of my own observations and analysis, as these have been shaped by my environment and influenced, both productively and destructively, by those minds I came across in my solitary explorations.
My language will be poor in comparison to theirs, but my age has hindered the development of a more literary quality.
It is my only excuse.
This thesis is nothing more and nothing less than an attempt to organize my thoughts in the most concise and coherent way possible. I wish to cut away error but also redundancy.
That I write them down is, indeed, an act of vanity, as there is no writing or creating which does not entail some level of vice. That I choose to share it only adds to my sin, compounded by a conceit that assumes that all of this is worth the time and the attentions of others.
No writer is guiltless in this area.
*Nevertheless my own vanity and arrogance is urging me to streamline my thoughts, incorporating three earlier essays of mine – **Interactions & Interpretations, The Feminization of Mankind** and **Liturgy** – into one single, hopefully, more concise and more effective piece entitled **Manifesto**.*
A not so clever ploy on my part.
Bits and pieces of other essays are also included to complete the piece.

I must heed to this visceral energy, for I have little choice in the matter.
Each part is loosely based on three temporal categories: Past<>Present<>Future with each part overlapping the others in many areas.
The "past" is the grounding, the foundations; the "present" is the ongoing environment; and the "future" is the ideal guiding actions and thoughts as they pertain to my own principles.
This is done so as to allow each piece to be read separately or as part of a greater whole representing my worldview and the principles directing my calculations.

I do this for my own sake but, if I were to maintain my rectitude, it is also meant to safeguard the worldview, my worldview, and the values it produces; my values, ideals and principles, are present so as to preserve them against the onslaught of what has been called "Modernity" and the nihilism it manufactures.
I am of like-mind with those often called Traditionalists, but I refuse to go to their masculine extremes on the matter. Their projection of the spiritual into some otherworldly realm establishing some God-King as its corporeal representation is far too much to swallow. Then again I rile against hedonism and materials or the destructive forces of a Semitic spirituality that turns slaves into masters, weaklings into bullies and degenerate idiots into sublime intellectuals or wise old shamans.
Some might call me totalitarian, authoritarian, fascist or even backwards and primitive, as is their wont to do so. I leave such accusations and derogatory labels unanswered.

I will be permitted to say that I am for a more balances approach; one which does not deny the feminine but neither succumbs to its enticing call.
I tie myself to the mast for I travel towards Ithaca and nobody will bar my way or distract me off of my course.
I am not seeking followers or blind admiration, though the pleasing thought of having some often crosses my mind.

My goal other than the one concerning the desire to order and streamline my ideas is to implant, if and when I can, a seed in the minds of those who possess the right ground, so that not all is lost.
So you see, even my altruism and my desire to help is rooted in my own selfishness, as it should be and can never be otherwise.

There is a war going on; a war like no other in scope and in breadth; a war not over matter and materials, or over land and populations, although it often spills over into this more mundane parts of existence, but one over hearts and minds; a war of ideas and ideals.
We can call it a war over the destiny of mankind; I contribute my own small assault for the side I choose to align myself with.
To simplify it is a war between Hellenism and Judeo-Christianity, as these philosophies of thought and attitude have developed in the west. No doubt similar battles have been and are being waged in other areas of the world and within other cultural traditions, but I am a man of the west and so I care more for my own culture.
Besides in the east, in particular, this war is all but over, for it was begun way before it commenced elsewhere. We can say that the occidental frontier is a spillover from that oriental one.
In the eastern front the battle is all but done with, with the leveling forces of nihilism having already eradicated the spirit I wish to preserve. They now serve us as warnings and as a living legacy of what will follow if the conditions persist and if the same steamroller flattens our civilization down further.
It is a war presently being won by the side wanting to level mankind into a mass of non-distinct nothingness. Nihilism with a happy, "positive" message where all is denounced as primitive and "overcome", base and primal; the world rendered a shambles, while pretending to be benevolent altruism, to be the very worshiper of love, and of being life affirming and "positive".
The methods are insidious and confusing, to say the least.
The nihilist stands before us as a seductive worldly, embracer of nature, while he proposes ideas which destroy it all for the sake of conformity and for the benefit of weakness. He speaks to our animal nature, as he denounces its existence; he plays upon our fears, as he offers fearlessness and antidotes of hope; he speaks of authenticity and purity, a return to some divine source, as he gives us human contrivances built upon human frailty and the subjective self-interests of the common brute; he talks of honesty and intimacy as he hides behind masks and weaves fabrications of well-intended suggestions - the latter he redefines as "progress" or ascent or "health" or a social and psychological "overcoming".
We can guess at the motives underlying this attitude, but we shall not…we shall assess.
We might say that he, this good natured nihilist, sells what he does not buy into himself. He offers an elixir to castrate and enslave so as to enable his own kind to multiply and flourish.
This would make him a hypocrite and a pretentious liar.
But then we might be doing him an injustice, for he might be also a believer in his own act. This would make him a more convincing deceiver, for he also convinces himself, making his exposure a more difficult affair.
A self-destructive attitude is hinted at; the resentment of the weak and lacking, wishing to tear the world down so that their own inferiority is not noticed; wanting to forget the world ever happened so that they are not shamed by their own essence; wanting to flatten reality so that their own unimpressive qualities are never noticed.

Each section, numbered for convenience and to represent a connection and an easily followed continuum.
In the first section titled ***Interactions and Interpretations*** *the text is divided into two sections, reflecting the dualistic nature of human conceptualizing; then bringing them together into one interconnected whole, in agreement with human tendencies and my own psychological obsession with order and harmony.*
I am, after all male with a distinctly Apollonian slant.

*The second, central, section, titled **The Feminization of Mankind**, is an additional variation of the same themes, offered in a more freestyle and, hopefully, artistic manner. It is no more than the original essay offered using a more synoptic, aphoristic style but, hopefully, retaining the overall focus upon modernity and how it is manifesting in the world today.*

*The third and last section, titled **Liturgy,** is no more than an expression, evaluation and definition of my own personal response to the previously mentioned as well as an expression of my principles and values – all that I value – in relation to the past and the current situation. It comes full circle and connects us back to the beginning of western civilization unconcerned about the modernistic prejudices and linear thinking which constitutes the past as automatically inferior to the present and the future a coming utopia.*
I, by no means, wish to force upon others my opinions, my lifestyle or my values as this would contradict the latter, but only offer my investigations as an indication of my existence, whether this be acknowledged and appreciated or not.
I consider it a duty both to myself and to my progeny no matter what finally comes of it.

Finally I wish to pay homage to all those who have contributed to my lucidity and have guided by efforts:
Friedrich Nietzsche, Heraclitus of Ephesus, Aristotle, Arthur Schopenhauer, Charles Darwin, Socrates, Plato, Epicurus, Demosthenes, Martin Heidegger, Jean-Paul Sartre, Johann Kaspar Schmidt (Max Stirner),Nikos Kazantzakis, Søren Aabye Kierkegaard, Immanuel Kant, Jean Baudrillard, Sigmund Freud, Carl Jung, Karl Marx, Bertrand Russell, Edward Bernays, Michel Foucault, Jesus of Nazareth, Guatama Buddha, LaoTzu, Confucius, Slavoj Žižek, Ludwig Wittgenstein, François-Marie Arouet(Voltaire), Henry David Thoreau, Fyodor Mikhaylovich Dostoyevsky, Johann Wolfgang von Goethe, John Kenneth Galbraith, Neil Postman, Hermann Hesse, Noam Chomsky, Baruch Spinoza, David Hume, Julius Evola, Rene Guenon, Oswald Spengler, Albert Camus, Mitchel Heisman, Gustave Le Bon, Otto Weininger, Marshal McLuhan, H.L. Mencken, Steven Pinker, and, most notably, my mother and father.

To them, and to all those yet to be added to the list, I owe my most heartfelt gratitude and my most unwavering loyalties.

"The works of really capable minds differ from the rest in their character of decisiveness and definiteness, together with the distinctness and clearness springing there from, since they at all times clearly and definitely knew what they wanted to express; it may have been in prose, verse, or tones. The rest lack this decisiveness and clearness; and in this respect they can be at once recognized.
The characteristic sign of all first-rate minds is the directness of all their judgments and opinions. All that they express and assert is the result of their own original thinking and everywhere proclaims itself as such even by the style of delivery....
Therefore every genuine and original thinker is to this extent like a monarch; he is immediate and perceives no one who is his superior. Like the decrees of a monarch, his judgments spring from his own supreme power and come directly from himself." – Schopenhauer, Arthur,

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MECHANICS

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~ (1) Existence ~

◊◊◊ Path-of-Least-Resistance ◊ Congruence ◊ (Inter)Activity ◊ Thing(s) ◊ Dimensions ◊ Geometry ◊ Math ◊ Time ◊ Space ◊ Flux/Flow ◊ Chaos ◊ Order ◊ Big Bang ◊ Big Crunch ◊ Matter ◊ Energy ◊ Probability ◊ Light ◊ Perceptual-Event-Horizon ◊ Being ◊ Becoming ◊ Universe ◊◊◊

~ (2) Life ~

◊◊◊ Will ◊ Free-Will ◊ Object/Objective ◊ Absent-Absolute ◊ Negative/Positive ◊ Understanding ◊ Consciousness ◊ Imagination ◊ Fear ◊ Need ◊ Suffering ◊ Mind ◊ Abstraction ◊ Mental Agencies ◊ Self-Consciousness ◊◊◊

~ Encapsulations ~

1. **Existence:** The state of constant (inter/re)activity – *Flux*

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1.1. That which is active exists; that which is said to exist must be active ~ Both concepts refer to the same state but are given different labels so as to make them functional within different contexts

1.1.1. The concept of activity can also be expressed using many other terms, besides *existent*; terms such as: *dynamic*, *movement*, *vibrant*, *energy*, *process, tone, fluctuation* etc. but it can also be described as *(re)active*, *(inter)active*, *creative, thinking, consciousness* etc. ~ *Becoming*

1.1.1.1. All these terms denote a process with no static states

A

1.2. There is no difference between *acting* and *existing* as there is no inert state to separate the two concepts

1.2.1. The static is a human limitation, more so it is a method for distinguishing and conceptualizing the particular rate of activity from the dynamic background

1.2.1.1. Distinguishing, or making something into a unity and bringing it into the forefront of consciousness, demands a cutting away of all extraneous (inter)actions and it demands, more so, the shrinking of dimensions by placing them within boundaries

1.2.1.1.1. These conceptual boundaries, necessary as they might be, constitute the outer limits of human awareness

1.2.1.1.2. The expansion of space/time entails a fragmentation of space into increasing possibilities, as space is a projection of them; of the evolved human brain, contained within the four that it was meant to deal with, seeks out an understanding of existence by exploring further space/time possibilities, in theory

1.2.1.1.2.1. As fragmentation of space increases so do the (inter)actions possible, increasing the rate of change, or the flow of time ~ The human mind suffers this fact intuitively and feels it as existential anxiety; primordial fear…sin

1.2.2. This method of assuming inertia is employed by consciousness so as to make fluidity comprehensible

1.2.2.1. A static inert state is presumed in between one thought and the next or between one thing and the other ~ This theoretical fantastical state eventually develops into the presumption of *God* or of the "fabric of reality" also called "substance"

1.2.2.2. The method itself is easy, since it is an evolved way of freezing the dynamic into digestible, bite-sized, morsels of reality, also called *abstractions* ~ It involves the projection of these simplified

generalities and the taking of them as more than sign-posts or symbols or metaphors; it involves taking mental fabrications literally – a solipsistic tendency

1.2.2.2.1. *God*, in the Modern versions, is the representation of the *absolute solipsist*

1.2.2.2.1.1. When one aspires to reach God, in the Jewish-Christian-Islamic traditions (nihilistic monism), one aspires to become fully integrated and non-resistant, to God's self-referential world ~ To want to be God, would mean one wishes to escape God's reality, into one's own

1.2.2.2.1.2. Existing, as understood by many, can be considered the endless striving towards solipsistic self-referential absoluteness; the awakening of one's own potential completion

A

1.3. This state of continuous (inter)activity flows towards the *path-of-least-resistance*

1.3.1. **Path-of-Least-Resistance**: A relationship of force produced by the (inter)action of diverse congruent flows

1.3.1.1. The force of a congruent *flow* is determined by its participation in space-time – its possibilities as these are divided within dimensions (directions of flow)

1.3.1.1.1. This is an expression of its solidity, its substantiality – mass

1.3.1.1.1.1. The increase of space/time, or of possibilities as these are determined by (inter)activity, results in an increase of dimensions; the existent now being fragmented between increasing dimensions loses substantiality

1.3.1.1.1.1.1. The decrease in substantiality, in turn, results in an increasingly waning resistance to disordering, as the increase of possibilities entails a decrease in resistance, making all possibility increasingly uniform in probability

1.3.1.1.2. The mind interprets these divergent flows as sensual data: color, form, smell, texture, solidity, tone, rhythm, volume etc.

1.3.1.2. The increase in possibilities, or the expansion of space/time, can be understood as a decrease in resistance or an increasing uniformity of resistance resulting in a tendency towards near-infinite possibilities – towards the absolute nothing

1.3.1.2.1. As resistance becomes uniform, flow and fluidity decline exponentially and given, that to act is to exist, then this is what is called a towards no-thingness or a towards non-existence

1.3.1.3. The path-of-least-resistance is the normal path of all (inter)activities ~ The undertaking of an alternate path, a path-of-more-resistance is only possible for a congruence of energies that has developed

the capacity to be conscious and to Will; directing itself by using this focus of energies towards a projected object/objective; these forms of congruent flows we call life

1.3.1.4. **Congruence**: An ephemeral unity of *flow*, (inter)activity

1.3.1.4.1. A current of fluidity resulting in an emergent unity

1.3.1.4.2. As (inter)activity increases the differentiation in force – dimensional participation – it creates pockets of disequilibrium in the force of *flow*

1.3.1.4.3. The aggregate force of a flow increases, acquiring more and more force, as its flow along *the-path-of-least-resistance* assimilates more and more (inter)actions into its momentary emergent unity; or it decreases in force slowly dissipating due to the attrition of (inter)activity

1.3.1.4.3.1. This is what is interpreted as the different kinds of matter and energy

1.3.1.4.3.2. This gradual effect of attrition upon activity is what results in the gradual decline towards nothingness or chaos creating our sensation of existence and linear time

1.3.1.4.4. **(Inter)Activity:** The influence of one congruent *Flow* over another

1.3.1.4.4.1. Absorption, assimilation, repulsion, attraction, consumption, organization, fragmentation are all modes of (inter)acting

1.3.1.4.4.2. (Inter)Activity can be understood as an exchange of energies

1.3.1.4.4.2.1. During every (inter)action some degree of energy is lost to the (inter)acting congruencies – attrition

1.3.1.4.4.2.1.1. This "lost" energy acquires the fluidity of the participating congruencies' median rate of fluidity, or median energy, splitting-off into one, or more, congruency

1.3.1.4.4.2.1.1.1. This succession of splintering-off and of acquiring a lower, median, rate of flow, is what eventually results in increasing fragmentation, uniformity; a forever decreasing fluidity towards a less resistant, more uniform state of *near-absolute-inertia*

1.3.1.4.4.2.1.1.2. Multiplicity is a consequence of this (inter)active attrition – from the *near-absolute–oneness* towards the n*ear-absolute-multiple* ~ The first being a conception of a theoretical singularity (God, Thing, Monad), a somethingness, absolute order, the second being a conception of absolute disorder, a nothingness

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1.4. Activity is neither a characteristic of existing nor some add-on which an existing "thing" possesses; activity is the very manifestation of it ~ There is

no-thing which can be said to exist, or that has or will ever exist, which is not dynamic

1.4.1. There is not a "thing" which just happens to be active and can very well be, or become at the some later point, inactive ~ A *thing* is how activity is experienced; it is the only way it can be experienced

1.4.1.1. By eliminating activity one is eliminating the very aspect of existing which makes it perceptible – apparent

1.4.1.1.1. What is apparent is what exhibits a divergence from the otherness or from the background fluidity as this is perceived by a consciousness

1.4.1.2. The question: "What is active?" or "What is it which is (inter)acting?" is a nonsensical one ~ It is a question exposing a dependence on static models, and one falling into the error of taking them literally, to make sense of dynamic processes – language being but a reflection of this dependence

1.4.1.2.1. The question presupposes exactly what it is asking for, leading to circular reasoning and solipsism

1.4.1.2.2. Language is a symbolic reflection of mental constructs, built with the interpretation of sensual datum; as such language also reflects human limitations and methodologies such as dualism

1.4.1.3. **Things**: mental fabrications used to project upon reality what it lacks or what is absent from it; they are static, inert, mental abstractions

1.4.1.3.1. *Thing(s),* whatever other label it is given, is no more than the freezing of fluidity, the *Flux/Flow*, to make it comprehensible and practical

1.4.1.3.1.1. There are different ways to define the abstraction of reality into "things" such as: objects, unities, particles, locations, time periods, mathematical concepts such as #1 and 0, God, substances, musical notes etc.

1.4.1.3.2. By cutting away and simplifying/generalizing reality the mind makes the world comprehensible

1.4.1.3.2.1. The *thing* constitutes a bringing into focus of a repeating pattern by separating it from (inter)actions beyond a certain point; a point established by the particular mind's quality

1.4.1.3.2.1.1. This establishes the mind's boundaries or the furthest extent of its *event horizon*

1.4.1.3.2.1.2. The more sensitive, sensually aware and capable of processing sensual data the mind is, all the more extended is its perceptual-event-horizon

1.4.1.3.2.1.3. Pattern recognition and processing – integrating patterns into broader ideas – as well as the successful projection of said patterns into the unknown is what is usually called intelligence

1.4.1.3.2.1.3.1. Imagination is a fundamental part of this projection of the known into the unknown

1.4.1.3.2.2. In such a way the conscious mind makes the world measurable; it conceives of dimensions

A

1.5. This activity is experienced as *change*, and it is measured with *time*, or any other dimension

1.5.1. **Change:** The juxtaposition of abstractions, in the mind leading to the awareness of a divergence; a discrepancy which can only be interpreted as *Flow/Flux*

1.5.1.1. The successive juxtaposition of mental models (abstractions), like in a movie reel, produces the sensation of movement and establishes the arrow of time – temporal *Flow*

1.5.1.2. This constant (inter)activity, producing constant change, requires a mind which is constantly updating and re-evaluating itself and the world around it: stream of thought; also called consciousness

1.5.2. **Dimensions:** Height/Width/Length are *a priori* methods of constructing abstractions so as to establish position and direction

1.5.2.1. The fragmentation of space-time is the fragmentation of a near singular one-dimension into multiple dimensions

1.5.2.1.1. This increase is essentially an increase, an inflation, of (inter)activity, resulting in increasing complexity

1.5.2.1.1.1. Veering towards the near-absolute state of chaos means that possibilities are tending towards the infinite (infinite space-time) where possibilities are also infinite: chaos

1.5.2.1.1.1.1. At this point the notion of probability is nonsensical since probability is an evaluation of patterns (order) which are predictable because they are governed by limited possibilities

1.5.2.2. Dimensions are mental projections of possibilities founded on the past (experience/knowledge, evolutionary methodology) and projected into the unknown

1.5.2.2.1. The quantitative and qualitative level of this foundation in the past determines the projected possibility's probability

1.5.2.2.1.1. The expansion of space represents a multiplication of dimensional possibilities tending towards the near-absolute infinite

1.5.2.2.2. Given that knowledge is incomplete and experience always lacking, probabilities are assumed to be infinite, in theory, making dimensions the conceptual extent, or limit, of the human mind's ability to perceive and to abstract

1.5.2.3. Within this dimensional grid, change is determined and interpreted as a movement and/or a temporal dimension is added

1.5.2.4. Once codified and translated into mathematical language this *a priori* mental grid becomes geometry

1.5.2.4.1. **Geometry:** The codification and symbolic display of the mind's mental grid outside of itself; representing man's relationship with the fluid environment

1.5.2.4.1.1. The human mind's limitation to the perception of three-dimensional space is represented in the early geometrical constructs he uses to reflect this perceptual understanding

1.5.2.4.1.2. Once encoded, established as universal and given common symbols geometry can be transmitted from mind to mind and used to manipulate and control a fluid environment

1.5.2.4.1.3. A direct consequence of this symbolic interpretation of internal mental grids, beginning with drawings, and the need to establish measurements to define and measure them, leads to the language of mathematics

1.5.2.4.1.4. **Math:** The most abstracted form of symbolization and codification

1.5.2.4.1.4.1. Math being a reflection of mental methods is founded on the basic binary logic of on/off which is then symbolized numerically as 1/0

1.5.2.4.1.4.1.1. The 1 and the 0 are the same singular concept perceived from opposite vantage points; one being the flipside to nil

1.5.2.4.1.4.2. For the human mind the numerical value of 1 represents activity reduced down to a simplified, generalized, metaphor and the annulling value of 0 represents the presumed static ~ The 0, in essence, is the state of "off" or "no flow" through the brain's synaptic nerves and is a presumed negation of reality

1.5.2.4.2. **Time:** The experience of change, *Flow*, measured, based on the organisms metabolic rate, or its own rate of fluidity, and its synaptic speeds – its ability to process and abstract sensual data

1.5.2.4.2.1. The perception of time, like with all value judgments, is determined by a juxtaposition of the perceiving mind and the perceived otherness and so it too is a relationship and a measurement of (inter)activity

1.5.2.4.2.2. The primary and most primitive indication of the passage of time are natural cycles; life and death being the most profound experience of these patterns

1.5.2.4.3. Since the perception of change, measured by time, is a juxtaposition of perceiver with the perceived – subject and object – the world is experienced as a perpetual falling-away; an otherness always at an ever-increasing distance

1.5.2.5. **Space:** The projection of possibilities, deduced from a pattern's repetitive behavior and the degree of its temporality, or rate of change

1.5.2.5.1. Although the concept of *Flux* implies a multi-dimensional frontier, the mind, as it has evolved, is incapable of perceiving and/or processing sensual data above a certain limit – a limit established by its inherited past and part of its *Becoming* – making the four dimensions the elusive boundaries of human perception

1.5.2.5.2. These projections of possibilities of patterns expose different minds to different perceptions of time/space ~ The more complex and perceptive mind will be privy to a more intricate space/time continuum than a simpler mind is

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1.6. This perceived state of *Flux* displays fluctuations in the frequencies of its activity

1.6.1. It is these fluctuations in activity which makes existence perceptible – experienced/apparent

1.6.1.1. The more fluctuations and divergences the mind can perceive and process, all the more precise and detailed its awareness of itself and the world becomes

1.6.1.2. As the universe expands, reality becoming increasingly complex due to the increasing possibilities the cumulative (inter)actions produces, consciousness is challenged to perceive what is becoming far too intricate for it to make sense of

1.6.1.2.1. To make sense of the world, to understand it, entails finding patterns of consistent predictability in it ~ This constitutes an evaluation of probability

1.6.1.2.1.1. The expansion of space and the explosion of possibility this represents, accompanied by a speeding up of fragmentation, due to the decline in resistance to it, makes probability progressively incalculable and irrelevant

1.6.1.2.1.1.1. The tendency towards infinite possibility, or the absolute chaotic, makes probability a tendency towards certainty, as all which is possible now becomes uniformly probable

1.6.2. These divergences in rates of fluidity (*Flux/Flow)* are what man comes to define and categorize as elements, forces, energies or forms of matter, each with their own particular characteristics or particular rates of fluidity in relation to the observing, interpreting, conscious mind

1.6.2.1. Thusly, the sensitivity of the sense organ to fluctuations and divergences as well as the capacity of the mind to process them and integrate them into cohesive mental models makes the conceptions of more sophisticated minds far more precise and elaborate

1.6.2.1.1. What for a simpler consciousness is far too complex to understand, interpreting it as void or darkness or simply chaos, for a

more sophisticated mind is no more than obvious; where a simpler mind sees uniformity a more complex mind perceives minute divergences in detail and a more numerous multiplicity of possibilities

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1.7. **Flux/Flow:** As it pertains to this existential state of constant (inter)activity the terms *Flux* and *Flow* refer to a projection of possibilities and probabilities

1.7.1. *Flux* indicates a multi-directional, multi-dimensional (inter)activity; *Flow* indicates a tri-directional, three-dimensional (inter)activity with the fourth being the movement through or towards them

1.7.1.1. The mind's linear method of juxtaposing mental abstractions restricts its conception of possibilities on a two-dimensional plane, with the third being the distance of the perceiving mind from what is perceived; time being the projected (inter)actions required to transverse this distance

1.7.2. (Inter)Activity leads to more (inter)activity or to increasing possibilities for action

1.7.2.1. The exponential and gradual increase in (inter)activities and the accompanying escalation of possibilities this entails is what is called *chaos*

1.7.2.1.1. **Chaos:** a term used to describe a state of affairs where the possibilities exceed the mind's capacity to process: *randomness*

1.7.2.1.1.1. Entropy is another term for chaos and it indicates a slow fragmentation, disordering in relation to the ordering mind, which is experienced as linear time

1.7.2.1.1.2. This increase in chaos corresponds to the increase, expansion of space/time, making possibility veer towards infinity ~ This tendency towards the infinite, decreasing order, means that as possibilities inflate, probabilities diminish, as probability is a measurement of a possibility's pattern

1.7.2.1.2. This increase in (inter)activity can also be thought of an increase in unpredictability – complexity in relation to the perceiving consciousness

1.7.2.1.2.1. The deterioration of order indicates a decline in a patterned (inter)active behavior and the increase of randomness

1.7.2.1.2.1.1. **Order:** A state of near-absolute predictability ~ Another way of describing the decrease in possibilities

1.7.2.1.2.1.1.1. Since possibility is another way of saying "dimensions" – describing the space-time continuum – near absolute order, as that symbolized by the *Big Bang* in scientific models, is a near-absolute singularity, where space-time shrinks towards an infinitesimal "point"

1.7.2.1.2.1.2. Possibility can be understood as a mental projection, once consciousness has constructed an abstraction,

determining potential (inter)actions ~ These projections are what are referred to as the all-encompassing *space-time continuum*

1.7.2.1.2.1.3. Order is the decrease of possibility (space) towards a singularity – a one-dimensional state

1.7.2.1.2.1.3.1. Any increase in possibility, is represented by an expansion of space (fragmentation of the singular dimension) which means an increase in complexity

1.7.2.1.2.1.3.1.1. Order represents an increase in probability, as possibility is restricted by its patterned, controlled, (inter)activity

1.7.2.1.2.1.4. Given that existence, reality, can be understood as a consistent decline towards chaos, or towards near-absolute fragmentation, order is a term used to describe a past which, in relation to the observing mind, represented a state of superior order

1.7.2.1.2.1.4.1. For such a mind the past can take on a mythical, idealized nature, culminating in the conception of *God* ~ God becomes the projected state of absolute order – the alpha and the omega which in secular ages of scientific symbolisms becomes the **Big Bang <> Big Crunch** dichotomy

1.7.2.1.2.1.4.2. "Progress," for a lucid, more masculine, mind, can now be defined as a standing of one's ground against the temporal storm of fragmentation or as a turning back and a movement towards a past where more order was present ~ This attitude or perspective can be considered a more "masculine" one as it is an indication of a *Fight* in the fight/flight mechanism

1.7.2.1.2.1.4.2.1. In a more feminine psychology the striving towards completeness or the absent-absolute takes on the form of an abandonment to the flow towards increasing fragmentation ~ A desire to immerse one's self in the complete nothingness or to disappear in the absolute uniform

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1.8. There is no evidence of a *beginning* or of an *end* to this constant state, and so none is assumed or should be presumed

1.8.1. "Process" is a good way to describe this constant (inter)activity; "Becoming" is another

1.8.1.1. Both terms indicate a dynamic (inter)activity with no destination and no ultimate goal

1.8.1.1.1. What goals and destinations come about are the product of human minds projecting absolutes as a way of orienting the mind and offering a focus for the Will

1.8.2. **Big Bang:** The nearest point towards the absolute – a near-singular point of infinite space/time – the near-absolute realization of infinite possibilities

1.8.2.1. The description of infinite possibilities can also be altered to the absence of possibilities, as the theoretical *singularity* represents an end of existence; for some this takes on a positive air, while for others it constitutes a negative as it implies the end

1.8.2.2. Not a singular event, but an ongoing process – *Creation*

1.8.2.2.1. This cannot be called a "beginning" or an "end" as it is not a singular event but an ongoing process ~ There is no no-thing out of which this some-thing springs out of, spontaneously or by design

1.8.2.3. The *Big Bang* represents the closest point to a state of *absolute order* ~ Since the absolute is absent, this absolute is never attained

1.8.2.4. Order is a state of minimal possibilities as there is almost no activity ~ This near-ordered state of the *Big Bang* is characterized by minimal possibilities; ergo, of minimal space/time dimensions

1.8.2.4.1. Cold and darkness is a characteristic of the "absolute" or any approach towards it, as it indicates a decrease in (inter)activity, another word for "energy"

1.8.2.4.1.1. The *Big Bang* is therefore described as a sudden heating; a sudden explosion of energy ~ In other words it is a comparison between the extreme inflation of possibilities and (inter)activities with the previous theoretical state of a near-absolute

1.8.2.4.1.1.1. Given the ordering role of the mind and the organism's reliance on the unity this ordering provides, the *Big Bang* represents a conceptual idealized state of the near-absolute that may be called "God" if the element of *will* is added to it

1.8.2.4.1.2. From this near-point of an absolute unity, near-zero possibilities arise and then gradually increase – a theoretical explosion – towards near-infinite possibilities – expansion of space-time – accompanied by an increase in the rate of change and dimensions

1.8.2.4.1.2.1. As this increase proceeds life, or the self-organizing we call life, must keep up so as to preserve living organisms

1.8.2.4.1.2.1.1. Eventually the ability of evolutionary methods of self-organization are surpassed by the increasing possibilities, we call chaos, and newer methods of self-organization attempt to bridge the gap between disordering reality and ordering life/consciousness

1.8.2.5. The element of disordering, or of randomness increases exponentially bringing about increasing (inter)activity and the increasing possibilities this entails – space inflation

1.8.2.5.1. This inflation of space/time increases constantly until it approaches its near infinite condition ~ Lacking infinite energies, to occupy infinite points in space/time (realizing infinite possibilities) the movement towards the absolute can never be finalized

1.8.2.5.2. At this point near infinite (inter)actions result in near-infinite possibilities where the exchange in energies, (inter)activity presupposes, creates increasing uniformity

1.8.2.5.2.1. Increasing uniformity simply means a slow elimination of divergence in rates of flow ~ *Matter* and *Energy* converge into a uniform state

1.8.2.5.2.1.1. Near-infinite (inter)activity creates attrition in the flow where the pockets of order are gradually eliminated resulting in an exponential increase in expansion approaching the nearly-infinite

1.8.2.5.2.1.1.1. At this stage, energy is decreased towards the absolute nil point, the singular point, which is nothing other than the "absolute" approached form a different direction

1.8.2.5.2.1.1.2. As such existence is both a streaming away and a going towards the near-absolute singular

1.8.2.5.3. **Big Crunch:** *The Big Bang* presupposes in binary logic an antithesis; an annulment ~ As a theoretical concept the *Big Crunch* is the exact opposite of the *Big Bang* yet, at the same time, it is but the same singularity approached from an opposite vantage point

1.8.2.5.3.1. Given what has been said already, the *Big Crunch* represents, metaphorically and in theory, an exponentially increasing uniformity veering towards near-absolute possibilities (near absolute randomness), one of which being the *Big Bang*

1.8.2.5.3.1.1. Given that space is the projection of possibilities the slow decay towards entropy represents a gradually increasing acceleration of fragmentation, or an exponentially expanding space/time continuum

1.8.2.5.3.1.1.1. Since matter represents a degree of order the increase of disordering is accompanied by a proportional decrease in materiality ~ This decrease explains the increasing acceleration of entropy since resistance dissipates

1.8.2.5.3.1.1.2. The stage of entropic decay, tending towards near-absolute randomness (chaos), would be shorter than the stage of near-absolute order expanding into existence

1.8.2.5.3.1.1.2.1. Time, being a measurement of change, measures the period of decay as being faster, because there change accelerates as fragmentation dissolves towards near-absolute randomness

1.8.2.5.3.1.1.2.2. The early stage of existence, following the **Big Bang**, would be a stage of slow change, and so characterized by a temporal length, slowly accelerating

1.8.2.5.3.2. **Matter:** A variation of congruent activity exhibiting a slower rate of (inter)activity in relation to the observer

1.8.2.5.3.2.1. This slower rate of change can be defined as a result of greater possibility – a higher level of possibilities

1.8.2.5.3.2.1.1. Given that space has been defined as possibility, caused by (inter)activity, matter is a congruency of flow with multi-dimensional possibilities

1.8.2.5.3.2.1.1.1. This multi-dimensional participation decreases its possibilities towards dimension of increasing entropy ~ Therefore, it is slower in rate of activity as its activities are shared by the multiple-dimensions or its possibilities are fragmented

1.8.2.5.3.2.1.2. Matter, therefore, is an emergent unity, a congruence of flow, dividing its possibilities (spatial dimensions) thusly making it slower to change (temporal), or less (inter)active within each particular dimension

1.8.2.5.3.2.2. **Energy:** Like matter, energy is a variation of activity ~ In this case it is a faster rate of (inter)action in relation to the observer

1.8.2.5.3.2.2.1. The faster rate of activity, in comparison to matter, energy exhibits, is owed to the fact of its decreased dimensional participation

1.8.2.5.3.2.2.1.1. This decrease in possibilities is, in fact, a return to the state of near-absolute order ~ The *Big Bang* approached – *Big Crunch*

1.8.2.5.3.2.2.1.2. Energy has an increased rate of change (movement), spatial participation, within one dimensional field and so it has less in all other dimensional fields

1.8.2.5.3.2.2.2. It is possible for matter and energy to occupy the same space-time without (interacting significantly ~ Because matter has decreased possibilities towards all dimensions, given that its sum total of possibilities are divided between multiple fields (dimensions), whereas the reverse is the case with energy, the probability of (inter)acting is decreased

1.8.2.5.3.2.2.2.1. **Probability**: An increase of possibility, veering towards the absolute, which is infinite probability or absolute certainty

1.8.2.5.3.2.2.3. **Light:** The limit of visual perception: perceptual-event-horizon

1.8.2.5.3.2.2.3.1. Light is the fastest form of activity the mind can find patters in and so it evolves as the medium utilized by one of the senses

1.8.2.5.3.2.2.3.2. The point at which human ability to perceive patterns of activity falls towards nothingness, interpreting this absence of perception as darkness

1.8.2.5.3.2.2.3.3. **Perceptual-Event-Horizon:** The extreme edge of a human being's ability to perceive patters of activity within the *Flux* ~ This extreme extent of sensual awareness is where the mind establishes boundaries so as to abstract reality into a thing; in the most extravagant case this *thing* is the universe

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1.9. It is clear that where there is no activity there can be nothing which can be said to exist ~ Any decrease in activity, (inter)activity, is a form of falling out of existence, or of ceasing to exist

1.9.1. As activity increases, freeing itself, as it were, from the near-absence of possibilities it tumbles towards (*Becoming*) near-infinite possibilities (absolute *Being*) bringing about its own cessation

1.9.1.1. **Being**: Another term for the absent-absolute

1.9.1.1.1. **Becoming**: A process "towards" the absent-absolute where it is defined as "Being" so as to offer a reference point for orientation within the *Flux/Flow*

1.9.1.2. Of course this looping effect is nothing more than a way of trying to conceptualize what the mind cannot ~ There is no reason to assume that the world or existence will continue on indefinitely or that this abstraction constitutes a self-perpetuating process, which the mind can only hope to understand ambiguously

1.9.1.3. Taking this mental model as a starting point we can see how the "beginning" and the "end" constitute two sides of the same near-absolute point

1.9.1.3.1. The scientific model of the *Big Bang* is the flip-side to the coming *Big Crunch*; not points in space/time or singular events, but ongoing processes viewed from different vantage points – one coming from (creation) the other going towards (destruction)

1.9.1.4. **Universe:** A general term used to describe, in very uncertain terms, the totality of human perceptions and/or possibilities, known and unknown, encompassed by the simplifying and generalizing boundaries necessary to make this concept comprehensible

1.9.1.4.1. The sum total of all that exists incorporated within a single model – a singularity of one: a fabricated *absolute*

1.9.1.4.2. The concept of Universe implies a border, an outer limit to existence, contradicting the infinite

1.9.1.4.2.1. An expanding universe would imply a limit forever disappearing into the distance ~ Approaching the outer limits of reality would forever be an approach requiring a speed in excess of universal inflation

1.9.1.4.2.2. The concept of multi-verses is a contradiction of the concept of uni-verse ~ One would have to redefine the definitions or accept them as linguistic; metaphors, symbols, referring back to mental abstractions

1.9.1.4.3. The absolute represents the antithesis to what is perceived, to the world itself, and as such is the natural product of a living organism and a consciousness which (re)acts to it in a negative way

1.9.1.4.3.1. **Negative/Positive:** The concepts of negative and positive are totally arbitrary and founded upon human binary logic

1.9.1.4.3.1.1. There is no such thing in the universe which is absolutely negative or positive, as there is no such thing as thing or an absolute

1.9.1.4.3.1.2. The words of negative/positive only make sense and have meaning in relation to the mind using them ~ The mind places itself in the center of them and then projects outward, towards either direction in its conceptual and *perceptual event horizon* using its interests and its hopes as guide and reason

1.9.1.4.3.1.3. There are many uses for the concepts of negative/positive ~ In magnetism they refer to attraction and repulsion, in morality they might refer to constructive and destructive behaviors but as a general metaphysical tool they refer to phenomena requiring effort, energy (force) to come about and to persist (positive), and to phenomena that require no energy to come about and to persist (negative)

1.9.1.4.3.1.3.1. Thusly we can categorize some basic general concepts as such: Positive- Life, Light, Heat, Unity, Attraction, Consciousness, Order, Power etc. <> Negative- Darkness, Cold, Lifelessness, Disunity, Repulsion, Weakness, Death etc.

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2. **Life:** The state of self-perpetuating, self-correcting, self-ordering flow

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2.1. The term "emergent unity" can be used to describe this state as the word "unity" implies an order and the word "emergent" implies an appearance which has not been completed

2.1.1. Order is never complete, it is never absolute or perfect, and so this ordering is always a process never a fact

2.1.1.1. Any completion of this process would constitute an end, as this would be a realization of what is absent

2.1.1.1.1. Once "perfection, or the absolute order, has been attained there is nowhere to move towards; any change, at this stage, would constitute a contradiction of itself

2.1.1.1.1.1. Any attempt to baptize this process as the "nature of perfection" is simply renaming, in a contradictory manner, what all living organisms perceive as what it is: need/suffering brought on by an inherent lack in the emergent unity itself

2.1.1.1.1.1.1. To overcome this conundrum all popular spiritual movements must construct a theory wherein human consciousness is an illusion or some transitory state towards the absent-absolute

2.1.1.1.1.1.2. Another method is to rename, to baptize, the lack as a fullness, using the ambiguity of the immanent to imply a hovering *beyondness* which is never made actual

2.1.1.1.1.1.2.1. Immanence has the psychological characteristics of a coming guest ~ We are told his presence is immanent, increasing our apprehension, but he never arrives; he is "real" merely because he is always about to come, making his presence palatable, and his existence is presupposed without even being experienced other than as an expectation

2.1.1.1.1.1.2.2. The renaming of this sensation of need/lack as a fullness has all the benefits of a rite of passage ~ One is ushered into a mystery which does not require explanation and which contradicts all experience of existing

2.1.1.1.1.2.2.1. To deal with the contradiction between the ideal and the real, all sorts of constructs are provided; all of which posit the possibility that man is disillusioned; detached from his real essence and requiring a regiment of meditations and ascetic cleansing to find himself in the emptiness which is full; is suffering from forgetfulness, a forgetting of his divine essence, and so worthy of pity; is one of the fallen

condemned to a lifetime of testing to regain his status beside the Almighty absolute Fullness Himself

2.1.1.1.1.1.2.2.2. Just as with the Big Bang/Big Crunch dichotomy how one approaches the matter, your psychological attitude towards the singularity, determines your definitions and your relationship with it ~ In this case a lack of being can be turned into a fullness of becoming and the absence of an absolute can be turned into a presence of possibilities, yet infinite fullness just as infinite emptiness constitute the same outcome; in the end a degree of lacking is always required to explain both one's sensation of existing and one's potentials

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2.2. There is no need for a reason or a motive for life to emerge out of this *tumultuous soup* of (inter)activity, for the activity implied constitutes a possibility that it may eventually emerge

2.2.1. The emergence of life cannot be adequately defined or described unless one understanding it as a lingering remnant of a past *near absolute* state or order (re)acting to the increasing disordering

2.2.1.1. Life is always a reference back to the nearest point of completion, which is the near-absolute unity of order

2.2.1.1.1. Life is an ordering within the disordering; a resistance to and a rejection of entropy; this includes the tool which serves life and living, which is consciousness

2.2.1.1.1.1. As such, to life order is attractive and disorder is repulsive – interpreting the former as positive and the latter as negative

2.2.1.1.1.1.1. Beauty in the physical realm and intelligence in the spiritual realm constitute appearances of higher degrees of ordering which are seductive to a perceiving mind possessing lower degrees of either

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2.3. As a byproduct of this self-maintenance the living organism directs itself contrary to the flow of disorder; it resists fragmentation

2.3.1. The fundamental characteristic of life is willful (inter)activity ~ The capacity to direct the congruent energies at the disposal of an emergent unity towards a projected absolute: an object/objective

2.3.1.1. To Will, is to will-towards; to not will is to be cast adrift the naturally occurring, effortless flow towards increasing entropy ~ Ergo, to will is to will towards an absolute which is absent: an absolute order

2.3.1.1.1. This willing towards the projected absolute, the absent-absolute, this willing of order or God, or Being, is a willing of the

antithesis to increasing entropy – a form of resistance to the flow, to time

2.3.2. **Will:** The controlled and directed resistance to entropy

2.3.2.1. An agency of the emergent unity acting as directing agency towards a projected object/objective

2.3.2.1.1. The immediacy of this control makes the *Will* synonymous with self

2.3.2.1.1.1. This part of the emergent unity's functions is assumed to be the core of an organism's, or a person's, identity ~ The observer always detaches from the observed and considers itself the ego

2.3.2.2. The *Will* is the psychic lens which focuses the emergent unity's aggregate energies, its flow, upon a projected object/objective, giving the organism a more efficient and so a more effective (inter)action

2.3.2.2.1. The force of the aggregate energies at the emergent unity's disposal and the degree of focus determines the Will's power

2.3.2.2.2. **Free-Will:** A self-contradicting concept which denotes a need, which is satiated by willing an object/objective and then evokes freedom, independence, which is the antithesis of need – the sensation of dependence

2.3.2.2.2.1. The Will being the focus of all aggregate energies at the emergent unity's disposal upon an object/objective is dependent upon the past, which determines these aggregate energies, the emergent unity's ability to focus them and the object/objective strived for

2.3.2.2.2.1.1. Freedom implies absolute or a degree of independence; need implies a degree of dependence; the concept, taken to their extreme cancel each other out leaving only 'degree' to be evaluated

2.3.2.2.2.1.1.1. The degree of independence/dependence is a value judgment indicating a difference in power

2.3.2.2.2.1.1.2. Absolute independence, freedom, like the concepts of omnipotence and omniscience are concepts implying the absent-absolute: the one, the perfect, God

2.3.2.2.2.2. What power of resisting the determination of the past a Will possesses is decided by its ability to choose the *path-of-more-resistance* in this way increasing its habituation with the struggle and the sensation of need/suffering this entails

2.3.2.2.2.2.1. The direction the Will focuses its aggregate energies, the quality of the object/objective it directs itself towards and the path it undertakes to attain it, are the only indications of free-will possible

2.3.2.2.3. **Object/Objective**: Another term for the absent-absolute

2.3.2.2.3.1. The projection of the mind's abstraction of reality: the interpretation of its perceived (inter)activity

2.3.2.2.3.2. The object/objective is perceived as a two-dimensional form, the third dimension being the intervening space between observer and observed, and the fourth, time, being the estimation and experiencing of (inter)actions, changes, that would occur during the approach to the object/objective

2.3.2.2.3.3. The object/objective is always the antithesis to the perceived as it represents the mind's (re)active nature to the perceived

2.3.2.2.3.4. The willful movement towards the projected, but absent, absolute in the form of an object/objective characterizes the mind moving and projecting as it constitutes an aspect of its need/suffering

2.3.2.2.3.4.1. The form this projection takes – the object/objective can also be called the idea or the ideal – exposes the projecting and (inter)acting individual's character, its essence, and its evaluation of itself and of the world around it

2.3.2.2.3.4.1.1. In this way is the extent and the nature of the organism's need/lack revealed

2.3.2.2.4. **Absent-Absolute**: A general term given to what is missing in existence; to the sensation of need or that absence an organism feels, becomes conscious of, as need/suffering

2.3.2.2.4.1. The very nature of the absent-absolute – as that which designates a some-thing which is nowhere to be found – makes it an easily manipulated term, as that which can mean just about anything the mind can envisage and then project as a desirable outcome and/or goal

2.3.2.2.4.1.1. The absent-absolute, due to its very nature, can easily be used to stand-in for just about any human construct, making it the foundation of all ideals and ideologies

2.3.2.3. In its most rudimentary form an organism is always moving towards itself, or towards the elements outside of its willful control, which are most like it ~ In its more sophisticated form an organism is always moving towards what it is not, but wishes to be

2.3.2.3.1. The two conflicting movements constitute the divergence of the real from the ideal or the genetic from the mimetic

2.3.2.3.1.1. Natural environments promote a movement towards the real; many human environments promote a movement towards the ideal ~ The former is a feminine movement, the latter a masculine movement; the feminine is thusly attracted to its opposite, the ideal, whereas the masculine to its opposite, the real

2.3.2.3.1.1.1. This movement away and magnetism towards the opposite – chaos and order being absolute projections of both –

creates the attraction/repulsion conflict within both sexes and towards the other sex

2.3.2.3.2. This (re)cognition of the elements required is meant to facilitate its constant struggle to maintain itself, resisting the attrition of (inter)activity and the slow decline towards entropic decay

2.3.2.3.3. Life feeds on life ~ Life appropriates what it requires to preserve itself and so it assimilates lower life forms, or organisms which have failed to sustain themselves within a given environment, incorporating them within what is higher, or better suited to meet the challenges of the given environment

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2.4. Life's prime directive is self-maintenance – the preservation of self

2.4.1. Any excess energies produces by the organism's insatiable need for self-preservation are directed towards growth – the increase of the organism's willful domain

2.4.1.1. We can define these excessive energies as libidinal; when not finding direction towards reproduction of self – genetic replication – then they might find a direction towards creativity – mimetic replication

2.4.1.1.1. Given that the aggregate energies at the will's disposal are limited and fluctuation from moment to moment, due to (inter)activity and the erosive effects of entropy, what libidinal energies can be directed are also limited and fluctuating

2.4.1.2. An aspect of an organism's willful domain is its knowledge and the understanding that comes from it

2.4.1.2.1. **Understanding:** To know is to have abstracted a phenomenon into a model – to understand is to then be able to incorporate this mental model within a larger noetic framework where the connections of these abstractions are made lucid and where they can now direct all future (re)actions towards successful activities

2.4.2. A part of this self-maintenance is awareness because it facilitates a more efficient expenditure of energies multiplying the actions of the organism through the multiplying effects of synergy

2.4.2.1. **Consciousness:** The totality of mental processes involved in the collection, simplification, assimilation, evaluation, and processing of sensual stimuli

2.4.2.1.1. Consciousness is, essentially, the cognition of pattern divergence and their interplay

2.4.2.1.1.1. To be aware, conscious, is to discriminate and to discriminate is to be conscious

2.4.2.1.1.2. Awareness is to perceive divergence; uniformity, in theory, is the negation of perception and consciousness

2.4.2.1.2. The sensation of existence; of existing

2.4.2.1.2.1. The collection and processing of the sensations produced by the friction of (inter)action

2.4.2.1.2.2. The sensing mind feels the increase of entropy and the turmoil of constant (inter)activity as stimulation; the excitement of the nervous system

2.4.2.1.2.2.1. This turmoil of a fluid environment contrasts with the desired order an organism depends upon and seeks out causing an antagonistic or a negative (re)action between perceiving mind, which serves this drive towards increasing order, and the perceived world – the otherness

2.4.2.1.3. Due to the time required to gather, sensual stimuli, process it into comprehensive, using *a priori* methods, and to then combine it into cohesive mental models, abstractions, consciousness is characterized by a lag between its perceptions and an ongoing fluid reality

2.4.2.1.3.1. Therefore, consciousness is always a looking back towards conceptions and abstractions that have ceased to be by the time they are formulated

2.4.2.1.3.1.1. To compensate the mind utilizes imagination, the projection of these mental models forward by finding patterns of repetitive predictability ~ This makes imagination a fundamental mental ability

2.4.2.1.3.1.1.1. **Imagination:** The mental capacity to find patterns of predictability in the *Flow,* projecting it into the unknown as a preemptive (inter)activity

2.4.2.1.3.1.1.1.1. This evolved ability offers the mind, and the organism it serves, the advantage of efficiency and preparedness

2.4.2.1.4. On a very basic level consciousness is the (re)cognition, or perception of elements required for self-sustenance

2.4.2.1.4.1. The simplest method to evolve so as to facilitate this method of (re)cognition is one based on binary logic: good/bad

2.4.2.1.4.1.1. This binary, dualistic, method is founded on a simple on/off mechanism of neurological activities

2.4.2.1.4.1.1.1. On would reflect a flow of bioenergy through a neuron or a neuron cluster, whereas off would reflect no flow

2.4.2.1.4.2. This desire to self-preserve the emergent unity within a threatening world is what is sensed by the evolving consciousness as *need,* the emotional component accompanying it would be anxiety, *fear* being its extreme just as suffering is the extreme sensation of need

2.4.2.1.4.2.1. **Fear:** An automatic (re)action to the presence, appearance, of an unknown, alien otherness

2.4.2.1.4.2.1.1. From anxiety/fear all other emotions develop in combination with need/suffering

2.4.2.1.4.2.1.2. Hope is the only antidote to anxiety/fear

2.4.2.1.4.2.1.3. Anxiety and fear is the natural relationship of an ordering mind with a disordering reality

2.4.2.1.4.2.2. **Need:** The interpretation and/or awareness of existence

2.4.2.1.4.2.2.1. Need, and its extreme suffering, is the perception of a disparity between an ordering mind and a disordering, fragmenting, universe

2.4.2.1.4.2.2.1.1. The absence of order, symmetry, completeness outside the human mind constitutes the absence, the conscious mind perceives as need

2.4.2.1.4.2.2.2. Need is the interpretation of lack; the absence of an absolute state sensed as an internal want or desire

2.4.2.1.4.2.2.3. Since the organism, life, is a manifestation of (inter)activity, the sensation of lack by the organism is a reflection of lack being an intrinsic aspect of existence

2.4.2.1.4.2.3. **Suffering:** An extreme sensation of absence when need is not fulfilled

2.4.2.1.4.2.3.1. As need is left unsatisfied it increases in severity as the living organism grasps for a correction to the attrition its self-maintenance produces; suffering is the exponential increase in the sensation of decomposition, or the surrender of the emergent ordering, the Becoming, to the natural state of increasing disorder

2.4.2.1.5. Consciousness has evolved out of a basic binary method: on/off

2.4.2.1.5.1. Being a product of a fluid environment consciousness itself is a process of flowing

2.4.2.1.5.2. The on/off represents flow/no-flow. From this all forms of duality arise

2.4.2.1.5.2.1. This conscious flow through the brain is an energy pulse – a faster rate of (inter)action, (inter)acting with a slower rate of (inter)action – cascading through the neural networks, via the *path-of-least-resistance* resulting in what we call *mind*

2.4.2.1.5.2.1.1. **Mind**: The sum of all brain activities controlled and amalgamated into a continuous stream of thoughts and images and sensations we call consciousness

2.4.2.1.6. In later stages of development consciousness, this mental processing, acquires some proven methods of assimilation and abstraction; *a priori* concepts

2.4.2.1.6.1. **Abstraction**: The incorporation of sensual data into a singular mental model by using established (evolved via trial and error) methodologies and necessary (pre)conceptions

2.4.2.1.6.1.1. A simplification and generalization of reality evolved to facilitate survival by offering the advantage of efficiency (synergy) to the emergent unity utilizing its methods

2.4.2.1.6.1.1.1. Simplification of the increasing complexity occurs when superfluous datum – that which cannot be incorporated within a mental model – and datum the sense organs cannot find patters within are excluded and discarded

2.4.2.1.6.1.1.1.1. This excess sense data becomes fodder for the brain's unconscious (re)interpretations ~ It attempts to analyze them by using known aspects of reality (experience), eventually discarding them through dreams

2.4.2.1.7. From the starting processing of good/bad different parts of the brain develop different specialized roles, some to process, others to analyze, still others to compare and to distinguish similar from different or to supervise the other processes - *agencies*

2.4.2.1.7.1. **Mental Agencies**: The aggregate of processes which act as directors of an organism's energies or as directors of other agencies acting as directors

2.4.2.1.7.1.1. The multiplicity of regulating and directing agencies can result in a self-referential loop, if it were not for the disturbing and disrupting effects of sensual input

2.4.2.1.7.1.2. **Self-Consciousness:** Just as with consciousness, self-consciousness is a part of existence, in this case the mind and/or consciousness

2.4.2.1.7.1.2.1. A mental agency perceiving consciousness from the vantage point of a somewhat detached observer

Encapsulations

In my world-view the near-absolute **singularity**, currently called **The Big Bang** represents a near-1-dimensional world.
Here time is a measurement of **change** and change is experienced by linear juxtapositions of mental abstractions (mental models that simplify/generalize fluidity into static forms: things, objects/objectives).
Space represents the projection of possibility by the conscious mind experiencing the **Flux** in a linear way which can be called **Fluidity**. The change in name is used just so as to differentiate it from the multi-dimensional possibility the **Flux** implies but can never be experienced directly.
Flow is a three-dimensional projection of possibilities which is part of the **Flux**, which is a multiple-dimensional projection of possibilities; because the mind cannot project in anything above three dimensions; these extra dimensions remain theoretical.
Therefore the human mind can only project possibilities within a three-dimensional plane...which we call the world.

From this near-1 point of an approach to a **singular state**, an absolute state, the world expands...in other words possibilities multiply exponentially and in inverse proportion to the presence of order, perceived as matter… which is the remnant of this near-absolute-point of oneness.
Oneness, therefore, is the mental projection of the completion of the singularity: a static point where no activity is present, as it is the attainment of all possibilities simultaneously. It can also be understood as infinite space/time...or the inversion of the **The Big Bang**.
Matter is experienced as decreasing in space/time, as energy increases, both representing different rates of fluidity in relation to the conscious, perceiving, linear mind.

As possibilities (space) increase, or are multiplied, the tendency is towards **absolute possibilities** in other words a uniformity of probabilities, if by **probability** we mean a measurement or an evaluation of what is more or less possible.
This evaluation is based on past experience: also called experience or when it is codified and can be shared and adopted it is called knowledge.
Knowledge is second-hand experience.
As one approaches absolute possibility, the infinite space/time continuum, the possibility of a **Big Bang** becomes increasingly possible - therefore the possibility that the world will continue or repeat increases.
We are tending towards a uniformity of probability...which we call **chaos**.

The past, upon which we use to extrapolate probabilities, is a more ordered state and so as possibilities increase, tending towards the absolute infinite of **chaos**, the relevance of this past experience/knowledge decreases making the projection difficult. This difficulty the brain interprets as void or darkness...and we call it *entropy* or *chaos*.

The possibilities become so many, the (inter)actions so vast, that the mind is incapable of finding patterns and project possibilities, nor is it able to formulate probabilities which would lead to understanding.
Man compensates by creating technologies so as to bridge the gap between a reality expanding towards the near-absolute chaotic and his own evolved, and slower to change, abilities to make sense of it all.

So, as possibilities increase phenomena increasingly are experienced as **energies**...and **matter** increasingly becomes rare.
We can think of matter as a resisting pocket in space/time.
As resistance to entropy decreases the expansion of the universe speeds-up, or tends towards faster (inter)actions which we call energies.
These (inter)actions produce *friction*, for to interact is to act upon an other or an *otherness* in a manner where both are affected; this friction between congruent flows cause this splintering of dimensions which we perceive as space expanding and entropy increasing.
Another way to put it is that these (inter)actions are an exchange of energies or rates of **Flux**, the rates adjusted towards the lower.
This levels-off the speed of expansion into a uniform speed, where no diversity of activities can be perceived. Uniformity implies an absence or a lower state of (inter)activity…we can also call this "cooling".
The mind only perceives what exhibits a divergence from an *otherness*, the conscious mind is a discrimination tool, meant to facilitate survival; the brain is a discriminating tool which perceives (inter)actions between divergent processes exhibiting different rates of fluidity (Flow)…finding in these (inter)actions patterns of repetitive predictability to project forth towards the unknown.
Therefore, as uniformity increases, less and less divergence is produced and so less and less is perceived. Furthermore, the mind has nothing to juxtapose and so to become conscious of; if it could peer into the infinitesimal – that is, if it could expand its *perceptual event horizon* –it would perceive such complexity of possibilities that it would be unable to process the information and find patterns in it.
Uniformity, furthermore, means an absence of interaction as a congruence of **Flow/Flux** is established.
The Buddhists call this **emptiness**.

In conclusion this expansion of the universe is but an increase in possibilities and so it would also be accompanied by a multiplication of dimensions.
The near-absolute state of a singularity, being the one-dimensional space/time, slowly but increasing in speed multiplying into more and more dimensions and tending towards infinite dimensions.

A

Matter can be considered the remnant of the approach towards the *near-absolute* state: the singularity of the Big Bang.

Energy can be considered the approach towards the *near-absolute* state of absolute disorder, also known as entropy or chaos.

A

One and nil are the same singular point in space/time approached from a different direction; perceived from a different perspective.

A

A theoretical **Black Hole** could be the emergence of near-singularities – new universes – made possible due to the expanding possibilities of space/time.
If we accept the premises that space is possibility and that the expansion of space represents the expansion of possibilities – probability being a limit, derived from an understanding of the past (a projected pattern) – then it follows that as space expands the possibility of Big Bangs recurring, along the way, also increase.

Black Holes are near-absolute points, almost singularities; another way of expressing the concept of The Big Bang. They would be the *Big Bang* perceived from the other side of its almost complete absoluteness.

A

The near-point of absolute order (singularity) is the state of one-dimensional space-time. At this point space, being possibility, is nearly singular and so, in essence there is almost no possibility except one. Since the state is not complete the singular is never completed, making existence possible.
An increase in possibility (space) would be a fragmentation of the nearly absolute towards multi-dimensional space-time.

A

Probability is based on the limitation of possibility; it is another way of evaluating order.
Probability is what the mind calls what displays predictable patterns, making it a higher form of ordering in comparison to the increasing chaos.
Therefore, matter can be considered a state of more order (resisting order) in relation to the background of increasing entropy. Its activity can be measured, evaluated, perceived with more precision because its possibilities are restricted.

A

As increscent randomness, chaos, increases, speeding up, towards the near-absolute, the tipping point is surpassed, making order proportionally lesser, in time.
Life emerges, at some point, after this ambiguous point, as it is a resistance to randomness/entropy/chaos.

A

Φ

Φ

Storms and Currents

Wind

THE FEMINIZATION OF MAN

Meditations

Φ

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The Feminization of Mankind

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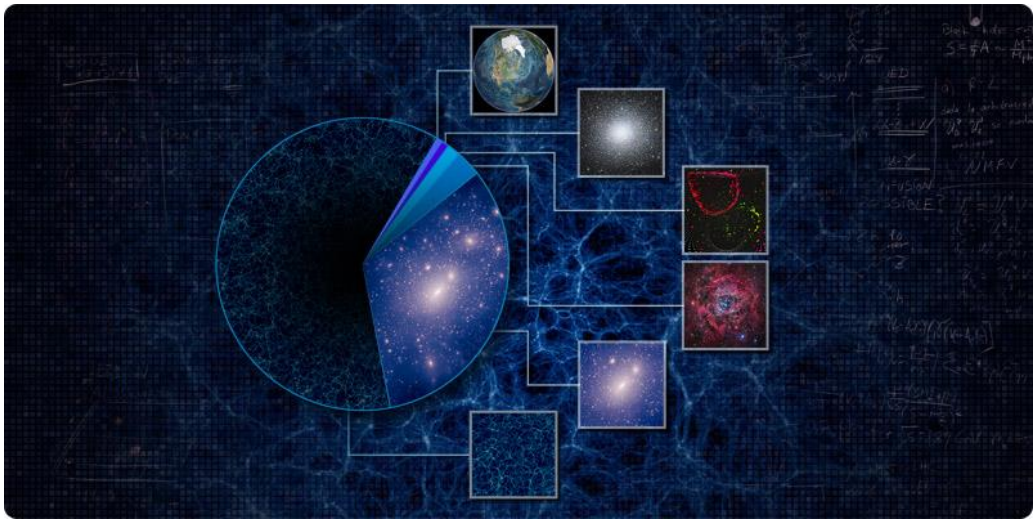


KOSMOS

Κοσμος

Φ

Cosmos:
All that *is*.
All that *is*, is all that is (inter)active.
What displays some order, some pattern of repetitive consistency, is perceived by a biological mind, evolved to order and to seek order all around it.
To such a mind the world is *in order*, and *harmonious*, since what parts of reality the biological brain can perceive are the ones who have some degree of it.
Harmony is what the mind calls the mental model, the abstractions, constructed by collecting these patterns and integrating them in a cohesive world-view.
Harmony is what the mind calls the perception of phenomena that fit into its abstractions, without contradicting them.

Life is a level of order(ing) (***Becoming***) which in relation to the average (the other; the background) is trying to freeze itself (eternal), make of itself an *absolute* (***Being***) in a reality which lacks it. Of course this happens on a visceral level and only in relation to a mind which can think in terms of order/disorder projections (dualism).
Life, in its most rudimentary form is simply self-replicating ordering in (re)action to increasing disordering.

I exist because I act; I act because I exist.
Everything I call *existing* is active, whether I can immediately perceive this activity or not.
To ask for a *some-thing* which is being active is to succumb to the method the mind uses to interpret existence and demand that it be reflected outside of the mind which is interpreting.
There is *no-thing* which is being active; there is activity, exhibiting differentiation s in frequency, which is simplified into a *thing*.

Thingness is how this dynamic activity is apprehended; solidity (matter) is how the rate is interpreted.

Time is the *Becoming* bleeding into reality, continuously trying to stop the hemorrhage by finally reaching that point in space/time it calls by various names but which always represents its projected state of its own absent *Being*.
Even the perception of one's own self and one's own physical form, is a partial and simplified projection of an abstracted state which has ceased to be, immediately upon its symbolic conception.

This is why many try to gain a better and more complete perception of themselves by accepting an other's perception as probable – either adding it to their own or completely substituting it in an act of self-hatred.
How self-aware a mind is determines how much this other's opinion will matter, either because it shocks it with a perspective it fails to acknowledge or that totally goes against its own, or because it suddenly realizes how its nature is affecting an Other, though it might not be able, or wish, to be anything other than what it is.
When I look upon myself what do I see, but my Will striving to self-realize and failing to do so, consuming and being consumed, fatiguing and needing rest, caring and desiring, and finding ways to avoid my predicament.

Has not this modern world stripped us of so much self-consciousness that the very term now is associated with the opinion of others?
Have we not become reflective mirrors reflecting and being reflected back, wanting to be seen as beautiful or good or noble in the eyes of others because we cannot fully see ourselves, and of what we do see we cannot fully accept as our essence?
When this inheritance, this natural history, has been stripped away, philosophically if not actually, what is left to the mind but material masks and things to hide its nakedness?
Now the other has become so dominant in our psyche that when we seek enlightenment it is in the other's culture, the other's religion, the other's tradition, that we do so.
Our own is not good enough – it hits too close to the bone.
We need that shield of otherness to hide it behind, so as to deny its presence, or to protect it from exposure because we feel vulnerable otherwise.

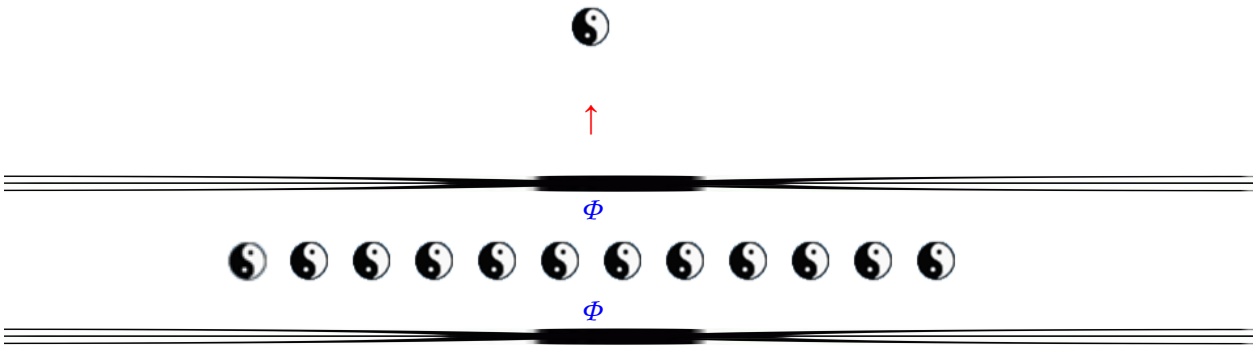
Existence:
The perpetual state of *limbo*, in between and in opposition to the non-existent projections of *somethingness* and *nothingness*.

The creative *brilliance* of many philosophers, and sophists, can be witnessed in their ingenious solutions to the problem of reconnecting the thought with the thinker, once an initial disconnection has been accomplished; integrating a hypothetical *Being* with an immediately perceived and constant *Becoming* into one cohesive model, harmonizing the active with the presupposed and nowhere in evidence theoretical static and multiplicity with a fabricated unity considered from the vantage point "outside" space/time – in other words outside reality itself.
I would say that much of philosophy as we know it has been occupied with the problem of creating inventive ways to preserve that which is absent but necessary for human understanding and, I dare say, for human sanity.

To simply assume that existence and activity are part of the presumed thing's nature and that beneath appearances Kant's *thing-in-itself* lurks unnoticed or the Buddhist's *emptiness* or a scientist's immutable indivisible *particle* lies awaiting discovery, is an easy way of avoiding the problem of their necessity, while taking it for granted that the thing exists despite the fact that it is nowhere in evidence, except as a human projection and a static metaphor wanting to stop the ongoing process so as to make it comprehensible.
The seductive power of this presupposition hinges on the fact that without a stable ground, a necessity for a starting premise, experience is impossible. As such everyone from Schopenhauer to Spinoza has gone to great lengths to harmonize the abstraction with what is experienced, bridging the gap between the noumenon with the phenomenon, the ideal with the real.

It is because life is a perpetual self-ordering, self-replicating itself from the excess of its own accumulating energies (feeding, consuming), that makes sex so fundamental in the psyche of an organism.
An individual organism's primary function of self-maintenance turns to procreation, and then to creation, from the leftover energies it gathers from this primary function.
Reproduction becomes a secondary function.

Both the primary and the secondary function are (re)actions to mortality: the inherent lack of existence, sensed as need/suffering by one and all conscious life forms.



Nature

Life

The best way to define nature is as the sum of all *nurturing*.
Essentially it is another term for the past.
Nurturing is the term given to the cultivation and/or the (inter)action of this past (nature) with the immediate environment. In such a case what we call nature establishes the limits of an organism's potential and nurture are the conditions which determine how much or how little of it will be realized.

Nature is another word for the past.
The desire to intervene upon nature is a desire to change the elements that manifest in what we call the present.
The present is no more than a shorter, more immediate, past.
Those who live in the moment, in the present, are essentially living within the premises of a shallower past.
To build an identity, self-esteem, in this way, is to surrender to the perceived, without understanding it in depth; it is to be taken by the *current*.

Reality, being that it is dynamic, flux, ever-changing, need not be induced to change, for it IS change. Change happens whether we want it or not. We, to use Heidegger's image, are thrown into reality, and change, or whatever we call, Flux, is what we must deal with and cope with.

The antagonistic nature of life is in this dealing with the perpetual change that needs no effort to come about, unless we place this effort, this force, in some imagined divine, or call it *Will*, as in 'will to power and/or 'will to life.'
Life resists change, as part of its self-organizing within the disorganizing, its self-maintenance within the dynamic fluidity, as part of its self-ordering within perpetual disordering.
Life is about preserving the status quo, and if the idea is pushed to its absolute ideal, it leads to God, the state of absolute immortal, order.
The opposite, to this pole, part of a binary system, is to abandon one's self to change, to flux, to the chaos. It is a death-wish, a need to disappear, to disintegrate and dissolve, to stop resisting, and avoid feeling the need/suffering this resistance produces.

---Nature is the sum of all nurturing.
As such no single lifetime of nurturing can overcome generations upon generations of nature and natural selected traits.
What is being selected are the experiences, knowledge, past nurturing, as this (inter)acts with the environment, at any given time period.
If this proves sufficient, then it passes on to the next generation, as inherited experiences, encoded nurturing.
Resistance to time, overcoming of the limitation of mortality, being the measure of fitness, within environments not manufactured and maintained by human wills that intervene upon nature (past) to alter the rules.

---Nature can also be called history, when it is encoded in text or passed on via the encoding of language, oral tradition, narrative.
But, since the past is unchangeable, and cannot be experienced, directly, this narrative of the past can be manipulated.
Essentially the past, or our sense of self, or our sense of nature, can be controlled and warped.
Still, the past is accessible in the present, in the form of appearance.
The apparent is a manifestation of the past.
To overcome this appearance of the past, appearance is mostly slandered, degraded, made into an illusion leading to evil or suffering.
Because the past is accessible to all, through appearance - though deciphering this appearance is not equal in all - the many must be made to ignore it....or to dismiss it.

---Identity is knowing self - Know Thyself - which implies a knowledge, and acceptance of the past.
The past is not flattering or positive to the individual discovering it, but it is always a burden the individual must accept as being part of what makes him possible and what determines his potentials.
Essentially knowing your self, is knowing your past, meaning that you know your nature.
Others terms ascribed to this are: spirit and soul.

---Artificial versus Natural
The category of artificial is meant to designate a construct brought about not by natural means but through a willful intervention upon the environment.
Since all organism's intervene upon the environment, as they are manifestations of the past, interacting, with others, and therefore altering the future with these (inter)actions, the intervention upon environment is measured in degree, as it then influences the organism intervening upon it.

For example, a beaver intervenes upon its environment to increase its survivability, but this intervention is not to the degree where it influences it to a

greater degree than the environment which was intervened upon.
There is no disconnection from the past – from nature – as this intervention is part of how previous organisms of its kind have always intervened upon the environment.

Only one organism that we know of, can intervene upon the natural environment - the environment brought about with no intervention which altered its processes or which contradicted them outright, for being in tune with nature means to not contradict it.
Man being this organism.
Man is the only organism which can intervene upon the environment, the present, to such a degree that the intervention itself, then affects man to a greater degree than the environment intervened upon.
Another way of looking at it like this;
Man is the only organism that can challenge the past, by rejecting, redlining and contradicting it, in this way constructing an artificial reality, an artificial environment, but also forced to deal with the repercussions of this anti-nature, anti-past disharmony.

Yet, man baptizes this intervention as a correction, or as more natural than natural, or more real than reality, or more harmonious than being in harmony with nature.
This means a nihilistic reversal of judgments.
Such a man out of harmony with nature, detached from his past, in opposition to it, redefines harmony as that which is in-line with his own preferences - his own ideals, his own artifices, and the corrections he's imposed upon his environment.

---For man to accomplish this feat, while at the same time exiting within a world where the past cannot be ignored or avoided, man must change the reference points with which he judges and evaluates what is real and what is not.
He, therefore, dismisses the sensual as a fake, a testing phase, an artifice, an illusion, and replaces it with his own mental constructs, his own noumena.
Because human mental models are malleable, but not nature – the past cannot be changed – man prefers his own abstractions, particularly when he is sheltered from nature and does not have to face the consequences of his ignorance.
A system can therefore teach a version of nature, the past, which suits its needs - education – while at the same time acknowledging the past, nature, in secret, for without it the system fails and manipulating the minds of the ones it depends upon, is not successful.
We get two versions of reality, of nature: the one used, pragmatically, by a few select experts, and the one sold to the masses of laymen who are to be kept happy in ignorance, loyal, discipline and tame.
We witness this in psychology and marketing and politics, where propaganda and psychology and knowledge of human nature and husbandry are used consistently and effectively, while selling the idea, to the many, that man is too complex, has no nature and that certain aspects of psychology are debunked.

Once the majority ware trained into believing that they are already free, that

appearances do not matter, that they are pure mind, they become easily manipulated by those who know better and know ways of seducing and manipulating the mind.

It is the living organism that can take advantage, enhance, preserve, avoid, escape, the past and so it is with life that nurturing takes on a more severe character.
For man the term "nature" simply denotes the sum of all that preceded, and still continues to have an impact, his birth or the emergence of the species or the emergence of life.
Therefore the term "nature" can be used to describe all phenomena that are the product of forces outside the willful control of man or that are not consequences of man's wilful interventions. When we speak of the "nature of man" we speak of man outside his own cultivation of himself, in accordance to his own preferences: ideals.
These preferences, now idealized, can be considered the germination of man's self-nurturing.

Nature, as it pertains to living organisms, is characterized by self-preservation.
The organism is obsessed with feeding, with protecting itself from predation, with defending itself against attacks.
Once this primary first need to self-maintain is managed, what excess energies are present, are dedicated towards self-growth; this last evolves into the procreative practice.
It is only in this latter case when nature evolves methods to redirect the organism's activities from those of perpetual feeding towards those of perpetual mating.

Powerful, inebriating, chemicals are employed to possess the mind with a new obsession. This sexual drive then morphs into a parental instinct, the frenzied desire to mate turning into a more subdued desire to preserve self in the other – the other being the by-product of copulation.
The relationship between feeding and copulating become apparent. The relationship between mating and parenting is also revealed.

This primary drive for self-preservation and self-maintenance results in the phenomena of organisms risking their lives, placing themselves into high risk situations, when they are taken over by sexual frenzy and later the parental instincts.
With man it goes further. It is only man that can take his own life.
The magnifying effects of imagination imbue upon man the capacity to bridge time and space to such an extent as to be exposed to need/suffering no other organism can share in.

Though a beast might be driven by blind automated instincts, man can project himself, identify, with otherness to the point where his self-consciousness becomes intertwined with that of an abstracted other. At such a stage a man may sacrifice the corporeal, immediate, self so as to preserve, maintain, the abstracted, projected, *Self*.

Nature/Life is nothing more than the sum of all previous nurturing as these have manifested in a presence.
We live in an age where nurture takes precedence over nature for obvious reasons. The modern man insists on believing in the myth of free-will and that he is already a master of himself and of his own domain, now that he's cast off the superstition of God and his dictatorship in the sky.
It is what makes him more susceptible to manipulation.

Having been convinced that he is already free, that he is no longer determined by anything previous to his birth he is cast off into the void, at least psychologically, with no anchor and no sails to draw energy from and find a direction with. Wallowing away for a time he is then quick to grab upon the first lifejacket cast his way. He then worships it, as God-given, becomes emotionally attached to its saving grace and makes of himself a loyal follower of its floating ways.

It's funny how in the absence of an authority most men become enamoured with something as basic and simple as a floatation device; turning it into something sacred, so it does not expose their feeble, human devices and motives.

That the past has been denied relevance in modern systems can best be understood as a method of population control. It constitutes a detachment from nature, from our very identity, so as to facilitate a reintegration into abstract concepts, such as nation, ideal, country, economy.
Modernity might declare a love of nature, as being a part of its advancement towards a pristine, cleansed, idealistically sanitized natural world but in fact it deplores nature, and all this connects to.
Nature represents, for them, a burden they would sooner forget or deny than accept and be forced to deal with.
The dissatisfaction with the world is inherent, but more so there is an underlying self-hatred expressed as this undying, blind love for otherness. This "love," like their kind of love, is the emotionally driven kind; the kind which goes on a whim, changes when the winds change direction and has the reliability of a child, or a woman.

The past is always *overcome* or engaged in from the comfortable and fearless distances of books, graphs, art, and fences. Anything that gives them that desirable

distance of space, making the other this idealized object d'art that is best appreciated from afar but quickly turns ugly as you approach it discovering the techniques of its apparent perfection.
These *renaissance men* tear down the walls because it is remoteness that is their barricade ; the more *open* they become to this otherness all the more they take a step back, away from it, to enjoy it better.

The modern man visits wilderness in parks or when it's particular manifestation is chained and caged; he does no different when it comes to history. He indulges his curiosity about the past with the cold aloofness of a man who is not touched by the subject, choosing to learn how the ancients bathed or what languages they used to communicate or how they wiped their bottoms after defecating, but he never really cares about it, as none of it pertains to his modernistic lifestyle and it changes nothing about his already made choices.
A quaint little vacation from his "reality," which is nothing other than an artificiality he has never been outside of. He loves going places but not really happy about the mosquitoes or the smells or the heat or those pesky locals that try to pull that piece of coinage from his well-crafted portfolio. He loves the meat, but prefers to keep the killing part out of his mind, because it might disturb his enjoyment of the meal.

The *real* is flipped on its head.

The fabrication becomes the *natural*, forgotten for a long time when man tumbled into barbarity; the counterfeit becomes the "authentic", where nobody can quite remember what the original looked like, or smelled like, or sounded like; the shark swimming behind the glass wall is now *inside* whereas he, the sophisticated man, is residing and walking about *outside* the enclosure, free to return to his own little fishbowl any times he chooses to.

Inexorably caught adrift, between dialectical symbols, which are really projections of one and the same, man stands against it all, distinguishing one from the other on the basis of his own binary logic and psychological dispositions, slowly awakening to the closeness of death and calling life the tenuous rejection of both, final ends.

Nurturing
Cultivation

↓ Baggage ↓

If *nature* is the sum of all nurturing, then *nurture* is the ongoing (inter)action between what has been determined, and what is being determined; it is the past aggregating.

Taking our cue from our first definition of nature, we can define nurture as the immediate past, differing from nature in that it can be intervened upon by the organism.
The basic difference between nature and nurture is one of an *event-horizon*.
Nurture reflects a shallower event-horizon and one which the Will can affect – it is another term for experiential influences upon the development of an organism, and, therefore, it is an ongoing process.
This immediacy and relative malleability of nurturing makes it a more attractive concept to a mind attracted to order and infected by the need for its own self-preservation.
Nurturing offers the illusion of free-will and preserves the notion of self-determination. The immutability of a past which cannot be altered becomes synonymous with a cruel or indifferent *Deity* imposing its will upon a human life.

Nurturing is a term referring to how the distant, inherited, past (nature) (inter)acts with the immediate, experienced past, in the ceaseless continuum of existence.

Nurturing, the immediate past, now dominates political and social discourse.
From a small aspect of an organism's nature it has climbed in importance, claiming the top spot or, settling for a 50/50 participation in determining an organism's choices and behavior.
So, millions of years of nurturing is counter-balanced, or even supplanted, by a lifetime of "proper training/education."

Nurturing is the word they use now, instead of eugenics or propaganda or brain-washing.

If nature determines the limits of human potential then nurturing determines to what degree these potentials will be realized and how much these limits will be challenged.
Nurturing always refers to a cultivation of possibilities by a Will; either the Will of the organism itself, or an external to it Will, which (re)directs the organism's development with a specific object/objective in mind.
This application of Will takes advantage of the force of synergy and is most often referred to as *free-will*.
Free-will is, of course, a self-contradicting term, since what is dependent cannot be also independent, and an organism wills what it needs or what it is lacking in itself, ergo it strives towards what it lacks and so is dependent upon this projected object/objective – ergo it is not independent. Nevertheless, the term free-will can be a useful one when it is used to define this focus of energies with the multiplying effect of synergy which gives the organism, in question, the possibility to overcome its already determined limits and potentials, even if to an ever so slight degree.
The power of free-will is minimal but incremental.

The idea that the sum of all past nurturing can be washed away with the effects of immediate nurturing is the proposition which decides that nurturing is more important for the development of an individual's behavior and potentials than nature is.
Without being aware of it the *nurturers* have declared natural selection debunked and all its products a primitiveness they can easily correct. If they are right, this would make species, types of any kind, and empiricism, in general, a big mistake we are just only awakening from.
In this they would find themselves in good company amongst the Christians and the Hindus, to name but two.

The battle between nature/nurture is a battle between those who believe the past, nature, is more important versus those that believe environment is more decisive in producing character and potential.
The nurturers wish to preserve this idea of free-will yet all they are doing is casting themselves "free" from a past that ground them upon reality and leaving them vulnerable to any form of exploitation.
The terror of freedom, though it may be delusional, is what Sartre knew all about.

Once you are left drowning in the sea of change you are desperate to grab onto the first thing which offers you some stability.
This is what the system counts on to step in, once it has severed the individual away from all anchoring heritage, offering him the lifejacket of modernity and conformity, in whatever form this takes.

Though the concept of free-will is self-contradictory – for if you are dependent and also willing something you lack then you are, by definition, not independent (free) – the individual, nevertheless, finds it appealing; particularly when his past, his inheritance and the world as it is, has proven to be less than welcoming and forgiving to him and his expectations. The idea of freedom is presupposed, requiring no effort or struggle on his part, and feeling relieved by casting off that burden he soon finds himself floating in air with no place to stand.
At this point, at least in the west, materialism is given to weigh him down and ground him, because he lacks any substance in himself.

If that world cannot conform to our desires then what better way to conform to its demands than by reinventing ourselves anew?
Nothing follows us from our past. No gossip, no reputation, to determining limitations, nothing but a story we can share knowing that it only affects us emotionally but in no other way.
All that nasty "baggage" is thrown out the window and we can purchase new clothes at the shop down the street for a few metal coins and paper notes.
Then, wearing our new skin we can exit into the same *Old Street* a brand new man, with a swanky new hide and face, concealed, as it were, behind shiny new social symbols; refined materials perfectly fitted over all that unforgiving flesh and bones, swaying in the winds of time like a ship's sails, all of it tailor made to accentuate and distract.
Take away a modern woman's lipstick, her push-up bra, her high heels and hair extensions and see how long it takes her to leave the house.

Yes, I think if there is one thing a well-groomed modern man, nurtured in the right ways by the right mentors, is not, then he most certainly is not honest.
I think honest is the last thing he can ever be.

Modern man is taken by the immediate, and will have nurturing always win out in any competition from nature. At most he may offer a stalemate, not willing to concede inferiority but not totally convinced of his own certainty.
No man born in an inferior position, or feeling himself holding the short-end of the genetic or social stick, will ever be willing to accept the overwhelming burden of his inescapable, unchangeable, past.
For him *nurture* is another word for *hope*.

Baggage

Baggage is what modern minds have been trained to call all experiences, knowledge, which hinders communal peace and avoids conflict.
It is a way of rendering the mind stupid before the need to belong and to be docile and tolerant towards the other.
It is a way of shaming certain kinds of knowledge and experiences so as to be forgotten, as if they never happened: dumbing-down.
The only conflict allowed, at this stage, is the indirect, passive-aggressive, feminine kind.

They will associate it with all experiences which burden the mind so that it cannot function "normally."
But this is a description of all emotions, experiences, knowledge which controls the mind and overwhelms its judgments and restricts its activities; all, including love, compassion, tolerance, dependence, and all those things they would consider "positive."
The selective usage of the shaming term "baggage" is meant to dissuade certain kinds of memories, excluding them from consideration and not allowing them to enter the ongoing (inter)actions and what judgments that may come of them.

We modern westerners know, at least in theory, that the brain is a physical organ and that the mind is a manifestation of it, making the mind/body duality a superstition best left behind, yet very few actually take it to heart, or apply it pragmatically.
Still, to this day, Cartesian dualism reigns supreme amongst the majority of otherwise rational civilized human beings.
They "know" it is hogwash, in theory and consciously, but it still infects their judgments in areas where reasoning it away might expose them to the injustices of nature.

A man passing through life with no luggage is like a homeless person rummaging through a city's refuse to find something to re-*consume*…something to keep him still, something thrown away to re-masticate on.
With no sorrows, no bitterness, no regrets, he is empty of all care, except for the mundane, the recyclable refuse of human civilization; a charmless, drifter, lacking all memories, all substance, all sense of self; nothing to settle him down upon the earth, with *gravitas*.

In the ongoing debate concerning *nature* versus *nurture,* modernistic views tend to lean decidedly towards nurture, sometimes going as far as arguing that culture is the deciding factor and biology is irrelevant.
The idea of a *human nature* is dismissed as a fabrication that implies an uncomfortable determinism.
We see this more clearly when dealing with sexual matters, and how sex has been turned into a cultural product with no other connection to reality other than offering man a hedonistic identification with the sublime benevolence of the universal godhead.
According to Steven Pinker in his book *The Blank Slate – the Modern Denial of Human Nature* the three "sacred doctrines" governing modern western scientific and cultural ideologies of the past century are: the *Blank Slate*, proposed originally by Locke – claims that the mind emerges into the world with no predispositions or prearranged reactions to stimuli, forever malleable and awaiting to be written upon; the *Noble Savage* , the proposition advanced by Rousseau – that painted the primitive man as some kind of innocent child that is then corrupted by the evils of civilization and technologies (mirroring the Biblical tale) and absolving man from all those elements we prefer to call "bad" in our schizophrenic world obsessed with romance and self-denial; and the *Ghost in the Machine*, attributed primarily to Descartes – implied through many positions dealing with sociology and psychology – which proposed the dualism of mind/body, where mind is some sort of mystical force that haunts the physical form but is forever separate from it…the ambiguous "I" in the statement "I think, therefore I am" which presents the activity of thinking as a characteristic of the thinker who is presumed but unknown.
Science
With this triad of liberal absurdity most current ideas are imbued with an artificial sense of *authenticity*, cleansed from all the woes of the past that promises to heal mankind from all its ailing and return our species to its pristine purity.
If there was ever a more obvious expression of a continuance between Judeo-Christianity and Humanism then I do not know if it.

For the life-hating, degenerate, the past can be left behind, thrown in the garbage, forgotten like old shows in the corners of his psyche.
He thinks that the past is like a souvenir shop where one buys gaudy little trinkets only to have them collecting dust on a bookshelf, remembered when a visitor comes over, as an example of his worldliness, his cosmopolitan travels, or thrown away when they go out of fashion, or when they crack, being so cheap and fragile, or are connected with a bad vacation memory.

"Growing up," progress, enlightenment, surpassing is, for such a well-traveled creature, the ability to pick and choose what parts of the past are to be recollected, over and over again.

Domestication
Twisting Nature

↓ Taming ↓ Overpopulation ↓ Demographic Winter ↓

To "tame nature" means nothing more than to make it friendlier towards human requirements.
There is no mystical, sublime, meaning to tameness; no "goodness" being coaxed out of wilderness, except the one in relation to human tastes and human desires.

"Domestication (from Latin domesticus) is the process where by a population of animals or plants is changed at the genetic level through a process of selection, in order to accentuate traits that benefit humans. It differs from taming in that a change in the phenotypical expression and genotype of the animal occurs, whereas taming is simply the process by which animals become accustomed to human presence.
In the Convention on Biological Diversity, a domesticated species is defined as a 'species in which the evolutionary process has been influenced by humans to meet their needs.' Therefore, a defining characteristic of domestication is artificial selection by humans. Humans have brought these populations under their control and care for a wide range of reasons: to produce food or valuable commodities (such as wool, cotton, or silk), for types of work (such as transportation, protection, and warfare), scientific research, or simply to enjoy as companions or ornaments." – Wikipedia

Farming is what we call the practice, and husbandry is what we call the science of domesticating wilderness to suit human needs.
The first thing man did with his growing awareness of otherness, of the alien type, is find ways to impose his will upon it.
This is called "taming."
Then we developed the knowhow to impose his will upon the other on a very fundamental level, shaping it into something no natural environment would produce on its own.

The basic motive for domestication of any sort is production, and the control of it.
Guiding, and enhancing, the productivity of others is what farming/husbandry is about. It is the balancing between cost and benefits, in order to achieve the highest yield possible.
Increasing knowledge into animal psychology, including humans, has resulted in more sophisticated methodologies.
Violence is no longer considered effective in bringing about the highest yield.
The organism can be placed in a totally artificial environment, raised to know nothing else, and treated in a manner that will not overly stress it.
If persistent, the farmer can select and mate individual animals that will possess the desired combination of productivity and character, which will result in the best results.
With humans this is not feasible.
Forced mating will be an intrusion upon the human conception of free-will and so will result in the opposite of the desired effect.
With humans a more subtle approach is essential; one which requires longer time-periods and more indirect practices.
With humans the necessity of making the choice seem free cannot be avoided, therefore coercion using force will not work as well as coercion using seduction and manipulating the human before (s)he can develop the awareness to resist.
Intervened upon early on, and the child can be raised to judge and value in accordance with a prescribed standard, resulting in the desired outcome.
Difficulties may persist in a few, where the spirit of self is stronger and produced spontaneously from the genetic combinations…perhaps reinforced by some contaminating contact with an undesired idea(l). It is also challenged when the desirable outcome comes into conflict with primal, naturally selected over millennia, predispositions.

Humans shape the world around them, to meet their needs.
Then they shape themselves, to first insert themselves within this *shaped world*, and then to control other humans, as they would any other animal.
"Institutionalized," is what we call the domesticated human;
"**Feminized,"** is the behavioral result.

If this "shaping of the world," this willful intervention, proceeds long enough and is successful enough, then we have what we call an "artificial environment."

Domesticating humans is not as easy as doing so to any other known species.

More complex humans require a memetic manipulation to accompany the genetic one.

Taming

The famous Siberian Silver Fox Domestication Project, conducted by the Russian scientist and academic Dmitry Konstantinovich Belyaev.

"The experiment was initiated by scientists who were interested in the topic of domestication and the process by which wolves became tame domesticated dogs. They saw some retention of juvenile traits by adult dogs, both morphological ones, such as skulls that were unusually broad for their length, and behavioral ones, such as whining, barking, and submission.
In a time when Lysenkoism was an official state doctrine, Belyaev's commitment to classical genetics had cost him his job as head of the Department of Fur Animal Breeding at the Central Research Laboratory of Fur Breeding in Moscow in 1948. During the 1950s, he continued to conduct genetic research under the guise of studying animal physiology.
Belyaev believed that the key factor selected for in the domestication of dogs was not size or reproduction, but behavior; specifically, tameability. Since behavior is rooted in biology, selecting for tameness and against aggression, means selecting for physiological changes in the systems that govern the body's hormones and neurochemicals. Belyaev decided to test his theory by domesticating foxes; in particular, the silver fox, a dark color form of the red fox. He placed a population of them under strong selection pressure for inherent tameness.

As Lyudmilla Trut says in her 1999 American Scientist article,

'The least domesticated foxes, those that flee from experimenters or bite when stroked or handled, are assigned to Class III. Foxes in Class II let themselves be petted and handled but show no emotionally friendly response to experimenters. Foxes in Class I are friendly toward experimenters, wagging their tails and whining. In the sixth generation bred for tameness we had to add an even higher-scoring category. Members of Class IE, the 'domesticated elite,' are eager to establish human contact, whimpering to attract attention and sniffing and licking experimenters like dogs. They start displaying this kind of behavior before they are one month old. By the tenth generation, 18 percent of fox pups were elite; by the 20th, the figure had reached 35 percent. Today elite foxes make up 70 to 80 percent of our experimentally selected population.'

Belyaev and Trut believe that selecting for tameness mimics the natural selection that must have occurred in the ancestral past of dogs, and more than any other quality, must have determined how well an animal would adapt to life among humans.

The result is that Russian scientists now have a number of domesticated foxes that are fundamentally different in temperament and behavior from their wild forebearers. Some important changes in physiology and morphology are now visible, such as mottled or spotted colored fur. Many scientists believe that these changes related to selection for tameness are caused by lower adrenaline production in the new breed, causing physiological changes in very few generations and thus yielding genetic combinations not present in the original species. This indicates that selection for tameness (i.e. low flight distance) produces changes that are also influential on the emergence of other 'dog-like' traits, such as raised tail and coming into heat every six months rather than annually.

The project also investigated breeding vicious foxes to study aggressive behavior. These foxes snap at humans and otherwise show no fear." – Wikipedia

Selecting for non-aggression, submissiveness, results in lower adrenaline levels, which then permit dormant genes to reawaken producing a variety of physical traits.

Domestication essentially entails the retardation of maturity, and the retention of the selected adolescent traits.
Dogs show similar traits in comparison to their wild ancestors the grey wolves: color variations not found in wolves, floppy ears, curly tail...an infantile demeanor, a careless curiosity often exhibited by immature organisms during the early years of their development.

Now apply this to the domesticated human.
The female's form evolved to take advantage of a naturally occurring social behavior towards adolescent features; the instinct of nurturing, meant to ensure that the adult organism will care for the helpless infant until it matures enough to fend for itself.
Females must endure long periods of dependence during gestation and afterwards when they raise the human child.
The development of the adolescent, immature look and attitude is part of the evolutionary strategy to ensure that the male or other females will be inclined to care or to be nurturing towards her.

Later experiments with pure bred grey wolves raised in similar environments as dogs resulted in the conclusion that domestication becomes ingrained in the organism and has little to do with nurturing.
Wolf pups raised in exactly the same homes by the same people in the exact same way did not display the same demeanor as dog pups did after a certain age.
Other than lower levels of adrenaline, the variations of coat colors, the floppy ears and curly tail, the accompanying submissiveness, timidity, what domestication produced was an increase in dependence.
Wolf pups began losing interest in their handlers, becoming more free-spirited, independent, unwilling to please.

When you *tame* an organism you, essentially, take away its capacity to survive on its own.
You select the attributes that make it timid, productive, and totally dependent upon you.
You humanize it, by picking and choosing what attributes it possesses which are most conducive to human cooperative living.

Overpopulation

Nature has its ways of preventing this dominance by a single species.
It's called "culling": predation, disease, female sexual filtering.
It is only with domesticated species, reinforced and sheltered and mutated, who spread, like vermin, suffocating out of the environment all other organisms.

In regards to an experiment (Behavioral Sink) involving rats allowed to overpopulate a controlled, contained, environment, John B. Calhoun says this:

"The common source of these disturbances became most dramatically apparent in the populations of our first series of three experiments, in which we observed the development of what we called a behavioral sink. The animals would crowd together in greatest number in one of the four interconnecting pens in which the colony was maintained. As many as 60 of the 80 rats in each experimental population would assemble in one pen during periods of feeding. Individual rats would rarely eat except in the company of other rats. As a result extreme population densities developed in the pen adopted for eating, leaving the others with sparse populations.

[...] In the experiments in which the behavioral sink developed, infant mortality ran as high as 96 percent among the most disoriented groups in the population." – *Calhoun, John B.*

How current does this sound?

Overpopulation does more than that; it also makes dogmas, ideals, ideas, teaching self-degradation, deference, surrender to authority, dependence on otherness, and it makes them …reasonable, given the circumstances.

The fear of overpopulation is an additional factor being used to manufacture popular consent.
Although the possibility of populations exceeding the earth's capacity to feed is a real one, just as the **Global Warming** threat is, the possibility is often exaggerated, becoming one more fear-factor used to maintain western populations in a uninterrupted state of anxiety.
What does anxiety make the organism do?
It makes it turn to relief, in numbing, escapism, fleeing, or fighting.

The same conditions replicated in the **Behavioral Sink** can be similarly replicated in real life.
Urbanization, idealistic containment, sheltering, emotional, and economic dependence, all manufacture a noetic box, within which minds trap themselves, resulting in consequences an actual containment box would produce.

Spaces may still be out there, but all but a few can or choose to live in them.
Instead man stuffs himself into small city spaces, living on top if each other.

We've been shepherded in these pens we call cities, where we are taken care of, fed, in return for providing our body parts in return, and in the contained world of the barn we begin to believe the world is a small place.

Demographic Winter

A new threat on the horizon.
Declining birthrates, broken families, a disinterest in reproduction, the cultivation of adolescent thinking and behavior, homosexual rise, feminism…all contribute to the breakup of the reproductive unity we call family.
At a certain point, in the future, the amount of individuals participating in the work force will not be enough to nourish the social welfare system and the social safety-net.

"In 1965, the population of Italy was 52 million, of which 4.6 million, or just under 9 percent, were children younger than 5. A decade later, that age group had shrunk to 4.3 million - about 7.8 percent of Italians. By 1985, it was down to 3 million and 5.3 percent. Today, the figures are 2.5 million and 4.2 percent.

Young children are disappearing from Italian society, and the end isn't in sight. According to one estimate by the UN's Population Division, their numbers will drop to fewer than 1.6 million in 2020, and to 1.3 million by 2050. At that point, they will account for a mere 2.8 percent of the Italian nation.
Italy isn't alone. There are 1.7 million fewer young children in Poland today than there were in 1960, a 50 percent drop. In Spain 30 years ago, there were nearly 3.3 million young children; there are just 2.2 million today. Across Europe, there were more than 57 million children under 5 in 1960; today, that age group has plummeted to 35 million, a decline of 38 percent.
The world's population is still growing, thanks to rising longevity. But fertility rates - the average number of children born per woman - are falling nearly everywhere. More and more adults are deciding to have fewer and fewer children. Worldwide, reports the UN, there are 6 million fewer babies and young children today than there were in 1990. By 2015, according to one calculation, there will be 83 million fewer.
By 2025, 127 million fewer.
By 2050, the world's supply of the youngest children may have plunged by a quarter of a billion, and will amount to less than 5 percent of the human family.

The reasons for this birth dearth are many. Among them:
As the number of women in the workforce has soared, many have delayed marriage and childbearing, or decided against them altogether. The Sexual Revolution, by making sex readily available without marriage, removed what for many men had been a powerful motive to marry. Skyrocketing rates of divorce have made women less likely to have as many children as in generations past. Years of indoctrination about the perils of "overpopulation" have led many couples to embrace childlessness as a virtue.

Result: a dramatic and inexorable aging of society. In the years ahead, the ranks of the elderly are going to swell to unprecedented levels, while the number of young people continues to dwindle. The working-age population will shrink, first in relation to the population of retirees, then in absolute terms." – Jacoby, Jeff Jacoby [Boston Globe | June 22, 2008]

Natural/Artificial

Human Interventions

No doubt, what is in existence can only be called "*natural*", as it is a result of all that preceded it and is always active and (inter)active.
This is the starting point.

What then is designated by the word "artificial"?
The intervention of an external will to divert what has proceeded is immediately apparent.
When, for example, we speak of *artificial intelligence* we are speaking of a form of intelligence which would not have come about without this external will….in this case the will of a human.
But let us be more specific and define what we mean by the term 'artificial' when we use it in relation to environments.
Man is, definitely, natural; he is a natural agency, what then can we use the word artificial to signify, if we are to use it at all?
If we are to take language and the ideas it refers to as ways of distinguishing and understanding reality then we can conclude that the term "artificial" can only be used as a way of categorizing a portion of nature so as to better understand it and what it is participating within.

I would say that the word "artificial" can only be used to define and delineate human activities as these pertain to humanity as a whole.
When we, therefore, talk about an artificial environment or an artificial reality or an artificial construct we mean to define a construct totally dependent upon human intervention upon what preceded his emergence and which made his emergence possible.
Subsequently we designate the term "artificial", as this pertains to environments and environmental conditions, as the set of circumstances brought about due to human meddling which affect the one who meddles in a proportion higher to the circumstances that preceded this meddling and which had no source in his emergence.
The point might seem ambiguous as it should be when dealing with fluid environments and imprecise human conceptions and human existence, but the point is necessary to determine how much and at what general instance did man begin to have an effect upon himself to a degree greater than what preceded his meddling and his emergence.
It is a way of gauging how human activities begin supplanting naturally occurring environments so as to understand to what degree and at what point do human activities begin to replace the environmental conditions that made them possible.

All organisms with a *Will* (even plants on some primitive level) affect the environment they are born into one way or another, but no other known organism, except man, can affect the environment to a degree that this affect begins to

influence his own development, often in opposition to the environment that made him possible.
We might say that man is a quintessentially nihilistic organism once his intelligence gains the upper-hand and he overcomes most, if not all, of the natural culling and correcting mechanisms.

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Man has intervened upon his environment to such a degree that now his destiny is almost completely dependent upon his activities and their repercussions.
Man acts upon his environment; then he must deal with the consequences of this activity; later he must deal with the consequences of the corrective actions to his original interventions upon his environment.
Slowly his energies are drained by having to maintain the original intervention and the cascading repercussions.
The environment he intervened upon is pushed further and further back, both in memory and in fact. His horizons are now dominated by his constructs and all they truly are, are representations of representations of representations of the original.
He no longer reflects upon reality but he recycles symbols of symbols that have lost all meaning to him because he cannot connect them to anything other than his own imagery.
Buried, as he now is, man becomes disillusioned, feeling like something is missing but unable to explain it.
He begins to feel like he is the ruler of his own world and that he can reinvent himself at will putting on the symbols he constructed to represent what he has forgotten and which now has faded into the distance of his perceptions.
He is not only immersed in artificiality but he cannot identify with anything besides his own abstractions.

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Austerity/Abundance
Half-Full or Half-Empty

Though it belies common experience, there is this conception which is currently dominating the hearts and minds of the masses: that the world is a product of *overflowing* abundance.
Its purpose is to set-up the plausibility of an absolute *Deity* with the characteristics man cannot find in himself.
Where he is mortal and weak and ignorant, this *Deity* is omnipotent, immortal, omniscient. The *Creator* is the antithesis of His own creation, and all must bow before his magnificence.

What these simpletons call innate abundance is really a temporary by-product of inextinguishable need. It is this absence in one's self that drives the organism to assimilate (feed), collect, gather and create (procreate). From the insatiable foraging, needs forces upon it, the organism acquires, if it is successful, an excess of energies which it can then dedicate towards growth, creation or towards replication.
More than this, when we look around us we do not notice any abundance or **overflowing**.
The universe is distinctly void of what a life form would call "positive" or useful, and it is only its smallness in relation to the multitude which makes it think that the resources available to it are inexhaustible.
Furthermore that it is forced to constantly replenish what resources are available to it exposes the inferiority of the energies it needs to sustain itself.
Life feeds upon life – a sort of cannibalism if you consider life a symbiotic unity of oneness – and its needs to do so continuously. There is nothing "overflowing" in a creature's ephemeral existence, and to consider it as other than the environment it emerged from is to claim a motive and a purpose which you have no way of justifying.

I would say that life is a manifestation of existence and this need it feels in itself, this lack it has to continuously contend with, is an indication of a greater lack.
The world is not overflowing, but lacking; an austere, severe, threatening place, within which life clings unto itself dreaming of paradise with milk waterfalls and honeydew springs.
If there is anything that offers life the possibility of nobility it is this resilience in the face of so much deficiency.

To simply declare life a product of overabundance, superfluity, is to totally ignore the very experience of living.
Nothing in nature or in any living experience hints at *abundance*. If anything, nature is characterized, outside human constructs and human interventions, by a distinct austerity, human environments tend to "correct." We might say that the emergence of human environments is in reaction to the severity man evolved within.
To, even, entertain the delusion of overflowing overabundance one would have to simply ignore one's own senses and sensations, one's own common sense if you

will, allowing himself to submit to the dictates of emotionalism, and then make a mockery of himself and of his own life.

If this is what *enlightenment* entails then I will have no part in it.
If I am to die as some decrepit boil on the arse of a God, then let me do so with whatever dignity remains for me to claim and preserve; let me die as what I am: a man!

I do not know of what they speak of, when they speak of need; all I know is that they, whoever they might be, know nothing, or very little, of what it means to need and to suffer when they speak of it as trivial or as some add-on to the human experience which can and should be *overcome.*
What I do know of need and suffering makes me certain that what these spoiled brats think they know has no collaboration to what is actually the fact; they, fuckin', have no clue being brought up, as they are, within a world that takes care never to let them endure too much of what they have little experience with and want no part of.
It is these douche-bags, these spoiled, over-educated, pampered, nit-wits that are to blame for whatever is happening and for whatever will happen in this human world.

Why?

Because their world whatever they might think, is a fabricated, fake, and pretentious world, only they, and those like them, can deal with without having to also deal with this overwhelming need to vomit.
Artificiality has a way of generating vertigo.
It's the sort of vertigo produced when the overlapping picture manufactured is a bid off from the picture, the apparent, which it attempts to cover up.
The eye is momentarily confounded, unable to focus completely on two visions not totally in synch with one another: the ideal and the real.

Nausea follows.

The ritual of naming is put into practice here.
Having no way to deal with reality the world is reborn with a simple change in moniker.
Being "born again" cannot be the invention of the modern Christian.
It's "logic" is founded on the power of language and how it can be used to control and direct human thought.
Austerity and lack is renamed *overflowing*; God is renamed Substance, One or Thing (in whatever form one can envision it); ever-presence is renamed

"immanence"; nihilism is renamed progressiveness or enlightenment; death is renamed life; non-existence is renamed unity, emptiness, or uniformity acquiring the added sub-title of equality.
Man loves the idea of absolving himself of all that ails him with a simple rebirthing ritual. He dunks his head under water or some other element symbolizing the fluidity of existence and then emerges from it a new man, a new soul, a new static being, giving himself a new name to commemorate the event.

But, how much more efficient it is to just rename existence and make of himself the guilty party?

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You can no more compare knowledge with understanding than you can compare pleasure with contentment.

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A clarification:
If by abundance we are talking about energies, or the (inter)activity of existence, then, most certainly, there is no end to it. We might say that energy is increasing as chaos increases towards near-absolute randomness.
If by abundance we mean the presence of ordered (inter)activity, or activity exhibiting a pattern which we interpret as different types of matter, energies etc. Then increasing austerity is a more appropriate description for the current state we know as existence.
In both cases possibility never ends, though probability increase and decreases, since by the term probability we mean a degree of possibility in excess of the average.
As space-time expands (possibility expanding) possibilities become uniform, to the point where we can no longer speak of probabilities because all probabilities become almost equally probable.
Because life, matter, what we call substances/energies, and so on, is patterns of order…they are increased levels of probability. Life needs ordering, and so is attracted to it so as to sustain itself within the disordering.
But disordering, entropy, increasing randomness is understood as the decrease of probability or patterns of predictable, ordering. For this reason abundance is decreasing in relation to life, or an ordering process we call living organisms.

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Equilibrium

Balances

All unities, including organic ones, tend towards a state of equilibrium.
Equilibrium is always a reference to the desirable balance between the particular emergent concord's combined energies at a particular instance in relation to those it is (inter)acting with during the same period – the environmental conditions.
The fact that these energies are continuously fluctuating makes this desirable state of balance an ongoing process where the anticipated is always approximated but never attained.
Only organic unities unbalance themselves willfully, in proportion to their will's projections of an absolute state of absolute equilibrium – the idea(l) state.
Procreation and all forms of creativity are such projections of idealized stability.
With each and every birth a new possibility arises, as the new unity possesses different proportions of renewed strengths and weaknesses.
This willful disequilibrium constitutes free-will as it goes against the individual unity's desired tendency towards stability and so it is usually a product of excess energies or an excessive assessment of individual energies - sexual madness usually causes an over-estimation of these energies.
In the advent of civilizations, it has been the control and direction of these sexual impulses that has been essential to their internal harmony.
We can gauge the balance, or lack of, of every age and every civilization, by the quality and amplification of the projections it produces in its art and in its spiritual symbols.
Inflated projections reveal the level of the ongoing state of imbalance in the minds that produce them, because the embellishment of the projection is inversely proportional to the mind's actual state; it is the desired in relation to the actual.
Therefore when extreme danger is popularly fashionable, this would suggest that the environmental conditions are extremely comfortable; when extreme comfort is popularly fashionable this would suggest that the conditions are those of extreme discomfort.

In our own time the popularity of extreme sports, the glorification of danger, the ubiquity of extreme imagery in the arts, overall risky behavior, sexual promiscuity and hyperbole in all areas of public discourse exposes an underlying state of boredom and a sheltering which is taken for granted, resulting in ennui and disenfranchisement.
Where danger is avoided in natural environments, unless the individual is caught up in the frenzy of sexual madness, in our time peril is sought after, particularly by those who feel less threatened by a world they've been protected from, and who have never experienced the severity of their actions to any degree approaching the enduring.

It is time we return the world to its more brutal past, silencing the adolescent braggart and ending the impulsive fool's dancing taunts.
It is time to return sensuality to the world.
It is time to find graciousness again.

Balance is a concept which presupposes a whole. Without it, its implication of a center is moot.
If we are to ascribe to balance or equilibrium, a meaning, it is within an emergent unity, such as an organism, where the "whole" is a work in progress and so finding a balance is a difficult affair.
Perhaps the best way to justify the concept of a balance is to use it as an indication of controlled energies and how they relate to uncontrolled energies.
The issue, then, becomes one of *Will* in relation to environment.
The individual organism can be called balanced or in a state of relative equilibrium when the energies at its disposal are sufficient enough to maintain its cohesion and to add to its control, to grow in a manner which does not exceed its reach and does not place it in a state of imbalance.

All knowledge is an ordering of experience.
The stronger the ordering the more resistant to time it is.

All convergence is a product of or leads to uniformity...or some level of it.
When my ordering, my *Becoming*, comes into contact with an other's, there is an exchange of data, knowledge, experience (this is what I consider interaction), interpreted by both sides in different ways or on different levels - this determined by the level of ordering present in each and, therefore, also the level of chaos present in each.
Therefore a higher ordered state will have less in common with a lower level of order and it will take from the experience less, perhaps losing from it, given that the other has less to offer (less to teach or supply or offer).
The higher state of order will experience the interaction differently form the lower state and the degree of disparity will determine the 'balance' of the relationship, or of the interacting.

A German reading the *Vedas* will understand it by referring it to what he knows and so will experience it along the lines of similarity between *Eddas* and *Vedas*.
Where there is difference the higher wisdom will overpower or remain misunderstood or not perceived at all. There will be no point of contact, of convergence for the lower wisdom to draw understanding from in order to connect with the higher wisdom.

The more akin to one another memes are, the less temporal distance lies between them.
The course their divergence took establishes what differentiation followed, one leading to a higher, the other to a less high or regressing to a lower state, as the case might be.
Change simply denotes an *ordering* in relation to the *constant disordering* and the attrition this produces. The level of ordering resistance present, and the level of disordering experienced by it, is always different and this produces divergence in all things, both genes and memes.
If there is no contact, no interaction, no sharing then the disparity increases in time.
Of course, part of the possibility of interacting, or what is also implied by "sharing," is assimilation. The higher, stronger, might consume the lower, weaker, breaking it apart, foraging the useful elements and discarding the unused as excrement.
The utility of the other, the weaker (or stronger), is determined by what is lacking in the *Becoming*, ordering. This is the point where interaction commences and is maintained as long as the exchange continues - a feeding. As long as the need remains unfulfilled and both parties consume, or partake, from one another, a relationship is established which leads to increasing uniformity.

For example, a human can relate to a dog or an ape whereas the dog or the ape cannot relate to the human as much.
The animal's reference points are of a lower grade than the humans and the humans are so superior that he cannot gain much from this interaction or convergence. For a relationship to be established between two disparities like these, a common bond of need must be found.
The human, in particular, must find in the lower grade otherness of an animal a source of realisation no other accessible source can fulfill with the same level of ease. The animal acts as a stand-in for what is missing by being as similar to what is missing as possible. The ease with which the interaction, the exchange, occurs is also part of the attractive element.

Equilibrium: the attainment and the maintenance of balance upon the churning, tumult of fluctuating (inter)activity.
The act can best be related to the sport and/or hobby of surfing.

Need>Appetite>Pleasure

Sensing the *Flux*

Has anyone, amongst the herd of humanity, ever considered the nature of need and of suffering?
Has anyone considered it outside some feel-good scenario where it "all comes out alright" or some world-view where the outcome justifies the costs and where positivity wins out in the end?
Have they?

Need is the sensation of existing; suffering is its extreme, brought about when a need is suddenly or in stages allowed to reach the level of an immediate threat.
Any desire advocating the eradication of need/suffering from the world should be judged in relation to this definition.
All that is being proposed by these dogmas and philosophies is the numbing of sensuality; the clouding of consciousness by using inebriating devices and techniques.
The only true and noble way to deal with need, or the consciousness of existing, is by making of one's self more durable to its sensations.
Asceticism

"Direct sympathy with another is limited to his suffering, and is not immediately awakened by his well-being: the latter per se leaves us indifferent. J.J. Rousseau in his Emile (Bk. IV) expresses the same view (translation):
'First maxim: it is not our hearts to identify ourselves with those who are happier than we are, but only with those who are less happy.'
The reason of this is that pain or suffering, which includes all want, privation, need, indeed every wish, is positive, and works directly on the consciousness. Whereas the nature of satisfaction, of enjoyment, of happiness, and the like, consists solely in the fact that a hardship is done away with, a pain lulled: whence their effect is negative. We thus see why need or desire is the condition of every pleasure. Plato understood this well enough, and only accepted sweet odors, and intellectual enjoyment. And Voltaire says (translation):

'There are no real pleasures, without real needs.'" – Arthur, Schopenhauer (The Basis of Morality)

The old curmudgeon was onto something, no? He simply failed to see, or to mention, that this pain, this need, was the sensation of existence itself.

It clarifies why our empathy mostly results in compassion and why we mostly identify with victims.
It explains why suffering and need are common, easy, whereas pleasure is fleeting and hard to attain.

But most of all it brings into focus what decadence is, why hedonism is so effective, and why these *happy* ones contradict themselves with every ambition.

Pleasure is a momentary experience of excess.
In that moment of release from need, from the sensation of lack, the mind feels liberated from its role and from the experience of existing. For a short time it experiences an excess of energies as the ones dedicated to the satisfaction of the particular one, have reached an end, a culmination, and what remains, fills it with a sense of profound empowerment.
From this short burst all metaphors and projections of excess, and of perfection, and of the *positive absolute* derive their inspiration.

Need acts like a magnifier of possibility; as it increases, towards suffering and pain, the mind becomes more and more willing to risk.
The comfort level for risk increases inversely proportional to the rise in need; suddenly what was improbable becomes more probable.

The sexual need, relying on chemical effects, is a good example.
It is not really a primary need, since its non-gratification does not threaten the organism, so instead it relies upon placing the mind in a state of chemically induced agitation accompanied with a need for relief.
At its highest point of agitation the organism is capable of anything; no level of risk is unattainable because possibility has ceased to be restricted.

The loss of appetite is usually a symptom of disease.
With its loss the organism begins its slow detachment from the sensation of existing.

An organism is not a unity needing; it *is* need.
The absence sensed as a desire, a hunger, pain, a requirement, is what the organism senses as its very essence; it is feeling what it is.
This is why an organism always seeks fulfilment in otherness, or in an overcoming of self, which is this absence.

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Hunger
Insatiable Need

The sensation of hunger is not only related to the absence of nutrients in the body. We witness similar sensations in regards to sexuality; a man or woman wants to, almost, eat the other alive; assimilate them into their own being, in what is called "intimacy" or that magical moment of near-perfect communion and union. Difference between the sexes being in that the woman wishes to absorb, so to speak, the male, the male's essence as this is represented by his penis and sperm, into her becoming. For her this union is exemplified with the birth of a child; it being the very corporeal manifestation of this, otherwise, incomplete unification, through copulation.
Sadly, the child is also imperfect; it too is a product of an incomplete union between incomplete becoming, and therefore never really a *Being*, nevertheless, the sexual act itself is sufficient enough to produce this sense of "total unification". In that moment of sexual paroxysm the couple, mostly the female, feels lost in the act itself. The endorphins flow, the body is raised to a heightened state of sensual awareness, and the sensation of being "fully" alive, totally present, is felt; later it is considered a more profound state of existing or a more honest, truthful experience. Drug users often describe their own experiences with chemical effects in similar ways; the body is stimulated to an above average state of sensitivity while the regulating and controlling mechanism of the brain is decreased in effectiveness, producing this sensation of being lost; of reaching some mystical position of perceptibility.
The entire thing is followed by the "crash": the slow decline into a more mundane, in comparison, reality, accompanied by the sense of disappointment. That this experience should become addictive is not surprising, given the modern state of affairs with its contrived and diluted pleasures.

Modernity

The connection between this sexual hunger and the one most commonly associated with feeding is not to be ignored as being superficial.
When a man feeds on another organism he is assimilating, processing, and integrating it, fully or selectively, into its own essence.
Sexual desire could only have evolved from this primal need, because here, as with all other cases of human activity, it is need which is at work.
If need is the sensation, the conscious interpretation, of existing, then hunger, the sexual and the nutritional kind, are its most pronounced expressions.

The basic sensation of need, in whatever form it comes about, is that of an internal absence. The organism, the individual, feels its own imperfection, the lack in itself, as need. Given that all life is a product of a universe, then this can only point to a universal, or a general, absence, which only comes to perceive itself or its own lack, through this evolution of awareness.
Hunger is more than merely accidental or an illusion one must overcome through strict asceticism, it is a direct connection of the emergent unity, the organism, with its own essence, as this has been determined by its participation within the world.
When an organism feels need, in the more sophisticated form of hunger, as this insatiable desire to devour, to seek out and destroy, assimilating the parts and discarding the unusable, it is expressing the very nature of its becoming. It feels, senses, its own lack, the absence in itself, and so it seeks out a satiation, a solution, a completion in otherness; an otherness which by the fact that it is part of the same world, can be nothing more than a degree of incompleteness/imperfection.

But hunger has incompleteness about it, as well.
How could it have been otherwise?
It hungers for what is not known; it hungers for what is incomplete, itself; it hungers for what it cannot define, forever seeking it out in others.
Hunger is an expression of the futility of life, if life is considered to be a mission with a goal, a condition requiring healing, and a purpose that has yet to be determined, outside of its own devices.
When the individual feels hunger, senses need in itself, it is on the other, in the alien, in the similar but separate, where he searches for it, because when he searches inward, all he finds is more and more imperfection and need and dissatisfaction.
Hunger is what brings about ideals and ideologies.
The phrase "You are what you eat" applies here, for what you idealize is what you are; what ideas you feed upon is what your nature is. There is no escape from this relationship between thinker and thought, or self and other, or observer and observed. There is always a relationship, whether we like it or not.
So, what we idolize and idealize is not circumstantial; and whom and what we feed upon, or whom and what we fuck, is not accidental. They speak about who and what we are.
The sugars and fats we crave as biological entities are no more indicative of our nature than are the types and the characters that attract us and make us want to fuck. There is nothing accidental here; *accident*, like luck/chance, is a method, often used, to excuse one's self from the obvious.
When I crave chocolate, this is not a matter of happenstance, no more than it is when I crave a sex or something just as primal.
If, for example, we consider this substitution of chocolate for sex as being accidental, then we are denying our self, purposefully, a greater awareness of self and existence. The creaminess, the smoothness, the warmth and the physical sensations of consuming a product like chocolate are not accidental. They are linked, not only to our past, our individual inheritance, but also to our present, our individual adaptation of this past to the present; or the adaptation of a more distant past to a more immediate past.

From hunger the sexual appetite is derived: **lust**; the hunger for otherness turning into a sexual desire wanting to assimilate the other or to be assimilated by him/her/it.
In the primal need to consume all sexual appetites find their source.
The simple act of kissing is a process of passing forth chewed nutrients from other to infant. One can see the famished lust for otherness in the act of copulation: biting, tearing, sucking…wanting to absorb the other into one's self or to tear it apart and assimilate it into one's own being.

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Free-Will and Accountability

Embracing the Past

↓ Social Behavior ↓

Responsibility, under the pretext of free-will, can best be summarized as the acceptance of one's essence – the taking on of an individual's total *Becoming*, known to him or unknown, as it has manifested in him as a presence in the world.
A man takes on the guilt and the regrets and the failings, the entirety of the costs, no less than he does the more easily accepted benefits, and embraces them as being a part of his nature.
He does not surrender to them …he accepts them as a preliminary step towards his uncertain and continuous overcoming.
A man, who is ignorant of them or denies them piecemeal, or in full, remains a victim of their determinations.
Therefore, knowing yourself is more than understanding your actions and what resulted in them; it is the recognition and acceptance of all the circumstances and events that led to your emergence and that made your actions possible.

The "sins of the father" becomes more pertinent when you are asked to accept the

fullness of the repercussions of events that occurred before you were born…and this is where resentment sets in, no less than it does when confronted with the inevitability of one's own death and the legacy one leaves behind.

In natural environments responsibility has no question attached to it. The actor, the acting individual organism, the one who makes a choice, whatever that choice may be, and under whatever circumstances it was made, bears the full brunt of the repercussions.

This is true in all cases except when it comes to immature individuals who are fortunate enough to be under the protective care of an adult, or a bigger, stronger, more aware otherness.

What a perfect metaphor for human systems.

To be responsible is to be accountable to yourself; it is living in tune with your past.
Being true to your past is to be within yourself; it is to be in harmony with your essence.

Free(independent) – Will(dependent).
To **Will** is to embrace your past, and direct it, towards an object/objective.
The temptation of following the *path-of-least-resistance* can be overcome, by willing a *path-of-more-resistance*, as a method of surpassing.
Only in this does "freedom" make any sense: to take over, from your natural inclinations, your natural preprogramming, your past, and to **Will** a divergence.
This divergence sets a man apart …it makes him stand-out in the uniformity of mankind, surrendering to instinct.
But to have such a Will, you must train it …you must strengthen it; you must habituate it with suffering.

Freedom is willed, as another word for the absent-absolute.
What is willed is a total detachment, from contingency; from the causal chain, and accountability.
What is willed is a way out of the entropic decay and the self that must endure it.

If free-will does not mean a liberation form an other's will, or the liberation form the other's (re)action to the expression of our will, then all it is, is another death-wish.

The body anchors us to the past. It is the very representation of all that has been determined and cannot be undone.
The mind is unhindered by the body, when it can detach itself from its necessity.
The feminine is a giving into what is; the male is a perpetual contradiction to it.
This is where we get the mind/body dichotomy, and the male/female conflict.

To free the will one must detach it form its physical cares and its primal determinisms.
The concept of free-will is this mental desire for liberation from the determined past; from natural necessity.

Now, consider free-will, as a concept, within the context I've described concerning fluidity, **Flux**, consciousness, as a looking back, and so on.
Interactions and Interpretations
What becomes apparent, is that whatever *free-will*, or potential willing which is free from the immediate, and the past, exists, is small, and must be set-up beforehand.
What do I mean by "set-up"?
The individual, through habituation, repetition, training, forcing the organism towards the *path-of-more-resistance*, begins to set-up, to prepare, an automatic, automated, (re)action to situations, to stimuli, that may contradict the pre-existing ones.
Automatic actions, already established as (re)actions, emotions, instincts, can be overridden, not immediately – because by that time it is already too late, when considering that consciousness is always a looking back, and always a step behind the fluidity of reality – but by forcing, with the will/imagination/projection, an alternate (re)action, which must be made automatic through repetition, and training.
This is what is called "second nature," and is tied into the moral instinct.
Free-will is only possible as a slight variation in behavior forced upon the organism's natural tendencies by the will's force, by a force of will.
Not only in the moment, but as a self-trained, self-enforced, (re)action, which then is an automatic overriding of the pre-existing one.

When I say "I am free-willed," what I mean is that I've trained myself, through constant repetition and constant self-suppression, to automatically (re)act to stimuli, to otherness, in a particular way, which goes against the earlier (natural, because nature is always a reference to the past) automated (re)action.

The more against it goes, the more nihilistic it is.

(Re)Actions are always experienced, and understood in hindsight.
Therefore, free-will, to whatever small degree it is possible to redirect pre-existing tendencies, is only possible as a self-enforced, habitual, (re)action which can only be experienced as if it were immediate, but which is always prepared.

Social Behavior

We find ourselves in the unpleasant position of having to defend nature within the contexts of human ideals, concepts, and artifices – irony of ironies.

In this arena of fools, the two, hypothetical, opponents are some form of Capitalism and some form of Communism, completing the modern box (consuming, producing, and social utility) within which man guides his interests.
If you are not one then you must be the other, or so it seems, because nothing outside this binary system is permitted entry without being placed on one or the other side.
Both sides are anti-nature to one degree or another, but they present themselves as each-other's antagonists, when, in fact, they share the same idealization and mythologies concerning the system they are a part of.
They differ only in practices, and goals.
This is similar to the Satan/God dichotomy, where both hypothetical opposite sides are part of the same absolutist mindset, appeasing the same psychological dis-ease, and offering the illusion of choice and contemplation.
See Democrats/Republicans in the U.S., the nation where indoctrination has achieved a peak of effectiveness unprecedented in history.

I admit that it is true that from genetics memes arise, and so man creates political and socioeconomic systems by observing nature.
The bee hive is the perfect example of applied communism: a uniformity of appearance, and behavior, where all work for a shared goal, and all partake in equal, or nearly so, measure from the fruits of their combined labors.
No thinking permitted for thinking may lead to a sophistication of consciousness, which unavoidably is the same as discrimination – because to perceive is to be aware of a divergence.

Communism

On the other side we have the more natural, for man, example of a community based on a hierarchy, and dominated by a singular masculine authority, like primate social structures, but here man imposes a slight tweak, which uses state power to protect elites through the guise of the myth of ownership.
With Capitalism we find the human intervention on primate social structures where domination is preserved so as to maintain internal stability.

Capitalism

In nature there is no such institutionalized power preserving genetic domination, despite genetic weakness, because the sheltering of the elites from the challenge to their position means that degradation, and decadence will ensue.
And we see this happening.
Now, challenge either side trapped in this dichotomy and you will be accused of belonging to the other side.
By far the most pathetic and hypocritical are the modern day liberals, or progressives, as they identify themselves.
Some prefer the humanist label, connecting them to some transcendental global ideal.

It is amongst this group that nihilism fins its most obsessive and hypocritical followers/believers, because the motive is self-preservation, and power, and sexual accessibility, masking as universalism, fairness, goodness, and moral virtue.
Amongst this crowd, attracting the most followers, we find this hatred towards nature, hidden beneath a romantic idealistic "selfless" love of it, which characterizes all their usages of the term "love", but that is, in fact, self-serving, selfishness, hatred, because there is no acceptance of nature, but a selective denial and rejection of it.
For such creatures, with such minds, the mentioning of nature and natural processes must be connected to the only opposition they can comprehend: capitalism, or the "right," as some more worldly types call it.
To speak of nature and simply state that there no human values are present, no justice, no fairness, no equality, no pity, but that it is only within social creatures where we see the beginning of these social methods of unifying divergent genetics into a stable group.
Social behavior is a consequence of individual insecurity and inadequacy. The repression of some part of will so as to be a part of an unstable whole so as to gain from participation, must offer the individual organism some unperceived genetic advantage that has nothing to do with ideals or human excuses.

The beginnings of social behavior must be sought in the most primitive creatures:

Here we see how the confusion of this behavior protects individuals from being focused upon by a predator. The uniformity of movement produces the effect of a larger species, immunizing the small individual from the majority of smaller predators,

or those predators with less sophisticated methods of hunting and perceiving.
The individual fish need not develop any sophistication, or await some mutation that will help it understand its

interests in indulging in this activity; all that must happen is for natural selection to filter out individuals not prone to this behavior, leaving those that are.
The individual is born with a mutation that allows it to consciously or visually (imprinting, perhaps) upon the fish before it, and it simply follows its movements, and those slight movements of every other fish within its visual field.
It is an entirely automatic (re)active affair, and it is what we call slave psychology or herd psychology: this follow the leader, or the neighbor, automatically, (re)actively with little reasoning.

If you ask the human variant why he does what he does or why he believes what he believes and thinks what he thinks he will not be able to explain it.
He will not be able to defend his actions and thoughts without evoking some abstract hypothetical forces, outside its own control and willfulness.
The mechanism is within him but he must protect the ego by placing it outside himself, as some universal standards, some undeniable, transcending idea, some thing or a divine force.
He will seek support from others in his predicament, sharing in their confusion, and find in this shared confusion and the common methods developed to justify and to preserve the behavior, a comforting argument for it.
Anything which disrupts this behavior and its automatic ease will be labeled in a way which dismisses it (protection), but also does not require a rational argument to confront it.
The emotion, that automatic reaction to sensual stimuli, is enough.

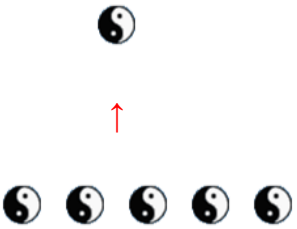
We will note in the above pictures how the school of fish appears to settle upon a circular motion, before some tidal disturbance makes them tumble into a confused jumble, and then return towards the circular.
The disturbance, let us equate with time, or entropy, the flow towards absolute randomness creating fluctuations, because uniformity has not reached a level of leveling and pockets of "disturbance (matter, energy patterns) still remain.

The circular motion is a form of *solipsism* (in the area of thought), or the *will towards unification,* the absolute ORDER (God, singularity).
The self-referential thinking of man trying to close itself off from the turbulence of the environmental ebbs and flows is represented here beautifully.
The fish in the middle of this vortex of bodies can be said to occupy the median, the center, the mediocre.
They are the most distant from the surrounding environment – **nature**.
The ones on the periphery are not so fortunate, but they are more aware of what surrounds them, and so they try to push themselves towards the middle or they focus on the fish around them.

The same social phenomenon amongst birds (starlings):
This is how social behavior is naturally selected amongst animal population who cannot deal with the environment on

their own.
For such a kind anyone not wanting to participate, or questioning this behavior, must be mad, or ill, or a liar, or some kind of mindless predator.

If we transfer this to thinking we find the same phenomenon but this time in the area of thoughts and ideas.



Strength
Aggregate Energies

Strength: a measurement of weakness.

Even the strongest and most gifted mind must take care not to flaunt its advantages around those that might feel threatened or diminished by them. Doing so might cause a natural stabilizing counter-reaction towards it, where inferiority unites out of necessity, in an effort to compensate for its individual feebleness, and defends against or turns and reluctantly attacks, in joint force, that which required it to momentarily sacrifice its distinctness for the sake of survival or pride or gain.
Prolonged threats from stronger entities will force a permanent sacrifice of distinctness (individuality) making unity a natural consequence of weakness but also reliant on it; it will create a context in which the original weakness, which necessitated the unity, becomes the unity's defining characteristic and its most prized virtue – the glue which keeps it together.
Combined weakness does not only want to punish the other for being stronger in its presence but also for forcing it to tolerate the humiliation of uniting with those it feels better or different than, so as to obliterate the cause of its discomforts; it wants to get back at that which contradicted its own sense of self and reminded it that it is no different than that which it so hates.
Weakness is more aggressive than strength and it consequently leads to progress.

Strength, even the physical kind which cannot be easily hidden away from the sight of others, must be tempered with a feigned humility and a willed docility,

which is meant to comfort and appease the other's weakness by offering a false sense of security in recompense. In so doing even the strongest reveal their own dependence and therefore their own weakness - making strength but a situational comparison between different levels of unity.
Strength can only survive as a distinct entity possessing power by pretending it is not as strong – it preserves itself and so exhibits its dependence and weakness towards its sense of self (its own unity) by wanting to remain intact and hidden from that which might threaten this unity.

Strength being a consequence of suffering – it being the means towards its own self-realization – reminds weakness of its own avoidance.
Strength imposes suffering upon that which seeks to avoid it, with its presence, forcing it to adapt or die.

Strength is self-destructive since it results in its own obliteration by necessitating unities, in reaction to its own, stronger than it and then forcing upon itself the same choice, between life and death and between unification (partial loss of self) or annihilation (total loss of self), that it originally forced upon the weaker other(s). It creates the premise for its own overcoming.

There's a reason why the weak associate strength, dominance and superiority, with violence.
It is because in lacking it they feel vulnerable and resentful in its presence; and they imagine themselves possessing what they do not have.

For them the only expression for power, if they ever attained it, would be to do what they fear those above them can do to them.
They project themselves in a place they have never occupied, and then draw conclusions form the position they do occupy.

Naturally, any increase in power, strength, and superiority, in those who feel so weak and inferior and powerless would be to avenge themselves against those that reminded them of what they were.
The cycle perpetuates, as a "tooth for a tooth," validates the beginning supposition.
To end the cycle the ingenious method of imposed humility is introduced, turning the weak into the strong and the inferior into the superior with a twist in phrase.
Being humble is being proud of your lower position, in relation to another.
Guilt, shame, peer pressure, tears down the juxtaposition...what is left as residue is burned away by denial and the unifying ambiguity of a thing-in-itself.

For the Greeks, strength, *dynamis* (δυναμις), was the prime mover.

Power
Will to

Power: Strength (aggregate energies), projected outwards towards an otherness (object/objective).

An individual's power is determined by the degree of loss he is able to endure in comparison to another.

Omnipotence is the word given to symbolize the projection of the absolute state of power.

Power is always preparatory.
It must accumulate, hoard, assimilate, appropriate.
Will-to-Power, is a commitment of focused aggregate energies upon an object/objective, which has preceded the actual event of its expenditure.

How is power expressed in the eastern Martial Arts?
A student spends years preparing himself. He trains himself, his will in essence, to (re)act in a particular manner, when faced with particular stimulations.
This *force of will* is not immediate, but produced in hindsight. The student has spent many hours focusing and educating his will, to behave in a prescribed manner, within specific circumstances.

After this preparatory phase, the individual becomes confident that his earlier automatic (re)actions will be overridden by his newly formed, through years of repetition, trained/educated, (re)actions, thusly gaining the advantage of focus and preparation.

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Φ

Awareness/Consciousness

Interpreting Reality

The senses evolve as a survival mechanism.
They are always, at first, outwardly focused, towards otherness. It is only afterwards and through this otherness where a reflective attitude develops producing the emergence of self-consciousness.

Self-Awareness

As such, the first (re)action to otherness which must develop as an automated response to stimuli is that of anxiety (fear).

Emotions

This perception of otherness is predicated upon the perception of patterns of activity (interactivity). The foundation of consciousness is a simple binary method of discrimination: dualism. The method of on/off is a result of bioenergy pulses streaming through neural networks: a flow is an *on*, and the *off* is the state of no flow. This bioenergy pulse stimulates the neurons participating in clusters. These clusters of neural networks are built as the bio-encoding of experiences. Their stimulation release their encoding which are then gathered by another mental agency which uses them to formulate imagery, at first and or a primitive level, and then abstractions represented by symbols such as ideas.
The perception of patterns is, essentially, the perception of similarities.

Similar/Different

The mind seeks out what it has experienced or what exhibits a repetitive consistence, in other words an (inter)activity which is similar through longer periods of time.
Given that all perceptions of otherness (phenomena, that which appears) are interpretations which are then abstracted and held in memory in the mind, as neural clusters, the recognition of patterns is really a perception of similitude between one abstraction, already in memory (experienced, knowledge) and the next – in keeping with linear continuity – which is derived from the immediate stimulation (interaction) of the environment with the sense organ(s).

Could it be that consciousness having risen to give direction to life can become detrimental to living?
Awareness is useful when it is limited and simple. When it reaches a certain point, the information it must cope with, can overwhelm it with their demands and disturb it with their possibilities.
Necessity is the mother of all invention and for this reason alone consciousness is only productive and efficient when it remains confined to serving its original purpose.
Excess of any kind results in decadence and in this case an excess of consciousness, particularly of the self (self-consciousness) can only result in an inability or an unwillingness to act.

The impossibility of the absolute is experienced as a detachment from reality, the closer one gets, *noetically*, to the idea(l). Consciousness, in this case, loses its sense given that it is detached from its purpose, making it superfluous.

If the sense organs were able to be stimulated by all rates of *Flow*, no matter how minuscule, and the mind were able to process the entire spectrum of *Flux* – if it had infinite awareness or absolute lucidity – then one can imagine a universe bathed in a luminescent kaleidoscope of hues…instead of all this indistinct and confusing darkness.

The senses evolved to perceive divergence.
We cannot assume that it did so for no reason at all.
Divergence, difference, indicates something important; something the individual mind must become aware of.

To be aware is to discriminate between different patterns of behavior.
This is what is meant by "distinguish," and "distinguishing."
This is always in relation to an otherness because consciousness, being a tool for survival, evolves first and foremost as a way of discriminating between different variations of otherness.
This is why the senses, and the sense organs, are outwardly focused.

The organism first perceives, via a third phenomenon, such as light or air or electromagnetism, an otherness; it then evaluates it in accordance to what it knows and what it has evolved to recognize as useful; and finally it acts using these perceptions as guidelines.
The first thing an organism evolved to recognize is what it most needs for its own continuance.
This is why the first stage of consciousness involves a binary logic of good/bad, defining useful from useless.

Suddenly discrimination ceases to be a sign of a refined mind and is turned into a vice the post-modern latch onto, to eliminate all multiplicity and finally surrender to the presumed unity their minds have been redirected towards.
The very mechanism of distinguishing the edible from the poisonous, the ally from the foe, the dangerous from the harmless, is now diminished as nothing can stand in the way of total inclusion and complete uniformity.
Thoughtlessness is promoted as the only way out of suffering, as without the necessity to distinguish; there is nothing left to think...as thinking itself has no purpose other than the one given to it by the idealist who sells existence as a mustering point before *Nirvana*.
Even stupidity can be liberation, when what is perceived more clearly with a discriminating eye, cannot be dealt with…and so it must be dismissed.

When Richard Dawkins speaks of a "middle-world" he speaks of the outer edges of human experiences; one tending towards the ultraviolet, and the other towards the infrared, in regards to visual sensation.

Man is conscious of a small part of existence, and he posits the edges of his lucidity as polar opposites within which he occupies the middle ground.
This also applies to moral matters, as the physical is no more than an extension of the metaphysical, and so bad and good or positive and negative become his extreme reference points in between which he tries to find himself, in a balance.
The notion of a transcendence of a beyond comes from this conceptual limitation.
It expresses, in effect, a real situation where man is contained, as it were, within the ambiguous and flexible boundaries of his own sensual awareness.
When men speak of an awakening or of genius or of living "outside their space time limitations," being supernatural or *supra-historical*, they speak of the condition of extending one's perceptual boundaries beyond the average man's limits, encompassing more of reality in the process.
The spiritual man is the one who intuitively grasps what lies beyond these human limitations interpreting them as visions or as mystical domains which only he has access to – as always the mind concludes that this new extent of his awareness,

whether it conscious or intuitively perceived, is the complete picture, declaring it the whole picture.

A scientist cannot resist calling the theoretical boson the "God particle" – with it ends his ability to perceive interactivity. The boson's surface, so to speak, ambiguous as it might be and as elusive as it is, represents the final end, the outer edge of his perceptual-event-horizon. He assumes that nothing lies beyond it, as it is the "fabric of the universe" and his mind and his senses, aided by technological enhancement, cannot go further.
Every age found its ends and beginnings exactly where their human capacities to perceive ended and began. For this reason the middle-world has been stretching outwardly, but its center remains fixed, as its center is always the perceiving mind itself.

Consciousness is a bridging, a convergence between observer and observed.
The more conscious one is of another, the more closely he comes to it; the more intimate he feels with it.
Consciousness is a convergence of the noumenon with the phenomenon, of the real and the idea(l).
Reality

"Thus arranged and understood, natural history has as a condition of its possibilities the common affinity of things and language with representation; but it exists as a task only in so far as things and language happen to be separate. It must therefore reduce this distance between them so as to bring language as close as possible to the observing gaze, and the things observed as close as possible to words. Natural history is nothing more than the nomination of the visible." – Foucault, Michele

From the Darwinian evolutionary perspective, awareness (consciousness) is nothing more than an adaptation offering an increase in probability – in this case the probability for survival – in a world full of uncertainty and increasing randomness.
By acquiring the basic ability to perceive and to then act in accordance with this perception life played the odds. This automatic response to stimuli eventually evolved into a more sophisticated form of perception that involved judgment, or choice founded on knowledge (experience).

The theory concerning *Genetic Drift* provides a position on how random occurrences might result in survival or extinction despite the organism's fitness, but it only states the obvious and why natural selection had to offer a response to the world's randomness without totally dealing with it.
Natural selection represented an increase in an organism's capacity to deal with random events, making any superior fitness more than a game of chance; in this area sexual attraction and more so a female's role as genetic filter has been pivotal.

It was this alone that made consciousness and the intelligence it produced, in time, such a formidable adaptation.

Self-Awareness
Inner Eye

In time consciousness becomes so sophisticated – owing to the fact of its own success – that it begins generating excess energies.
These turn inwards, making of the self an otherness the mind discovers amongst all the other phenomena, resulting in the consciousness of self, but also in the sensation that he is other than his own perceptions of himself.

This development is not due to some inherent overabundance but due to the abundance produced by success within the natural more austere selection cycles.

Self-consciousness emerges, first, as a consciousness of otherness, recognizing.
The mind perceives another consciousness perceiving it, and establishes the preliminary step towards the "**I**."
This dependence of the self upon the other for the validation of *Self* progresses until it attains a more discriminating level. It still finds recognition of self through otherness, but becomes increasingly dissatisfied by the recognition and validation of otherness which is beneath it in awareness.
In the *Hegelian* **Master/Slave** dynamic, the master wishes to be validated by masters, like him, and cannot find much gratification in the validation of those he thoroughly dominates.
Master/Slave

The otherness reflects us with its perceptions.
We first get a glimpse of our own uniqueness, our distinction, through the perceptions of the other.

We begin to cognize self in the other's (re)actions.
This is why the other becomes indispensable to our later validations. We wish to be perceived in a certain way so as to embody the perception we are trying to establish.
Even a dominant entity requires a subordinate to validate its status as it has come to appreciate it.
Identification is founded on this master/slave dynamic.
Identity
Master and slave are intertwined in a co-dependent relationship, the antithesis to which is apathy; the indifference of independence.
It is what attracts the female to the aloof *bad boy*.
Both master and slave validate each other with their shared dependencies – their need. They differ only in the degree these are expressed towards one another.
A truly omnipotent being would have no such need and would require no dependence. It would be (in)dependent, as it would only depend on itself.

"Self-Consciousness is, to begin with, simple being-for-self, self-equal through the exclusion from itself of everything else. For it, its essence and absolute object is 'I'…
What is the 'other' for it is an unessential, negatively characterized object. But the 'other' is also self-consciousness; one individual is confronted by another individual.
Appearing thus immediately on the scene, they are for one another like ordinary objects (1977: par 186)". – *Hegel, Georg Wilhelm Friedrich*

The "I" is that which is not "other," and the negativity of the unknowable, otherness lays the groundwork for the exploration of the more knowable self.
The ego comes across itself as another object in the environment, towards which others (re)act in a particular manner. This first understanding of the (re)action is what starts the process of self-awareness.

In the higher stages of self-consciousness one finds identification in the other, by finding a shared void – we relate with the other on the grounds that we share the same lack…the same need.
The more sophisticated this self-awareness is the more precise this identification becomes.

The tragedy of awareness is that it exposes the organism to the absence – those who survive this preliminary step, without fleeing from it and without being driven to madness by it, are set on the road towards nobility; how far they will advance will be decided by their constitution.
Along the way one finds humor in the quandary.

A man encounters himself as he encounters an otherness, and like an otherness a man must explore and discover himself as an otherness amongst others.
The self is always in juxtaposition to another, and to know his own self a man must first discover in what way and to what degree he differs from otherness.

The first step towards self-awareness is a negative assessment.

The second stage begins once man comes to terms with this solitude of divergence, this distance the negative places around him.

The final stage comes when this man enjoys his self, his solitude, and then engages otherness on his own terms. Not completely and with surrender, with careless abandonment, but selectively, consciously, with care.

Self-Consciousness can be debilitating.
When this inwardly focused eye becomes less critical, it ceases to effect the (inter)activity being perceived.
Consciousness perceives so as to offer the organism the option of intervening.
When this intervention is uncertain the action becomes forced, less graceful, and less confident. When it observed detached, it can perceive and analyze without being overly affected by this analysis.

No materialism.
Matter is another form of (inter)activity, as energy is.
ENERGY = fast (inter)activity, in relation to observing consciousness.
MATTER = slow (inter)activity, in relation to observing consciousness.
We call it matter because in relation to us, our awareness, our brain's processes, it is acting at a slower rate, whereas with faster (inter)activity the activity is more obvious.
Sometimes the light's speed, it being the fastest medium we know of, determines our sensual limitations.

Life precedes consciousness.
Life is a self-maintaining, self-organizing, process: self-ordering.

Consciousness evolves to aid in this ordering.
It begins as outwardly focused, proving that the senses evolve to perceive and to discriminate otherness.
This makes liberal tactics of making discrimination a sickness, or something shameful, a blatant attempt to blind the brain, and to reduce the effectiveness of its reason for evolving.

Ergo, life is a part of reality, which is self-organizing: it harvests, consumes, integrates other processes into its own ordering.
This is fascistic, and cruel, according to some effete morons, and simply mentioning it as a possibility explaining existence, makes you a hater. The logic here is what to express an opinion you must, MUST, benefit from it, or you must, MUST, like it.

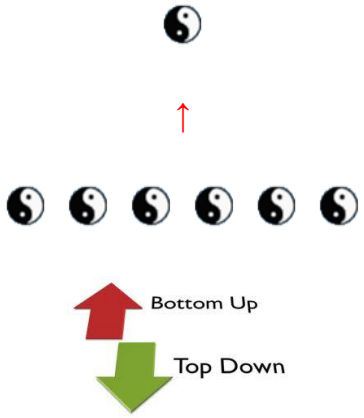
It, this self-organizing process, distinguishes itself as such: it distinguishes itself as an ordering within the disordering.
It stands apart, it separates, it distances - see the kin, the skull, the methodology of dualism?
Consciousness is a part of life outwardly focused and becoming aware of reality.

That which distinguishes, is separating itself, from reality, now becomes aware of the reality, the world; it is separating distinguishing itself within. Consciousness begins as a perception of the negative, that which is other than self.
It is itself a distancing, a rejection, and a resistance.
The mind organizes the disorganizing.
To achieve this, it must set up an **I** and an **Other**.
This is the foundation of binary thinking, or dualism, of the dialectic.
It also explains the antagonistic character of life, in relation to existence and this otherness created because of life and consciousness.
Self-Consciousness is a further enhancement of this living process and this tool of consciousness.
It is a part of consciousness becoming aware of its own consciousness, and of its own living process; its own self-organizing.

Keeping in mind that all this "part of" implies that not all is perceiving, and so part of life perceiving the world, implies that the self is not perceived - then part of consciousness perceiving consciousness, implies that part of consciousness, the part which is focused back on self (let's call it a mental agency, a part of the brain functions) cannot perceive itself perceiving - the eye cannot see itself seeing, except via a reflection.
Self-consciousness in its primitive state begins as a reflective process, which perceives otherness, is conscious of another, which is perceiving it.
The reaction tells it about itself.
This is how, at first, identity is built on other people's opinions and (re)actions.
Self-consciousness becomes this consciousness of self, through another's reactions to self.

All the above also explains why god evolves as something outside, some mind outside the mind, some consciousness other than our own (in the beyond, the mystical, the above, the outside) whispering in the mind.
This is the emerging self-consciousness, or consciousness of consciousness, mistaking itself for some external mind.

The eye cannot see itself, right(?), so the self-consciousness which must become aware of its own self-consciousness using another, mistaken the other as the source of this awareness.
Its own perceptions of perceiving and its own internal dialogue, supported by a fear of death and the hope which is fear's only antidote, begins to believe that its self-consciousness is really a God.
If this is supported by some external authority, a preacher, peers, state, institutions, then this self-consciousness is transferred to another. This is the start of nationalism, the mystical experience with God, Jayne's bicameral mind, idealism, schizophrenia, and all kind of spiritual experiences.



Top<>Down Thinking
Starting Perspectives

There is a difference between the bottom-up and the top-down modes of thinking. The former takes the observed, the known, the perceived, analyzes it, seeking patterns of repetitive predictability, or combining it into newer possibilities, to extrapolate and deduce the unknown; the latter begins with the "known" which must remain, by the fact that it is unknown, unsubstantiated and contrary to experience and sensual awareness, and then figures out ways of justifying its "logic".

The first method is burdened with uncertainty and the anxieties this produces, whereas the second method alleviates anxiety by pretending to know, only feeling stressed by the need to define and explain this "knowledge" so as to retain its effects.

There are, in my view, two general methods of engaging reality:
1 - Bottom-Up **2-** Top-Down...and the combinations thereof.

The **1st** I consider more natural, more primal...because an organism begins to be conscious of the immediate, and has no concept of anything above, beyond, it...nor does it care.
We may consider this **organic thinking**.

It begins with the sensually perceived, and attempts to extrapolate, the unknown, from the known....the not perceived from the perceived; it involves a projection, using imagination, and it evolves to find an advantage by finding patterns in the sensually perceived to predict the yet to come; offering the organism the advantage of efficiency and preparedness.
The quality of the projection, the imagined, is naturally selected...gradually resulting in heightened awareness.

The **2nd**, I consider idealistic, and tends towards the extremes of naive **Romanticism** and **Nihilism**. It begins with a conclusion and works backwards trying to integrate the perceived into the already established goal; the already "known", yet never experienced.
In this case, the immediately perceived is overcome, bypassed, and rejected, because of the problem it poses, and the adaptation it demands. The mind is seduced by a hypothetical, which, most often, has little reference to the sensually perceived.
This *intellectual leap* (a leap of faith) offers a solution to the immediate, by totally ignoring it, or by totally contradicting it. The power of imagination is used to annihilate the perceived.
This kind of thinking can only sustain itself, for long periods of time, within sheltering environments, where natural selection is overturned, or curbed in effectiveness, due to some willful intervention by some powerful protective entity.
This detached (detaching), projection, begins in primitive minds, as a way of explaining what is terrifying and mysterious; it offers an easy explanation to an immediate stress, by distancing self from its possibilities.
At first it has a minimal effect, as praying to the *thunder gods*, to protect one's self from the overwhelming, and dangerous, phenomenon of lightning, has only a small influence on an organism's behavior, when faced with this danger. The organisms will (re)act in the genetic ways, natural selection has programmed into it: fight/flight.
It is no more than an additional measure, along with the normal fight/flight (re)actions, offering the mind a comfort which increases the effectiveness of its instinctive (re)actions.
The supposition that thunder and lightning are caused by some hypothetical will, is a supposition that begins with a conclusion and then finds justifications, in the environment, to support it.
At this stage the **Top<>Down** thinking still remains attached to sensual input, and it uses the non-experienced as a way of explaining the experienced. Its focus is on preparation.

Then it gradually becomes a hypothesis that finds comfort in the interjection of a mediating familiar: a vision, a shaman, a leader, a priest...a mystical figure, which bridges the distances between the not-experienced and the experienced.
Now, control factors in, as the intermediate **Will** offers its services at a cost; the authority makes demands upon the individual.
The unknown turns to the known, ambiguously, through the holy-figure; (s)he/it is the one that connects the projected known to the sensually known.

The imagined, but not experienced, takes on a familiar form, turning it into something which can be experienced, and dealt with, on a level the mind is comfortable with.
By doing so, this intermediating figure, most often a masculine energy, becomes necessary, and those who are willing to pay the price, for being comforted, must surrender to his authority; he is the expert, the professional, who, for a price, makes the projected hypothetical more pragmatic; he is the one who takes the presumed conclusion, and justifies it, to the ones who cannot, in a way which offers them peace and guidance.

As human knowledge increases, turning the once mysterious into phenomena we become accustomed to, the unknown increases proportionally.
Knowledge creates complexities of (inter)active parameters. The more we know, the more complicated our world-view becomes, increasing our anxieties....because now the possible, inflates in relation to the known.
The shaman, the priest, is still needed.
He continues to provide the comfortable illusion that the unknown is actually known, or that it can be known...at least, in a greater part, by him...and he offers his insights, as reassuring gifts, to those that depend on him, for a price.

Increased anxiety demands an increase in the measure of detachment from the known, required to maintain the simple mind comfortable in its environment; an environment still mysterious to it.
The more indifferent the world is exposed as being, all the more the presumed, projected, conclusion, must reject and contradict it.
Nihilism emerges as a necessary psychological (re)action to increasing awareness.
The more complex the world becomes, all the more it must be simplified.
Because the immediate, the sensually perceived, cannot be denied, without surrendering to insanity or solipsism, the solution must be placed in the conclusion…in the hypothetical beyond and/or immanent.

The conclusion, the goal, becomes the "beyond", the "future" (**Paradise/Hell - Utopia/Dystopia**).
Hell and **Dystopia** become fantastic representations of the alternative, if the more desirable goal is rejected; a desirable goal no less fantastic (**Paradise**, placed in the beyond; **Utopia**, placed in the immanent).
The more undesirable the perceived is, and all the more intolerable it is to the mind, all the more fantastic this projected final, conclusive, desirable, goal must be – sheltering from the immediate decreases the level of tolerance for the real, making the fantastic increasingly popular and viable.
The **Modern Day** shaman, the professional expert, the priest, is now the one offering justifications for the fantastic.
The presumed particle is sought ("God particle"), though no such thing has ever been found; the presumed beginning is sought (Creation, Singularity), though no such thing has ever been experienced; natural divisions, of sex and genes, are rejected, though no such rejection is applied to any other species except for man; “rights” are defended, rationally, though no such right has ever been found

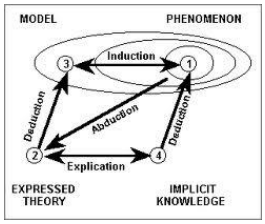
anywhere outside human artifices, exposing the underlying emotion corrupting reason; all types of mutations are explained, in the most favorable way, and defended, if they do not disrupt the shared agreement, though no such practice has ever been observed anywhere in nature, except within modern manmade environments.

Bottom<>Up thinking begins with the sensually perceived and works upwards, towards the **Divine**.
It **Wills** itself upwards, when the world tumbles in the opposite direction.
It begins with experience – the sum of one's known past – and then adds to it the ongoing perception of the world, to formulate abstractions which have references to the sensually perceived world.
These abstractions can then be projected forth, using the imagination, as hypothetical, theoretical, *overcomnigs* of the immediate.
Nothing is presumed which does not offer reference points to the sensually perceived immediate, and so no nurturing is accepted which does not have a basis on previous nurturing, or the sum of all past nurturing, we call **nature**.
This kind of thinking is more pragmatic and natural. Its need is to become as lucid as possible, since awareness evolves to offer the organism a survival advantage.

Top<>Down thinking, begins with the presumed known, yet not experienced, and then works to integrate the experienced into the not-experienced.
It begins by taking something for granted, then considering it "self-evident".
Because this is easier and more comforting, the many are seduced by it.
This, in turn, necessitates a fantastic presupposition, one which directly contradicts the sensually perceived, so as to offer comfort and guidance and hope, to as many minds as possible; minds, now sheltered from the immediate to such an extent, and for such a lengthy period of time, as to make the experienced, the past, intolerable to them.
The more dependent the many become, upon this annulling projection of a presumed known, supported by "experts" who feed into this, all the more vehemently they defend its "reasoning", and its "logic".
These shamans, experts, build careers upon this role…or face ridicule and severe social consequences.
This kind of thinking is idealistic and nihilistic. Its need is to preserve the final, the already decided, which is always heartening and accessible to all those willing to pay the price to the right authorities.
The inclusion of all is part of the power of its peer pressurizing suggestibility.
It seeks a distinction from the past, as it is this past which troubles it and restricts its imagination.
An unfettered imagination is called fantasy and/or delusion.
These minds call it "freedom", for now they can identify with anything their minds come up with, if this does not contradict with the shared agreement. They rejoice in the easiness of finding an escape from a past that they consider harsh and restricting.

But, there is a third type.
This type walks a tightrope between the previously mentioned two, and it can be called **Modern**.
It refuses the determinations of the past, but it also rejects the projections of a coming perfect future.
This type is what we call, these days, the "individual".
Its definition of individuality is contained by the presumed points in space/time which it calls its beginning and its end – its birth and death. In the intervening space/time it is totally dependent on the modern experts, the current experts; it remains constantly up-to-date, in its affiliations.
It feels no connection, and no gratitude, for, and towards, the past, because it is essentially unhappy with the outcome; but it can neither accept the fantasy of a coming future which will save it from existence.
It wishes to live in the "now"...the undefinable present...the contemporary.
Detached from both past and future, it feels no allegiance to anything: not to its ancestors, nor to its decedents.
Such a mind is enclosed within the boundaries of a stunted ego.
An **ego** so pressured into temporal boxes that it needs to inflate itself to such proportions, as to compensate for this loss.
It values hedonism, materialism, spontaneity, living in the moment and for the moment; it surrenders, in other words, to its basic animal nature, wanting to find nothing more valuable than its ephemeral existence.
It is most vital in its early stages of untapped youth...and this is why it values adolescence, and childhood, so much.
As it grows older it tries to hold onto this puberty, because its creeping mortality makes it feel increasingly empty of all meaning.
It may, for this reason, give itself over to self-numbing, as it approaches its own death; when the pleasures subside, and the materials, it may have amassed over its lifetime, fail to offer it comforting, it turns to shallow religion, or some other form of nihilistic spirituality, popular in the age it is imprisoned within.
Nihilism has attained its apex.
Not only is the past rejected, creating the illusion of self-creation, and the choice of identification, but the future has also been rejected, as being a childish projection of fantastic possibilities, because such a mind can now only be soothed by such extravagances.
What remains is a jaded, cynical, husk of animalism; totally dependent on professionals, and completely identifying with the things it owns and the job it does – with its own professionalism, in other words.
Even its family, if it dares to contradict itself by having one, will be no more than an accessory to its castrated, meaningless, life.
Distraction from this contained world, it has placed itself within, or has allowed others to place it in, will be its highest priority.

All hail the rise of the **Modern Man**.



Deductive/Inductive/Abductive
Reasoning

In relation to deductive reasoning, one is left to wonder how a rule is asserted if it is not first built on *abductive reasoning*.
A rule is built on experiences of phenomena; upon observation which then can be generalized into a rule which holds true most often than not.
One does not construct a rule out of thin air, unless he is a nihilist and a coward.

I would say that my **Bottom<>Up** thinking is more *inductive reasoning*.

In my description of **Top<>Down** thinking what I am asserting is that with nihilism, and world-hating, perspectives, the deduction begins from a rule which has no foundation in anything perceived and sometimes it is a contradiction of what is perceived.
In this case there is no reason, and so no reasoning, but in name only.
One begins from a premise, a rule, a law, an end, that has no basis in anything experienced, and often comes into conflict with what is experienced, and then it deduces from this false starting premise errors, based on nothing more than hope, as the antidote to fear.
This brings the mind into conflict with its own perception: consciousness being contradicted by self-consciousness, which has become self-referential.
This internal conflict results in a schism.

Compartmentalization
Doublethinking Reality Away

Compartmentalization is a particular expression of *top>down* thinking.
To discount the immediately experienced, it resorts to either discounting it as irrelevant, an "illusion," or it uses a primordial practice which strives to safeguard the conscious mind from any detrimental, to it, perceptions: selective reasoning.

"Doublethink means the power of holding two contradictory beliefs in one's mind simultaneously, and accepting both of them." – Orwell, George

What the mind does is that it separates different perceptions into distinctly different compartments; utilizing one set of rules, and a particular kind of logic, in one, and a diametrically different one in another.
Using this method of self-preservation – meant to protect the mind from insanity – an individual can hold onto two contradictory positions simultaneously without feeling the least troubled by the fact.
In some circumstances, when the individual has the additional burden of wanting to achieve enlightenment or to maintain the semblance of reasoning, the practice resorts to a nihilistic formula.
In this more difficult case the mind has to make a compromise, so as to harmonize the varying aspects of its world-view and combine them into something more cohesive and in keeping with the ideal of "unity".
This is when the choice is made and the world, as it is perceived, and experienced and understood immediately, is recast into the role of "devil"; the seducing "snake"; a beast meant to divert the individual from its divine, pristine, innocent "authenticity" and cast it into the flames of hell.
Pain and suffering, is how this choice is understood. Pain versus pleasure; immortality versus mortality; need versus plenitude and total satiation.

For such a mind the choice is easy.
It chooses in relation to its own strength, endurance: power. It follows the *path-of-least-resistance*, because it is the easiest and feels like the most "natural" choice. It chooses survival rather than risk annihilation, and so it reaffirms life by denying its forms and structures.
Here contradiction takes on its definite form. By reaffirming life, it contradicts the very ideas, conceptions, fabrications it uses to deny its relevance; it grasps upon ego, the sense of self, by denying the nature of *self* to itself.
This form of "self-denial" so as to preserve self is witnessed in Judeo-Christianity but also in the more "mature" spiritual doctrines of Hinduism and Buddhism.
Monism
In all its forms what is being offered is a gateway out of existence; a key to an "existence" beyond, above, beneath, other than, existing: a more "real" reality.
As such what is being preserved is twisted into a *Self,* distinctly other than the self, or ego. One is "profane" the other corporeal, illusionary, sinful or a grasping upon need/suffering.

The spiritual appeal of this idea is understandable, when one considers the fact that human intervention, for whatever reason, has enabled the existence of

individuals who in more natural conditions would never have survived long enough to contemplate such things or be challenged to justify themselves on that level.
The political appeal of this idea is also understandable, when one takes into consideration the effects, on an individual level, of this dogma, and when one also takes into consideration the greater picture of social harmony within the particular conditions of a modern world.
The particular needs of the weakest, who must be integrated within a greater whole, play a vital part in the harmony of a stable system. The weakest of the weak must take precedence if, even the strongest of the strong, can enjoy the fullest of their advantage.
Therefore, *doublethink* is essential when dealing with heterogeneous entities. The lie becomes popular culture, so that the few can practice their extracurricular activities undistracted by trivial survival concerns.
The social "reality" must be inverted to deal with the ongoing struggles of the real world. This inversion of perceptions is an integral part of the very world which is inverted.

☯

Julian Jaynes explored this development of the compartmentalized, selective, dualistic mind and called it "Bicameral Mind."
In his thesis "Theory of Consciousness and the Bicameral Mind" he proposes the hypothesis that much of ancient history and reports of deities directing human conduct and voices from burning bushes and spiritual experiences involving incorporeal direction, urging a course of action, were caused by brain mechanisms and that these brain mechanisms, still evolving in the past, gave rise to entire civilizations.

"Populations were continuously increasing. As they did so, problems of social control by hallucinations called gods became more and more complex. The structuring of such a control in a village of a few hundred back at Eynan in the ninth millenium B.C. is obviously enormously different from what it was in the civilizations we have just discussed [Mesopotamian and Egyptian theocracies] with their hierarchical layers of gods, priests, and officers." – Jaynes, Julian

According to Jaynes, the still underdeveloped connection between the right and left brain hemispheres – the connective *anterior commissures* between the left side's *Wernicke's Area* and the right side's *Hallucinatory Area* – is responsible for many of the fables about gods speaking to men and many other paranormal experiences. Jaynes goes on to explain how these subjective experiences resulted in historical events and in civilizations built on their confusions.

"The characters of the Iliad do not sit down and think out what to do. They have no conscious minds such as we say we have, and certainly no introspections.
[…] The beginnings of action are not in conscious plans, reasons, and motives; they are in the actions and speeches of gods.
[…] the presence of voices which had to be obeyed were the absolute prerequisite to the conscious stage of mind in which it is the self that is responsible and can debate within itself, can order and direct, and that the creation of such a self is the product of culture. In a sense, we have become our own gods." – Jaynes, Julian

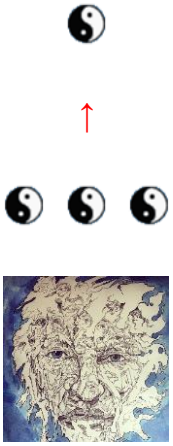
These early Hellenic experiences, first reported historically, by them, gradually evolved into the Biblical testimonies of later years.
The experiences of gods speaking to the Greeks making them act as heroes or as demons morphed into a more Judaic form, fitting into the psychology and spirituality of a different type of people.
The many voices of gods are reduced to the more manageable singular authority, speaking to men through his conscience, though not consciously.

"And then the voices are as a rule no longer actually heard. In their place is the considered subjective thought of moral teachers. Men still had visions and heard dark speech perhaps. But Ecclesiastes and Ezra seek wisdom, not a god. They study the law. They do not roam out into the wilderness "inquiring of Yahweh." By 400 B.C., bicameral prophecy is dead. (p 312)

[…]Behavior now must be changed from within the new consciousness rather than from Mosaic laws carving behavior from without. Sin and desire are now within conscious desire and conscious contrition, rather than in the external behaviors of the decalogue and the penances of temple sacrifice and community punishment. The divine kingdom to be regained is psychological not physical. It is metaphorical not literal. It is 'within' not in extenso.' (p 318)" – Jaynes, Julian

Jaynes rightly concludes that this past still lingers in the mind of the modern man.

"But the mind is still haunted with its old unconscious ways; it broods on lost authorities; and the yearning, the deep and hollowing yearning for divine volition and service is with us still." – Jaynes, Julian



Selective Memory
Particular Forgetfulness

Picking and choosing what parts of reality, particularly the past, will be taken seriously or allowed to even factor into the conceptions of the individual's awareness is an integral part of mind-control and how identification is moulded to fit into current ongoing socioeconomic and cultural necessities.

When it comes to the media and how it is used to manipulate consciousness and political views we find a systematic reluctance to engage an issue in depth, going so far as to analyze the circumstances and the historical contexts that resulted in a particular phenomenon or event.
In the coverage of the current "war on terror" being carried out, on our behalf presumably, by the *United States of America*, the popular media anchors, practice a

kind of superficial overview skimming over context to focus on the immediacy of the situation. It does not matter how or why, for example, Iran has become now, in this year of 2012, an "enemy" threatening western civilization but what does matter is that the threat is real and direct. Everything else can be washed over, offered a cursory mention, before the topic is returned to fear-mongering and how these peoples "hate our freedoms" or are "jealous of our rights."
Free Press
That we might have brought some of this upon ourselves or that we, under the moniker of a communal western civilization, might have contributed with our lifestyles and "freedoms" to the immediacy of this looming threat is irrelevant, and whoever spends more than a few seconds in the consideration of this possibility is both a defeatist or a traitor.
The "debate," if one can call it that, is limited to the most shallow perceptions, making it a matter for animal instincts and emotional automatic reactions to settle.

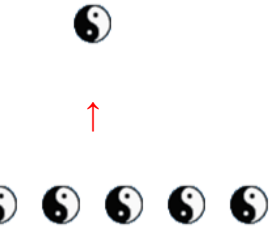
The same can be said of all topics dealing with what is fundamental to our western ideologies.
Take female rights and feminism, as another example.
The conversation, if it happens at all, is contained within the limited scope of social justice and modernistic emotional sensationalism.
Nothing beyond this is permitted to play a part in the consideration of the issues.
The past, if it is engaged at all, is given a casual mention, and anyone wanting to delve deeper is accused of "backwards thinking" and, yes, fear and envy.

The past is always remembered with a certain kind of nostalgia. It takes on a mystical hue where all the negative aspects are forgotten only to leave behind the positive sensations.
The further back a memory goes, even when recalling a traumatic event or a sad occurrence, the more it is absolved of its need/suffering.
If the past is immutable then its godlike spirit also gains the air of positivity.

A good, loving benevolent, immortal, unchanging God becomes a natural continuation of this human relationship with the past.
History

We always remember the past in a positive way. It is the good things that happened that are prominent in our memories.
The negative aspects of the past take a back seat.

Manipulating this tendency is how the past can be redefined to achieve a positive outcome in the present.
For whom it is a positive or a negative depends on the motive and the one doing the manipulating.



Binary Logic

Dualistic Consciousness

What the mind considers logical cannot be anything other than that which agrees with the premises being used to perceive. Human logic is founded upon biological processes and methods, just as the mind is a product of the brains functions.
That these functions are experienced from the vantage point of a detached observer is part of the mechanisms being employed.
When a mind perceives a "thing," the sum of which constitutes a "reality" or a world, it is freezing, if you will, a dynamic process into static models; connecting them into a stream we call consciousness. From this simplifying act the complexity of a fluid environment is made comprehensible.

The same holds true of all things human, and so it also holds true for what man calls "logic." In mathematics, the ultimate expression of logic, simplified into code, the logic of 1+1=2 is a natural consequence of the presupposition that there is a #1. It also follows that since 1+1=2 then 1+2=3; the agreement of the conclusion with the original premise is what is referred to as logic.
With human thinking, the basic elements of this sort of thinking is the presupposition of a singularity; the complex dynamic process, simplified and made static. Though there is no static singularity in nature, man constructs them by cutting away vast amounts of information, sensual input, and dimensional possibilities to make the world perceptible: comprehensible, knowable.
There is no one, but the mind requires it so as to simplify the complex down to a model: an abstraction.
This practice is a result of natural selection, and so it is the simplest form of perceiving that can evolve. Its method is not so difficult to comprehend as it is rooted in simple biological functions, and it is only made to seem more than it is by those that cannot cope with the consequences of accepting this as a more probable explanation of consciousness.

We already know that reality is fluid, active, and so any theory must bear this in mind and include it in its hypothesis.

The brain is no less an active process exhibiting different degrees of activity. Its "physical" form is a slower rate of activity; whereas the energy pulses it utilizes are quicker manifestations of the same activities we call existence.
When we say that an energy pulse goes through the brain, or follows the paths of the neural networks already laid down from birth and continuously being updated, we mean that a faster rate of fluidity streams through the slower rate of fluidity following paths created through usage or allowed to atrophy through the absence of usage.
Neural networks are weeded down from early childhood with habit. The child establishes a way of thinking when the neural networks in its brain are used more frequently or when done with them, are left to decay. In this, the path-of-least-resistance is decisive as continuous usage creates an ease in utility which then reinforces future usage.

What we call "thought" is the sum of all pulses streaming through parts of the brain – stimulating it into more activity – continuously; some branching out into newer neural energy pulses or deteriorating and ceases to flow. The agency, in the brain, which is burdened with collecting, categorizing and ordering these pulses into a cohesive whole, is also the part that orders them in succession so as to establish a timeline.
There are, of course, other agencies which control this agency, which ensure that it is functioning correctly and still others doing this to these agencies in a chain of self-regulating agencies creating a near-perfect looping. That this does not always result in delusion or solipsistic nightmares is another issue which is dealt with elsewhere.
Solipsism
Our subject here is binary logic and we still haven't dealt with the "binary" aspect of it.

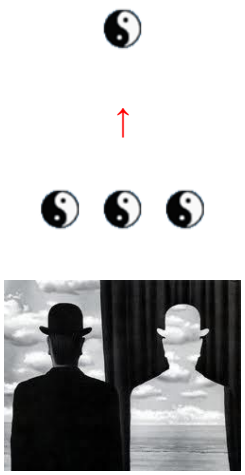
"bi·na·ry
[bahy-nuh-ree, -ner-ee] Show IPA adjective, noun, plural -ries.
adjective
1. *Consisting of, indicating, or involving two.*
2. *Mathematics .*
a. of or pertaining to a system of numerical notation to the base 2, in which each place of a number, expressed as 0 or 1, corresponds to a power of 2. The decimal number 58 appears as 111010 in binary notation, since 58 = 1 × 2 5 + 1 × 2 4 + 1 × 2 3 + 0 × 2 2 + 1 × 2 1 + 0 × 2 0 .
b. of or pertaining to the digits or numbers used in binary notation.
c. of or pertaining to a binary system.
d. (of an operation) assigning a third quantity to two given quantities, as in the addition of two numbers.
3. *Chemistry . noting a compound containing only two elements or groups, as sodium chloride, methyl bromide, or methyl hydroxide.*
4. *Metallurgy . (of an alloy) having two principal constituents.*
noun
5. *A whole composed of two.*
6. *Astronomy . binary star.*
7. *Also called binary number. Mathematics . a number expressed in the binary system of notation."* – *Dictionary*

Dualism and all its by-products such as good/evil, 1/0, something /nothing is directly linked to this binary method of thinking.
The manner in which it is brought about is as simple as its conclusions.

When an energy pulse streams through a neural cluster this is considered a "positive" or an "on" state; when it does not, as is most often the case, then it is considered a "negative" or an "off" state. This on/off biological state is what binary logic is all about.
The "positive," or the "on" state, is, as it becomes obvious, a more rare or less likely state in comparison to the "negative", or the "off" state; the former requires an additional state of fluidity, a more active activity, to come about, whereas the latter is the usual state of the neural cluster, as it has already been established.
Every time an energy pulse flows through a neural cluster this cluster is energized, reinforced, branching out or adding to its already made connections with other clusters.
The act of learning is this branching out and connecting with clusters which were not previously connected and/or the production of newer neural clusters in addition to ones already present.

It should be noted that the neurons themselves, the entire nervous system and the flesh and blood and bones it is assembled with, are all in a state of flow, as well, only they are active, changing, at a far slower rate in comparison to the energy pulse flowing through them. This slower rate of flow, change, is the conceptual "boundary" within which this energy pulse flows.
There is, in fact, no "boundary" as the entire process is characterized by a difference in rates of flow and has no static states. Boundaries are what the human mind creates so as to fix a process into an abstraction. The energy pulse flowing through the neural networks we call a brain are really flowing through material filament, corporeal wiring, which is itself active: it is decaying, changing, dynamic, at the very moment the faster flowing energy pulse (inter)acts with it.

How such a simple on/off mechanism can produce the complexities of human thinking and imagination should not surprise us. The Mandelbrot Set is another example of simple, easily transmitted, algorithms, capable of replicating complexity on a vast scale. Or a computer, being based on human biological functions, also utilizes binary methods to offer us the wonderment of technological communication and creativity.



Dualism

Necessary Absolutes

↓ Positive/Negative ↓ Superior/Inferior ↓

Dualities are the conceptual continuance of the biological method of on/off binary logic, described previously.
Its constructs are: good/bad, edible/inedible, friend/foe, I/other etc. The purpose for this adaptation is to aid survival by determining the essence of the other, primarily, before consciousness develops to the point of evaluation of the other's nature in regards to our identity, as this has been determined by our self-awareness.
We can imagine that the original function of this budding consciousness was in determining what was edible and what was not. To accomplish this task the organism appraised the other in regards to its usefulness, and so a rudimentary form of perceiving similarities evolved.
This on a very intuitive level because consciousness had not developed the ability to be self-conscious and so the perception of similarities with self was automated and ingrained in the organism's unconscious methodologies, via natural selection processes. To perceive the other's similarity to one's own self, on an organic and very simplified/generalized level, was meant to facilitate assimilation: feeding, consuming the elements in the other, which the organism required to sustain and grow itself.
Before any social survival strategies evolved and heterosexual reproduction was not in the picture the first function of assessing the alien other's similarities to self was meant to determine how useful it was; how edible it was. The digestive process, itself, is a secondary form of discriminating between usable and unusable, or relatively same/different, elements in the otherness. The assimilating/digesting organs break down the other to its most basic parts, selecting the needed elements to assimilate into its own processes; the rest are defecated as unnecessary, unusable, excrement.
The processes of assimilating individuals into socioeconomic, institutional, structures follow similar methods – *Superorganism*.

Assimilation/Indoctrination

Dualisms become ideals, in the sophisticated brain, rejected as opposite extremes, with the brain itself taking the position of a center, or a projection of itself taking up that position.
From this position the individual mind affirms or denies, projecting these as the positive/negative.

Positive/Negative

As negative/positive are human reactions to reality and the world. The "positive" is often cast as the preacher of other worldliness: it comes smiling, bearing gifts of wonder, offering unsubstantiated hope reliant on blind faith, tales of utopia and an end to all that, hypothetically, ails mankind. The positive sensation of relief, which it undoubtedly offers, is confused for its nature. But, if we dare to consider existence as a positive, against all life-hating prescriptions, or as what, merely, is and makes us possible, no matter the sensation of need/suffering it induces, then all rejection and denial of it is exposed as what it is: a death-wish, no matter what monikers it wears to confuse us.

Superior/Inferior

Like all value judgments the evaluation of superior/inferior is based on a comparison; juxtaposition, is relation to a judge, an observing, consciousness, a standard.
To evaluate the superior form the inferior one must first determine what aspect of what is being observed is being measured.
For example, superior in strength would mean a comparison of one with another organism, in relation to the observer, who can endure more mass.
If height is what is measured, then it is not some absolute length being used, but a comparison of the observer with the other, or the observer in relation to two or more others.
Therefore, when trying to measure a superior and an inferior intellect, one must first define what intellect means, before a comparison can be made.

---All value judgments are comparisons, made by the judging mind.
They are comparisons between other and self (observed by observer), or between one other with a second or more others (average), by the observer, and so in relation to him.

---All comparisons are of an attribute, physical/mental, as it manifests (appears is made apparent).

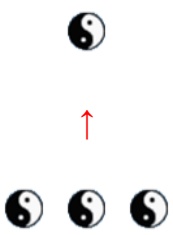
---It is easy to evaluate and compare traits such as height, weight, strength, speed etc. Here superior/inferior is obvious, at any given time, and quality is determined by the projected potential for acquiring, nurturing this particular trait.
It becomes more difficult when dealing with traits, such as brain activity, which is not accessible directly, via the senses, but accessible, via the senses, through its outcome – indirectly.
We cannot perceive the neurological processes involved to construct a thought,

but we can judge the outcome, through art, language, the expression of this thought...its activity through a code.

Though the previous traits can be perceived through the mediums of light, air vibrations, electromagnetic effects, the activity of thinking can only be perceived through the medium of symbolism, code: language, math.

---The basic method of evaluating quality is a temporal one.
It is how resistant to temporal decay a phenomenon is which determines its overall quality.
For example, genetic quality is determined by its ability to survive and to overcome mortality, without any aid from an intervening other.
In the area of intelligence it may not be readily perceptible but its products can be evaluated by how long lasting they are, or how long their constructs hold true and are applicable...again without the aid of an intervening other.
This is also a definition of genius.
Genius being a mind that can access, find patterns and evaluate time periods beyond the immediate or the short-term, and then construct mental models that hold true for longer, than the average, period of time.
How timeless the ideas and the insights are.

---Of course in our modern time physical and mental traits can be artificially acquired, or purchased, buying the appearance without possessing the substance that produce them.
so, genetic unfitness can purchase the genetic markers to appears as fit; and an average mind can purchase the insights of genius and repeat them as if they were its own constructs.
This has made evaluating superior/inferior more difficult, but not impossible.
The purchased, imitated, artificially acquired, traits are not worn with the same naturalness as they would have if they were a natural product of a past. They reveal themselves in practice, in movement in the absence of grace, and in the inability of the one using them to hide his own inferiority to support them or to justify them.
You cannot perchance creativity, imagination, humor, or the attitude and character produced I the one who is innately so rather than one who pretends to be so, or who simply wears the symbols or repeats the words.
Once more it is through juxtaposition, comparison, (inter)activity, where the reality of superior/inferior becomes clear.



Similar/Different

Making the Alien Familiar

↓ Either/Or ↓

"Both jami and prthak depict conditions off the ontological scale – symmetrical and opposing states of nonbeing – because they describe situations in which this ontology of composition and connection is impossible. That which is jami precludes production of true being because there are no sufficient distinct components to join together; that which is prthak precludes production because no connections are possible between overly individualized components.
All true being locates itself (or, rather, is made and placed) between these twin excesses of identity and isolation. Ontological formation is the result neither of the reduplication of the same nor of the radical differentiation of the dispersed many but is the consequence of the constitution of an integrated unity out of distinct but interrelated parts." – Smith, K, Brian

The *jami*, a towards Godliness; a solipsistic end, a masculine final, self-referential, order.
The *prthak*, a towards chaos; a dissipation into randomness, and the feminine possibility.

In order for the quest of the similar to begin a difference must be the starting point. If all is one and the same then there is no necessity for there to be an awareness of it.
Consciousness begins as the perception of otherness.
It is what is recognizable in the otherness, in the different, which becomes known, or is knowable.

The perception of similarities is founded on the juxtaposition of one abstraction with the next, in a linear continuum of consciousness.
It begins with an innate perception of an other's familiarity.
We can imagine that an organism's survival was helped by the visceral recognition of what it required to self-maintain itself in the alien otherness. The other, still an unknown environmental element, had to be distinguished as being edible or inedible, later developing into the recognition of its threat level.
The organism being an emergent unity of (inter)activities, each constituting what we call an element in the environment, would be attracted to elements in the environment outside its willful control.

This recognition enabled it to correct the ongoing effects of (inter)activity and the attrition it produced upon the emergent unity. The organism had to recognize what elements in the environment it required so as to appropriate them and integrate them within its own emergent unity.

It is difference, divergence, which makes the perception of similarity possible.
It is the mind separated, distanced, from what it perceives, which can then take itself as a foundation and consider its experiences from the vantage point of hindsight projecting this self-awareness upon the otherness that confronts it.
The alien, unknown other, is then compared to what is known and what is known is what is most intimate to the mind perceiving it. This comparison seeks to find generalized similarities so as to make the alien otherness more intimate and in this way to make it less threatening and less of a source of anxiety.

This attraction of the mind to order is really an attraction to what is familiar to it; an attraction to what is similar to its own ordering.
By perceiving order, or patterns of repetitive consistency, the unknown is made known; it is reduced in its effect upon the organism which by recognizing it as familiar feels less anxiety (stress) in relation to its dissimilarity.
What is divided, separated, from the other is then reunited with it, brought closer to it, through this method of self-referential simplification. The multiplicity of life where an individual is not, himself, the same throughout its lifetime, is united under a simplified concept which takes the similar, blows them out of proportion, so as to make the different knowable, and ignores or minimizes the differences.

We can refer to this practice of unification as a (re)action to increasing entropy, which is nothing more than constant fragmentation, separation. The mind is attracted to order and that primordial conceptualization of near-absolute order, a singularity, which we call *The Big Bang*. The brain, being a tool for ordering, is confronted with a constant state of fragmentation which it resists by trying to unify with everything it comes across (perceives) and (inter)acts with (experiences).

The mind is attracted to what is most familiar to it: to what is similar.
What is different is what distinguishes this other from the mind observing but also from all other otherness.

The perception of what is similar depends on simplification/generalization to establish a commonality based on partial awareness; a looking from afar where all details blend into one and become indistinguishable in detail.
The closer the observer comes to the observed, to what appears familiar at a distance, the more it becomes aware of differentiations. At a sufficient distance even a gorilla looks human.
Consciousness, therefore, is dependent on perceiving differentiation within the familiar. The more unconscious a mind is, the duller its acuity is, all the more unaware of distinctions it becomes – details get blurred into a haze of uniformity. For it, the world is mostly unvarying with slight departures that are easily ignored or blended into new shades of the same – a blue grey dot within a sea of blue becomes another shade of the same.
Such a mind lacks the discriminating perception to distinguish within what seems familiar; the details which would make the more particular richer.
To an insensitive nose all fragrances smell about the same and are labelled under the common heading of perfume, but a more sophisticated nose can pick up details and discriminate and categorize with more precision and more taste.
For such a nose not all fragrances are created equal or deserve the same appreciation. To claim that they do is to do injustice to the techniques used to manufacture them and to the virtuosos who can find in them what the common man cannot even imagine.

In modern social systems the promotion of non-discrimination and tolerance for the base amounts to a dulling of acuity resulting in a more uniform group behavior founded on more uniform perceptions.
It drops everything to the common perception of mediocrity and renders the subtle invisible to all but a very few.
At this point we can no longer speak of a singular human species.
At this point the differences, no matter how small, are so decisive than no amount of general similarity can make them go away.

I can no more be similar to another, even if this other is my twin or my clone, than I can be to my own self – I am not the same person a moment ago as I will be a moment from now. A divergence, no matter how slight, has made me other than, and my consciousness lags behind the flow of time playing eternal catch-up. What keeps me intact, are my memories – genetic or experiential - and so memory, down to the most trivial detail, and is the foundation of self-consciousness.

We are reluctant to accept the idea that when we perceive similarities it is only in the mind that they exist and thee they are made possible because the brain simplifies and generalizes a perceived phenomenon down to its most basic

elements, building them upon its own experiences with what was previously perceived.
When a pattern is observed, it is in the repetitive similarities it exhibits, and so it is these which attract the mind as indications of some kind of order.
Naturally the mind will focus upon what is the same because this makes the otherness comprehensible and makes the alien less stress inducing.
When the mind perceives difference, a divergence, it is between what was already perceived as being the same earlier. The similar alters, ever so slightly, creating the conception of movement, activity, dynamism, and it is this alteration which is measured in time and understood as time.

Perhaps we are now delving into the mysteries of knowing and experiencing when we state that in its first inception the mind juxtaposes what it perceives with what it has already perceived, all the way back to its first conception which must be between the first stimuli comforting it from a source outside its own physical being and the sensation of its own being.

Either/Or

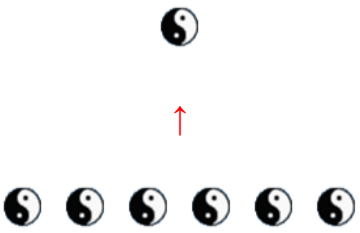
The either/or is really the easiest form to evolve.
Binary logic, and why it evolved first, is reflected in other natural phenomena, such as male/female, where from single-cell division the first method to evolve is a binary one.
Either/Or *thinking* is a reflection of the on/off neural switching between neural pulse interacting with neuron and not interacting with it.
This either/or becomes the either/or of dualism.
The first method to develop for interpreting fluid, dynamic, reality, would be one based on this either/or. The primitive organism evolved a rudimentary form of perception to distinguish between edible and inedible, later to become friends or foe, based on the simplification/generalization of same/different.
This first step was attracted to the known, the experienced. The slightest pattern it has perceived before became an indication of sameness.
What was different was too unknown to deal with, until it became known, by finding a pattern it can then store in memory, passing it on as a behavioral automatism.

The mind is a forager of patterns, dedicated to an organism, a self-organizing, process, and as such it is attracted to the known, the same.
Sameness is attractive to it, both because it understands it and can use this understanding to deal with it, and because it becomes less threatening because it is known.
This attraction to the known, the same, the pattern, becomes ingrained.
The tiniest (re)cognized, (re)called, pattern of sameness attracts, disregarding all divergence.

This either/or scenario can then be used to place on one side, or the **either**, usually the past, all that frightens, dissatisfies the mind, and on the other side – its polar opposite; the **or**, full of hope and expectation, as well as a veiled threat.

In relation to reality – the dynamic – both represents a nullification, but in relation to each other, these man-made projections, can stand-in for any idea, and any abstraction.
The nihilist can be on the either or the or camp, but whatever the case may be, the degree of dissatisfaction with reality, nature (past), a mind feels the more absolute its conceptions are.
The emotional tendency would be to go towards the abstraction that offers the most relief from the dynamic, real.
This is to be expected.
The modern, average, nihilist, thoroughly disenchanted, desperate, afraid of the real, is drawn to the nihilistic view that completely rejects the dynamic, the real, the uncertain, the forever outside will and understanding.
Nihilism can now become a tool for manipulating this normal human emotional tendency.

Therefore, the most popular ideologies in our time are those who offer a world-view which dismisses, disregards, offers forgetfulness, a redefinition of the past, an escape from the determinism of the immutable previous, sum of all nurturing.
There are some true, pure, honest nihilists who openly express their hatred of self and of the world that made them possible, and who hopes to eradicate themselves and the world, in a last act of rejection and hate.
They are in the minority.
The most popular form of nihilism is the current, modern one; the one finding a common ground with its eastern equivalent of this Neo-Buddhism, preaching an end to rebirth as its highest goal.
In the west the nihilistic tradition can be culturally traced back to the Semitic spiritual dogma, and further back to the monotheistic Zoroastrianism which still retained some pagan Aryan elements.



Intelligence & Genius

Mental Potentials

↓ Intelligence ↓ Genius ↓

Genius is a variant of intelligence.
Both concepts deal with brain capacities, and have to do with temporality.

Mental processes involved in intelligence, which are pronounced in genius:

1- Sensual Acuity – The ability to perceive details, or slight patterns of (inter)activity in the flux of existence
2- Abstraction – The ability to integrate sensual data into cohesive (internally harmonious, non-self-contradicting) mental models. The greater the ability the more intricate and sophisticated and symmetrical the abstractions being constructed
3- Imagination –The ability to project these abstractions in time. The perception and integration of patterns of repetitive consistency, by sampling the past, could then be reduced into simpler models, and then projected as preparatory, expected, prognostic, tools, accentuating the organisms efficiency by offering it the possibility of focusing its aggregate energies more precisely
4- Concentration – The focus of these aggregate energies, using the Will, upon the object/objective (projected abstraction) which has been projected

All of this fails, of course, if the mind is corrupted by emotional concerns (fear, sadness, anger, hope etc.), if the mind is of an inferior quality making it unable to construct cohesive mental models or managing only a lower grade of them, and when the focus is absent due to a lack of self-control (self-discipline).

Intelligence is called genius when these projection hold true for longer periods of time, and are far more intricate, sophisticated, though they may be reduced to a far simpler form so as to be useful, than the average.
Once more the value judgment is based on a comparison, and relative to the one doing the comparing.

Information, data, is not necessarily useful.

To expect a bit of awareness, or the recognition of a pattern in the world, to be immediately useful, in the pragmatic sense, is to assume that there is a purpose, a reason, a teleological end to the universe.

Data, information is a mind's appreciation of what is lacking: absolute order.
Any perception of any degree of order is attractive to the mind which is, itself, the product of ordering.
This is why we need. We need what promises, or we think we do, a higher order, or a correction to our own ordering.

Data, information, is only just that, and nothing more.
What utility the mind finds for it, is part of the creative process, the projection of imagination, the recombination of pre-existing ordering, into newer forms.
Sometimes a piece of data seems useless, but can be combined, later, much later, with another piece of data, where a more complex form of order is perceived.

This is why intelligence and genus is temporal....and about memory.
The retention of data, as clear and uncorrupted as possible, gives the mind the ability to recognize patterns in the fluidity of existence, which span greater temporal periods...and this is the advantage it gives to the mind blessed with this ability.
But this can also be considered a curse. I've already stated that data, patterns recognized have, in and of themselves no utility and therefore they do not have any positive application, necessarily. They may also be a negative perception, as the recognition of a pattern may be unflattering, disheartening, and something that goes against the individual's interests, and its sense of well-being.
Also, this retention of data in memory opens up the mind to greater suffering, because when very little can be ignored, or forgotten, very little can avoid care in the mind.
The greatest schools of human wisdom have been methodologies, techniques in dealing with this care.

Intelligence

A term used to describe the totality of brain functions involved in gathering sensual data, processing and interpreting, contracting abstractions and/or cohesive mental models using them, and then projecting them effectively, using the imagination, to benefit from foresight and the effects of this as efficiency, or the efficient focus of the Will upon an object/objective.

"The genius is thus the only timeless man – at least, this and nothing else is his ideal of himself; he is, as is proved by his passionate and urgent desire for immortality, just the man with the strongest demand for timelessness, with the greatest desire for value. " – Weininger, Otto

The rarity of a genius is not only a product of genetics, but it is also a result of finding fertile ground to sprout deep roots in, downwards towards the abyss, and challenging circumstances to be pushed to grow upwards towards the heavens.

"Talent is hereditary; it may be the common possession of a whole family (e.g., the Bach family); genius is not transmitted; it is never diffused, but is strictly individual." – Weininger, Otto

Physical, genetic, symmetry (beauty) is cumbersome, slow moving, open to any slight divergence and effect; mental, mimetic, symmetry (intelligence) is sprite and flexible, it leaps and runs way ahead where nothing material can stop it nor aid it. The former pushes and prods, forcing all to act despite their desires, whereas the latter beacons, lights the way, inspires, wanting you to raise yourself and move on.

If we are to attempt to define genius then we must do so by taking time as our standard and our foundation.
A genius, or an exceptional intellect, in relation to the average, is a mind which thinks outside the proverbial box of culture, and socioeconomic immediacy.
Such a mind incorporates into its deliberations not only its present circumstances, but the circumstances of previous ages, finding patterns within them and then projecting the outcome of these patterns, towards a yet to be experienced future.
As a rule, a genius is an exceptional human, just as the average human is an exceptional mammal, who exist beyond the time and the place he was born within, and who can them formulate ideas that exceed his lifespan and hold true for many generations.
The resistance to time is, in fact, a measure of the genius being evaluated.

Intelligence

A word referring to a topic that cuts right at the core of racial and sexual social issues, and is the center of what it means to be human.

Many try to use these evasive, perspectives, as methods to avoid the issue, but it cannot be avoided.

Sure, other species are bigger, stronger, faster, and more flexible, they possess more acute senses, and if we use Evolutionary standards and associate fitness with reproduction, they are also more fit, than humans.
Still, it cannot be denied that despite all these factors man dominates.
Why is that?
Yes, it is intelligence.
A term referring to a unity of processes, which includes, sensual acuity, perception of details, processing speed, the mind's ability to interpret, abstract, and incorporate into cohesive models, patterns, it is the perception of patterns, or repetitive, consistent, behaviors, and finally it is the ability to take these abstractions and project them into the unknown future, which we call imagination.
The latter is prone to error, as it is easy for the mind to detach these abstractions form sensually perceived patterns and to combine them into forms which refer to nothing outside the brain, resulting in delusion, illusion, fantasy, or the absurd.
I would say this detachment of abstraction form the real, is a common disease amongst the sheltered and the fearful.
Let us remember, here, that all value judgments are comparisons, and have nothing to do with absolutes.
When we speak of bigger, stronger, smarter, when speaking of individuals, we are comparing their overall performances, indicating a divergence in an outcome measured by a standard.
And when we speak of bigger, stronger, smarter, when speaking about populations we speak of average, potentials, which an individual belonging to each population group, may belong to the higher or the lower end of this median performance.

There are many was to appreciate intelligence, and most of the time none of us has any problem passing judgment when comparing other species, but, for obvious reasons, we suddenly fail to appreciate subtler divergences in intelligence when dealing with humans, and human populations and groups.
A moral dilemma creeps, in, and the training of decades fills us with dread. We begin feeling anxious about thinking of such things, particularly since the ire of the group, our peers, may turn against us, with unforeseeable consequences.
But, we all know that there are differences in intelligence, not only within particular bloodlines, families, but also between genetic groups, such as races, and sexual specialized types, males and females.
We have no ability to justify why intelligence evolved, if it is, supposedly, evenly distributed within a population, nor can we offer an alternative explanation as to how it evolved, if genes have no part in its development.
We just feel that it is wrong to think of such things, because thoughts lead to actions, and if we think a dog is less intelligent than a human then we may be prone to kill a dog, or have fun, by torturing it.

No?

This, at least, is what the average mind thinks. It is the first thing it thinks.

Just at it this same type of mind that jumps to the conclusion that if God is not real, as atheists claim, or if His existence is most probably not a fact, that this means that chaos, violence, will break out in the streets, and all will go to hell.
They take themselves as evidence of what may happen if there is no God there to instill the disciplining fear they need to pretend to be civil and kind and altruistic.
Without God, scaring the shit out of them, with stories of Hell and eternal suffering, then these mediocre, degenerate, minds know that they will revert to their natural state.
And this is exactly why these mediocre, degenerate, minds, fear any honest conversation about race.
They need the illusion of parity because without it they revert to their natural state of mindless violence and cruel resentment of all that is above then, unleashed upon those who are below them.
Part of them fears being part of those below someone with such a mind.
The psychological factors aside, let us proceed to a simple definition of intelligence.

The best way to measure intelligence is by using the very environment that birthed it, as part of a survival mechanism, offering the organism gifted with it, to a degree, an advantage over others within its species grouping and outside of it.

Time, being a measurement of change, and change being how we experience the flow of existence or (inter)activity, will have to do.

The first thing we notice is that intelligence is characterized by a consciousness of time beyond the immediate.
More sophisticated minds can remember their pasts, sampling from their experiences perceptions to integrate into abstractions.
The human animal does this to the extreme, inventing codes which can store experiences in the form of knowledge.
At first the exchange is verbal, through storytelling, through mythologies; later it evolves into a code of language which can be written down and passed on, much like genes are a 'writing down' of experiences and passed on.

The second element to this is this ability to take experiences/knowledge, whether first or second hand, incorporate them into mental models (abstractions) and then project them into the unknown, into the future, a preparatory, or foresight, which offers the advantage of efficiency – because a mind that can foresee can prepare and, more importantly, can allocate resources appropriately, gaining a topical advantage where it lacked an general one.
This focusing of energies, is also called Willing.

The sophistication of the abstraction and its accuracy is determined by the sophistication and clarity (courage, perception of detail, perception of patterns) of the mind doing the projecting.

Therefore, no two minds will accomplish this task, and even though the method can be formulated into a method, by cleverer brains, so that other, less clever brains, can learn and copy, the creative act itself can never be learned.
People can be trained to paint, and some paintings can be made into easily copied stencils, but the creative act of painting from scratch, cannot be duplicated not trained into another mind.
At best you will produce very adept imitators, copiers, or, in the field of philosophy, very talented teachers and *regurgitators* of thinking, but the former cannot be called a great artist and the latter is not a great philosopher.

There is an element in creativity, in this sampling of the past and combining it into new forms, and this is where the danger lies.
If the mind is overly affected by emotion, by its own desires, and hopes, and if fear leads it astray, then the final product will be detached from reality, and an example of pure fantasy.
The abstractions created, even when combined into newer forms, must refer back to a sensually perceived world, otherwise they will be flights of fancy, and they will fail to predict and, by failing, offer the advantage of efficiency to the mind using it.
Every conception, idea, ideal, creative act, must refer back to a reality which cares not for human fantasies and goals and preferences, and this referencing must be constant and consistent, otherwise it will go off into tangents that will lead to delusions of paradise and utopia.
The world is our standard (empiricism), and I do not mean the world of man, this artificial hyper-reality, man cocoons himself in, with his past inventiveness and imagination, but the world independent of human constructs - what we call the natural world.

Nature = sum of all nurturing – the past.
Past = experiences/knowledge.

When creativity adheres to the aesthetic, it can become innovation.
When it does not, then it is either a form of escape, of self-expression (anxiety, hope, frustration, sexuality, finding an outlet in symbolism and hyperbole), or it a form of manipulation.
In the last case, motive is a factor, because in the first case it does not matter what the motive is, if the creative innovation is unable to become pragmatic.
It is in this last, where we have the fantastic creation of lies and escapist, redirection.
Again, motive is an important factor here, because it exposes a mind that is fearful and needy, or one that is trying to exploit minds that are fearful and needy.
Still, despite all these constant reaffirmation of our own ideas, we must still remain skeptical, for we are humans and humans, like all life and all existence, is lacking in absoluteness.
We can still make mistakes, and so all judgments are always value judgments.
And so, in closing, genius being a word describing an extreme form of intelligence, as this relates to an average, or the common, is characterized by its timelessness.

The conclusions reached by such a mind are not only attached to reality, but, because they are so, they hold true for time periods beyond a lifetime or two or ten.
A genius offers conceptions, innovations, which do not only break the mold of what is popular and fashionable within a time and a place, but that remain valuable and useful, and advantageous for generations upon generations who sample them through linguistic codes.
In this extreme form of intelligence we can appreciate the value and the spirit of intelligence.
A value that displays itself as this attachment to the real world, and not to human contrivances, and this value that surpasses time and space boundaries.
And the best way to understand intelligence is by understanding its opposite: **stupidity**, or **simplicity**.
Simple minds, belonging to simple creatures, exist within temporal and spatial boundaries.
They cannot think or conceptualize anything beyond the immediate, and even when they are given the final product of minds that can, they are unable to fully appreciate or use these insights, outside the prescribed methods, and the fashionable trends.
Such minds, when found amongst the human species, expose themselves by their incapacity to be creative, by their adherence to popular beliefs and shared conclusions, and more so they expose themselves by their inability to defend their own opinions, because they are not their own.

Male - Female Intelligence

The superiority of male intelligence can be attributed to these factors:
Male - Female
1- A larger divergence between the upper and lower scale, as was described in one of the previous videos, where males occupy the extremes in larger numbers, whereas females hover around the average.

2- It is BECAUSE males are disposable.
The disposability of the male sexual type makes its performance much more crucial.
If it does not make an impact it is left on the periphery of the gene pool, waiting for its chance to get in.

3- Because males had to fend for themselves, or become effective providers, for the group they belonged to, and for the females they may have gained control over, remaining aware, thinking outside the box, was essential to his success.
Where female intelligence was focused inward, inside the group dynamics, only foraging forth to gather resources, for the male 'getting inside an alien mind' was important or his hunting prowess.
The male did not have to read members of his own species, gather data by reading facial expressions and body-language, and maneuvering inside the minefield of social hierarchies, but he had to empathize with animals so as to kill them.

This detachment of his emotional investment form the empathic method is an important distinction.

4- Males had to remain antagonistic to authority and so towards social or group hierarchies, so as to usurp them.
This antagonistic spirit carried through into philosophical and scientific inquiry, for to dominate nature, or to even consider the possibility of doing so, requires arrogance, and a psychology which accepts the outcome of this choice.
Female psychology had to take a different approach, due to the demands forced upon the female by her sexuality, her sexual role.
Being integrated harmoniously into a group was essential to her health and procreative success. She became adept at reading psychology and evaluating fitness.
Her demeanor towards authority, or to being dominated, is directly linked to the sexual act itself. To copulate, in the heterosexual way, is, for the female, an act of tolerance, made enjoyable by the endorphin rush she experiences, as does the male, when the sexual need is alleviated in a sudden rush of orgasmic release, or by the slow and continuous sensation of stimulation.
She must endure the approach of a larger organism and then endure his penetration into her very being. Then she must endure the many months of gestation, and submit to taking care of a creature which is dependent upon her for years.
All of this necessitated a particular psychology, and an attitude towards otherness.
This is why for the female emotion and relationships are far more important than any other consideration.
Maintaining peace, inside the social group, is for her an important part of her survival and reproductive success, and so she becomes the defender of the status quo, or of power, when it seduces her with the promise of superiority.

Race and Intelligence

Race Differences
Population divergence in intelligence.
Race
Factors:
1- The idea that genetic isolation accounting for the differences in appearance, would affect the body but not the brain is ludicrous, if not desperately infantile.
First, it implies a mind/body division, which is insane in and of itself, and not only because it cannot be justified using any form reasoning, but, more so, because it is now considered a philosophical *done deal*.
Second, it implies that environment can affect appearances while having no effect on the brain where intelligence emerges. The problem with this is that it then leaves an Evolutionary gap.
How does intelligence evolve, and why, if it is uniformly distributed within populations, and it does not emerge from the (inter)action of a population with the environment, where genetic isolation is a fact?

2- Hormonal differences, similar to those between women and men, but on a smaller scale, may account for the difference in brain development, not only in utero but later, during the early stages of infant development.
This may account for the difference in European and Asian creativity, when I.Q. testing has measured Asians as having a higher, on average, intelligence quotient than Indo-Europeans.
With Negroes we see the other extreme, where genetic inheritance is affected by higher, on average, testosterone levels, also explaining Negro performances in sports.

3- If all fails we must take historical data, the past, as evidence that something is amiss.
Beyond the socioeconomic, cultural, liberal excuses, of our post-modern world, they still leave a question hanging:
Why, though we believe that challenges results in growth, have Negros not benefited by all this European oppression?
The Jews were, and still are hated amongst many groups, and more so in the past, due to their spiritual positions and overall attitude towards existence, and yet the Jews benefited from this bigotry and are now amongst the most intelligent human groups in the world.
Why, even though European colonialism was present in both Indian and African history, did the Indians not exhibit the violence and stagnation of African peoples; why are Asians, another visible minority in the States, still part of the achievers in that system whereas Negroes complain and are still coming up with excuses to explain why they are not?
Is affirmative action a form of social eugenics, performed by these pseudo-intellectual nihilists, calling themselves enlightened, if not, then where in nature is "justice" in play, where a species is saved from extinction by imposing a limit upon species that prey upon its weakness?
And how does this not stagnate the group, the species, and the type, where the '*do or die*' is no longer applicable, but sheltering steps in to preserve weakness, based on some self-hating, guilt ridden, and nihilistic moral ideology?

4- If, for whatever self-serving, bizarre, reason it is wrong to make the value judgment that one type has a lower, on average, potential for a particular trait when talking about humans- in this case that of intelligence - then why is it okay to do so in every other case?
If it is so difficult to determine who is smarter than another, when dealing with humans, then why do we have no such qualms when dealing with other species?
Why are humans exempt?
Complexity, as an excuse, is a cop-out.
Complexity is itself, a value judgment.
To a goldfish its tiny fishbowl is a complex environment; to a human it is boring and simple.

Genius

A mind that samples patterns from across cultural and temporal boundaries, incorporating them into a coherent, harmonious, unity, which can then be used to project, foresee, and predict, and which is useful for more than a single or even ten human lifetimes.
Genius can be measured by its diachronic quality.

A genius simplifies reality to such a degree that its projections, theories, ideas, can be explained to an average mind.
It is the sophisticated mind's understanding of the patterns it perceives and then uses to create abstractions which makes these abstractions reducible in complexity.

Bonini's Paradox is partially avoided.

In the complexity of fluid (inter)activity where the only thing at a mind's disposal are these perceived patterns of repetitive consistency, it is this very ability to reduce in complexity the intricate, by (re)cognizing patterns in the fluidity, which manages to make the world partially comprehensible.

↑

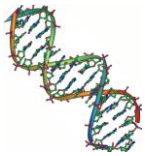
Memory

Encoding the Past

If memory can be defined, using experiential data, then it can only mean the accumulation and storage of experiences accounts, both of the personal (first person) and of the secondary kind, those acquired through education and through (inter)acting with individuals on a daily basis.
The assimilation, integration and usage of this data – call it the digestion of experiential data – is essential to the survival of the individual organism.
Since mind, and its foundation in brain, is a mechanism for ensuring individual survival, then this firsthand and second-hand information is vital.

Memory is the encoding of experiences – the past rendered into a biological pattern passing on the past.
It is how identity is built.
Identity is the retention of the continuum between the past and the present, projected using the imagination, towards a possible future.
An organism can identify with itself when it becomes conscious of this continuum which it stores as experiential memory. Genes are a form of this encoded memory; then they evolve into memes.
Identity

Unlike memetic memory, genetic memory cannot pick and choose willfully, what memories will be remembered and passed on and which ones will be forgotten.
Where the brain and pick and choose more easily, the body must rely on natural selection to get rid of the undesirable genes, included in every helix.



Without the codification of experiences into genes, and then memes, life, and consciousness, would be impossible.
We might say that this simplification of experiences into bio-matter, with an algorithmic application, is nature's genius.
The (re)cognition of this, or the appreciation of it, means that the conscious mind, in this case man (or some few men) have attained the genius of nature.
Going beyond, and in what manner or what direction, this "beyond" will take, is what reflects man's interventions.
Here wisdom must intervene upon genius.
Wisdom

↑

Psychology

Psychosomatic Attitudes

↓ Extrovert ↓ Introvert ↓

Psychology: the logos of the psyche; the science concerning itself with the essence of man.
Psyche is a Hellenic term referring to the way the ancients thought of man.
A Triad: **Reason/Will/Passion**. Psyche {ψυχη} being the word for the unity of the three.
They imagined him as a rider on a horse. The rider, himself, was *reason*, the stirrups were the *will*, and the steed was *passion*.

The rider was **reason**...the stirrups were the **will** and the horse was **passion**.
Reason>Will>Passion
The order is important because it indicates the balance between different aspects of the human condition.
Will=Spirit
Reason=Mind
Passion=Body

Jews changed the balance.
They placed **Will** before **Reason**.
Will>Reason>Passion
Need preceded perception....warping it to accommodate the desired.
For the Christians the triadic symbols changed.
God=Reason/Mind
Holy Spirit=Will/Spirit
Jesus=Passion/Body

For me the order became:
Passion>Will>Reason

Although they retained the illusion of the Hellenic balance, in truth they associated with Jesus, the symbol of their relationship to the world, and then subjugated their reason to their Will ...projecting a Deity, using imagination, directed by physical need.

God is a secondary matter, though it takes up the top of the projected pyramid. In this world, which is the inversion of their projections, God, as a symbol of reason/mind, is at the bottom. **He** cannot be attained, nor even understood....he is beyond their capacities, and can only be approached in order to sit beside Him, or to *Be* underneath *Him*.
Reason/Mind is other than them.
It is the willed for, passionately.
The entity in charge is passion, anthropomorphized as a lamentable figure: Jesus.
He suffers, having been thrown down by the Jewish Deity, to endure this existence.
Passion became so dominant in this imperfect world of the downfallen, that it had to be denied, forgotten.
One had to pretend it was not there, or adopt the Hellenic order, and be convinced that he is in control of passion when, in fact, passion is crucified out of existence.
Christians lament over their dead passions.
But are the passions dead, or have they be sent back, resurrected, purified, and still lord over them?
The passions were not killed; they were purified through death, bringing them into contact with the *other-worldly reason*, returning with decrees.
Biblical Commandments ...meant to harness the passions to reason which lay beyond their capacity to justify or to understand.
The priests ascended as experts in translating God's reasoning.
The **Will** was external to them.
Christianity
The psychology follows suit.

Astrology and astronomy, like chemistry and alchemy, are the same need applied within altering environment.
Man wants to know what makes him tick; what ingredients constitute his parts; what static elements in his *Becoming* can be found, if any, to define himself and his *Being*.
Psychology is a natural result of this desire to know – to *Know Thyself*.
To know, not only for the sake of knowing, but more so, for the fact that this knowing is the essence of power; it offers a benefit.
To know your *self* provides the immediate value of using this knowledge, if it is precise and honest enough to matter, to know another.
Know Thyself is quickly turned to *Know Other,* at least otherness which is similar to this self. Given that self is a product of (inter)action, or the world, of the real, then this self-knowledge constitutes the framework for knowing all and everything.

Using this knowledge one can pre-empt and predict and prepare.
This is the only advantage and the only perceptible reason, for consciousness to emerge at all.
Psychology is decisive particularly in a world where the antagonists and protagonists, the organic elements of one's environment, are dominated by one

type of organism. This imprecise discipline, due to the subject of its study, is important when the only organism in question, or that matters, is one which shares an immediate past with us.
One would not overly care about the feelings or behavioral tendencies of a moose, if it could be harvested with relative ease and with only a rudimentary knowledge of its nature, but when it comes to a more complex organism and one dominating all environmental conditions, at the present time, then what insights into human nature psychology, psychotherapy, astrology/astronomy, along with its more current offshoot of evolution psychology, matter in ways far exceeding their limitations.

To *know yourself* is to know the other who is more or less like yourself; to know the other is to provide an advantage for this self which is known to varying degrees, but enough to want to preserve, for without it no knowing is possible.
To know yourself, and the other, through yourself, is to maintain the possibility of knowing altogether.

Man knew this early on. He knew this intuitively, if not structurally.
When he looked upon the stars he sought out reasons for what he was and why he was so; he sought out for a benefit, a leg-up; for a way of lessening his own distress and anxiety in regards to otherness.

The field of psychology may not be a pure science, yet, but it most certainly is a philosophy with its own ideals.
In modern western cultures it has become a method for dealing with all those "nasty," resilient, remnants of natural selection. Its goal, if it admits to having any, is to help the individual integrate himself into whatever social and cultural structures dominate at the time. It serves its purpose, in this way, as an institutional method for manufacturing the most utilitarian personalities possible.
The ones that cannot be "helped" are medicated; their "condition" drowned in chemistry.
Psychologists will admit that they've never actually healed anyone. All they do is provide a social service.
They listen and try to help the individual function within the system. If this fails, they inebriate and offer methods to deal with whatever "pathology" the individual cannot get rid of.
They used to incarcerate what is more humanly medicated in this age. A new kind of zombification is added to the list, and many shuffle along totally out of their minds in a world where you cannot really tell the difference.

We all have a psychology.

When it becomes an issue is when this psychology does not fit in well with everybody else's, and the individual is unable to pretend that it is.

We always get the same shit when a controversial idea is mentioned, or defended: that deluge of psychobabble attempting to discredit the idea or the individual presenting it with heaps of innuendo.
The emotion of "fear" never fails to come along and help the situation.
The one that challenges the popular myths, or confronts comforting conventions, is always the pathetic sufferer of anxiety.
Those using this method of dismissal and of "killing the messenger" never consider the possibility that their own (re)actions and their own beliefs might be more infected by the bug of cowardice.

We all feel fear, for fear is both a useful emotion and, as I get into it in another section, the "mother of all emotions," but feeling fear is not the same as being governed by it.
Fear

Much of modern psychotherapy is based on providing the "patient" with a scenario, an ideal world, where its "pathologies" seem ludicrous and embarrassingly defensive.
The undisclosed goal here is to lower the individual's natural defensive walls, making it vulnerable to modern, more current, trends and fashions; easily integrated within whatever the present offers as a recompense for the sacrifice of individuality.
As opposed to the psychic and mental level, it amounts to, on the physical plain, cutting your flesh open so as to allow anything in, any opposition towards which any protective challenge would be considered "ill" and defensive.

In a world where total and complete uniformity and integration is a desired must, psychology and psychotherapy, play the role of offensive engineering: they are brought in to destroy or lower the battlements confronting assimilation.

Psychology is the personality, attitude, produced by the aggregate energies present in an emerging unity, an organizing process (organism).
The slight differences in energies informing the brain constantly, from internal sources – we forget that the senses are outwardly focused, but that the nervous system is anchored in the body and is receiving data constantly from it.
Organ interactions, affected by external environmental circumstances, determine internal psychosomatic equilibrium, resulting in a personality type.

Such things as desires, what form the projection of the object/objective, takes, fantasies, obsessions, can be used to determine the individual's essence.
An essence (s)he may not be aware of, and one (s)he may engage in an indirect manner.

The irony of our time, in regards to psychology as a science, is that its greatest achievement of mass population control, using Freud's theories and his nephew's, Edward Bernays, practices, are largely overlooked or dismissed.
Instead modern psychotherapy consists in altering the brain's chemistry to produce the desirable effects of mind-numbing. Nobody is ever healed; they are only sedated into a state of harmlessness.
Meanwhile an entire industry is built around mass mind manipulations creating such institutions as marketing agencies and image consultants who routinely use Freud's insights to sell ideas and ideals to minds that are, at the same time, being taught that they are far too complex and unique to be controlled.

Psychology is the study of behavior.
But it has now become much more than this.
Psychology has become institutionalized; recruited into the systemic mechanisms.
It is now the science dealing with the manipulation of behavior.
When it is not prescribing mind-altering drugs to "correct" behaviors considered "negative," it is offering diagnosis of behaviors, finding shameful little tidbits, to explain why some fail to meet the requirements of communal living.

We get endless texts on what fears and dysfunctions underlie anti-social behavior, but nothing is said about the fears and dysfunctions that underlie social behavior; we are educated as to what causes hatred, and what elements in the individual's past, contributes to violent or intolerance, but we are never offered insights into what causes love, and what elements in an individual's past, contributes to passivity, docility and bottomless compassion.

For me all behavior is based on a past; a psychology determined by a past.
Whether the outcome is beneficial or preferable to us, in the here and now, is beside the point – it, perhaps, points to a shared neurosis or a common past, resulting in a uniform reaction to the present.
Isn't it funny that modern psychology is now talking about "normality" as if it were some factual standard when it is no more than an evaluation of social utility?
Isn't it funny how modern, institutionalized, psychology is now curing boys of their boyishness, and teaching them or using chemicals to bring them to a desirable, average, more girlish norm?
Isn't it funnier that all we receive now from established doctors of psychology is a diagnostic about the underlying reasons as to why some reject social norms, or

reject, common values, or reject shared mythologies, yet little, if anything, is ever said about what lies beneath love, compassion, or this willingness to adhere to the group's judgments?
Psychology, like many other scientific disciplines dealing with the human organism, has become nothing more than another tool in the toolshed of conformity and the desire to create uniformity, by hiding multiplicity with the veneer of shameful dysfunction.
And we, products of this age, see no reason to delve deeper into why we can question indiscriminate hatred and violence, but show no such curiosity as to how some propose indiscriminate love and compassion.
We are more likely to question discriminate hatred than we are to question indiscriminate love, when, in fact, the same anxiety is what harvests both.

The organism's organization, its organs, their strengths/weaknesses, and how they relate to other organs (organ hierarchy), the organism's internal structure and how it all (inter)relates, (inter)acts, determines what we call psychology.
Personality, and/or character are the end result.

Extrovert

A psychological disposition seeking self in otherness.
It can be thought of as being representative of a more primitive sense of self, where, like animals, the fulfillment of need is governed by outwardly focused senses.
In such cases the identity sought by the mind is but a reflection of public opinion, popular decree being a dominating factor.

For this reason such minds want to impress others, so as to gain that positive feedback that enlarges their self-esteem.

Introvert

A psychological disposition seeking self inwardly, through introspection, and/or self-knowledge.
It is a product of an emerging self-consciousness, which is consciousness turned inward, or experiencing self from the vantage point of a detached bystander.
Sometimes it can be the consequence of a (re)action to external phenomena which threaten the mind forcing it to hide in its own imagination. An extreme of this

might be considered solipsism: the denouncement of the world as being the total product of self.

Introspection, sometimes taking on the method of meditation, is a form of looking at the past, the sum of which is what identity truly is.
The study of self, in the immediate, becomes an analysis of the manifestations of this past, a deciphering of the physical so as to determine and understand the past, and so one's own self.

Such minds usually become more discriminating as self-knowledge imposes a clearer concept of similarity and distinction.

The three basic types according to some:

"Plato (c. 427-347 BCE)

Plato starting point for his divisions of the soul is the different classes he observed in society (Guardians, Auxiliaries and Workers). He concluded that this structure must have arisen from the individuals which make up society. Plato started with noting what motivated people – desires, needs and wants. These wants could be qualified or unqualified. For example, someone who was thirsty could just want a drink or a particular type of drink. The first type was appetitive, whereas the second type was reflective and rational.

Next he noted that young children showed signs of rationality despite their youth. He attributed this to the spirited (3) part of the soul which kept the appetitive part of the soul in check. The spirited part of the soul had an affinity to the rational (2) part of the soul but was quite distinct and separate.

Plato explains this tripartite division by an allegory - a charioteer driving two horses. The charioteer represents the rational part of the soul. The ugly black horse represents the appetitive (1) part of the soul which is kept in check by the white noble horse which represents the spirited part of the soul.

Plato's Tripartite Soul			
Parts of the Soul	***Rational***	***Spirited***	***Appetitive***
Chariot Part	*Charioteer*	*White noble horse on the Right*	*Black ugly horse on the Left*
Loves	*Truth, Wisdom and Analysing*	*Honour and Victory*	*Pleasure, Money, Comfort, Physical Satisfaction*
Desires	*Truth*	*Self-Preservation*	*Basic Instincts – Hunger, Thirst, Warmth, Sex…etc.*
The Virtue	*Wisdom*	*Courage*	*Temperance*
The Vice	*Pride and Sloth*	*Anger and Envy*	*Gluttony, Lust and Greed*
Body Symbol	*Head*	*Heart*	*Belly/Genitals*
Class in Republic	*Guardians(The Philosopher King)*	*Auxiliaries/Soldiers(Keep the workers in their place)*	*Merchants/Workers(Self interested)*

Sigmund Freud (1856-1939)

Freud formulated his tripartite model of the mind (or personality) in 1923. Some similarities can be seen with Plato's model. Like Plato, Freud believed that mental health (or psychological well-being) requires a harmonious relationship between the different parts of the mind. A lack of harmony can lead to neurosis.

Freud's Structures of the Mind			
Part of Mind	**Super Ego**	**Ego**	**Id**
Role	Conscience i.e. socially acquired control mechanisms.	Consciousness self created by the dynamic tensions of the id and the super ego. Reconciles the conflicting demands with the requirements of external reality.	Sexual instincts and drives which require satisfaction

W H Sheldon (c. 1940s)

In the 1940s W H Sheldon classified personality according to body type. He called this a person's 'somatotype'.

W H Sheldon's Somatotypes			
Type	**Ectomorph**	**Mesomorph**	**Endomorph**
Physical Description	High forehead, slight build, little muscular fat…etc.	Muscular, upright posture, well built, strong forearms and thighs…etc.	Big build, wide hips, narrow shoulders, fat…etc.
Personality Traits	Self-conscious, value privacy, artistic, restrained.	Adventurous, desire for power, courageous, competitive.	Love of food, sociable, good humoured, relaxed, need for affection.

Paul MacLean (to date)

The neurologist Paul MacLean proposed a triune brain. Each layer formed on the layer before.

MacLean's Triune Brain			
Part	**Rational**	**Intermediate**	**Primitive**
Part of Brain	Neocortex – neopallium	Limbic System - paleopallium	Archipallium
Evolutionary Stage	Neo-mammalian	Mammalian	Reptilian
Function	Intellectual Tasks	Emotions	Self preservation – fight of flight senses

– Internet

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PsychoTherapy

Dealing with the Mind

First step to finding someone who claims to be able of helping is the belief that you have a problem.
The first step is a self-diagnosis based on popular opinion and belief.
The individual, by taking this first step, has already put himself on the path towards self-correcting, standardization.
He feels different; he acts differently, odd, it is called when this differences is pronounced.
The individual feels ill, out of sorts, wants to be like "everyone else," or what is called "normal."
His need to belong is a need to disappear in the common, the within the boundaries of the acceptable; he wants to deal with his natural divergence, but only if he is convinced that this divergence is towards the lower, the lowest, the inferior.

The moment someone walks into an Psychologist's office, thinking (s)he has a "problem" the game is already over.
That the individual begins to think of his behaviour as problematic is entirely based on social and cultural criteria, enforced by peer pressuring and the steady-stream of pop-cultural imagery and subliminal messaging.
The individual's behavior, and/or attitude, is problematic within the context of the environment (s)he is forced to survive within.
The same behavior may not be a problem outside of these particular circumstances, or may even be an advantage.

Being made to feel as if you require help in correcting yourself, is part of the social and institutional dynamic.
The individual has already diagnosed himself, in accordance to the messages (s)he receives from the world.
The therapist only facilitates his rehabilitation, and his return to normalcy.
The "norm" is another term for the usual, the average, the popular, the uniform.

Psychology is a philosophical position concerning man and his place in the world, in the human world.
It diagnoses and tries to correct with an ideal man in mind: the perfect citizen.
Healthy is what they call this imagines person, but health is never found.
Psychotherapy, as it is practiced, has become a science of discovering antagonistic elements in human behavior and then drugging them into a state of non-threatening numbness; zombies in a padded room, harmlessly bouncing off the padded walls.

The central theme in modern psychotherapy is the desire to "heal" mankind of its masculine spirit.
The obsession with eroticism reduces the human being to a sexual urge, yet never delves deeper into what this sexual need has evolved to deal with.

The modern western psychologist is nothing more than an expert in human behavioral analysis and manipulation. His function is to investigate, recognize, and sublimate human tendencies not accepted by the current social structures.
Calling a behavior an "illness" makes it something that can be "healed," but it also turns it into something undesirable and shameful. The individual can be convinced that how (s)he is, and how (s)he thinks and (inter)acts, is wrong or not healthy.
Once this is achieved, by using the power of suggestion, and the power an authority figure exerts over the psychology of the man, the individual can be controlled. Ideas labeled symptoms can be censored; the individual wanting to escape their "ill" effects and feeling ashamed of them, when they persist.
This is indoctrination under the pretext of science. Like most indoctrinating methods, the earlier you step-in to direct the mind, the stronger the influence you will subsequently have over it, and the more dependent the mind will be, in later years, to this external control.
This is why, like with Christian baptismal traditions, the "expert" psychologist, is referred to a child, experiencing behavioral issues, as early in its life as possible.
The issues are judged by the institutional authorities in other areas, such as schools.
By "issue" they mean any behavior or thought not in harmony with the prevailing social norms. The old "boys will be boys" now becomes a syndrome, a dysfunction, a sickness which must be corrected or drugged into repression.
Feminization starts early on. The natural masculine exuberance, curiosity, challenging of authority, gregariousness, is called disruptive and hyperactive.
Boys will no longer be permitted to be boys; boys will be like girls, or they will be drugged into numb complacency; lethargy replacing a boy's natural tendency to relate with the world in that unhindered explorative spirit of getting into trouble.

Nobel prize winners Hans Bethe, Felix Bloch, Max Born, Albert Einstein, James Franck, Peter Debye, Dennis Gabor, Fritz Haber, Gerhard Herzberg, Victor Hess, George de Hevesy, Erwin Schrödinger, Otto Stern and Eugene Wigner, along with the alter Manhattan Project members Enrico Fermi, James Franck, Maria Goeppert-Mayer, Robert Oppenheimer, Edward Teller, Victor Weisskopf, Eugene Wigner, and Otto Robert Frisch, were some of the "brain power" exiting Hitler's Germany during those tumultuous years.
They would later help to raise the United States to the position of global Superpower and would make the "brain draining" of other nations a typical American practice.
Along with them Sigmund Freud is smuggled out of Germany into Austria and then, later, into the United States, by his nephew Edward Bernays. Here he would help the American establishment utilize his ideas in manipulating the American public, developing practices that would then be employed to control and direct world public opinion.
The greatest criticism one can launch against Freud's theories is that they are heavy on the sex and do not delve deeper into the issue, seeking the foundation in human existential anxiety, mortality and fear of death. Nevertheless, the theories suffice because of the central position in the human psyche which sex and sexuality holds, particularly for the average less sophisticated member of society.
This explains why the American social system is heavily sexualized and obsessed with copulation, graphic pornography, and sexual imagery – the feminine psychology being promoted as the ideal.
It is said that Bernays' first success when he was hired by tobacco companies to increase their sales. The only growth market was amongst the female population which, at that time, held a cultural prejudice against female smoking.
Bernays marketed cigarettes as being penis symbols females could suck on, and sales took off.
The association of a product with a sexual act has become the hallmark of modern western marketing, and we owe it all to Bernays and his uncle Freud.

"The costs for a one-sided eroticization are high. In reality, the 'darkening' of the thymotic dimension makes human behavior incomprehensible. This is a surprising result, considering this darkening could have only been reached through psychological enlightenment.
Once one subscribes to this mistaken view, it becomes impossible to understand human beings in situations of tension and struggle. As usual, this failure to understand supposes the failure everywhere, just not in one's own field of vision.
The moment that 'symptoms' such as pride, indignation, rage, ambition, overzealous self-assertiveness, and acute readiness to fight occur, the member of the thymos-forgetting therapeutic culture retreats into a belief that the aggressive people must be victims of a neurotic complex. Therapists, according to this assumption, stand in the tradition of Christian moralists.
These moralists speak of the natural disease of self-love as soon as thymotic energies begin to openly reveal themselves. Had Europeans not heard about pride— or likewise rage—from the days of the church fathers, when such impulses would have been taken as signs pointing to the abyss for those cast away?
Indeed, since the time of Gregory I, pride, also known by the name of superbia, is at the top of the list of cardinal sins. Almost two centuries earlier St. Augustine had described pride as the matrix for a revolution against the divine. For the

church fathers superbia signified a conscious state of not wanting as the Lord wants (an impulse whose more frequent appearance in monks or civil servants seems understandable).
To claim that pride is the mother of all vices expresses the conviction that human beings have been created to obey, and every inclination that leads out of hierarchical relationships could only mean a step toward corruption." – Sloterdijk, Peter

The shift toward eroticism to explain human behavior, at the exclusion of all others, cannot have been introduced by anybody else but a Jew: Freud.
This shift totally neglects the masculine psychology, and more importantly stops at eros, not going further into the reason why eros, sexuality, comes about to begin with.
Death is the "problem" sex addresses, and so man is totally given over to his rejection of it, using an instinctive, automatic drive; one that oftentimes reduces reason, the higher cognitive mind, to no more than a spectator.

"Do not go gentle into that good night,
Old age should burn and rave at close of day;
Rage, rage against the dying of the light.

Though wise men at their end know dark is right,
Because their words had forked no lightning they
Do not go gentle into that good night.

Good men, the last wave by, crying how bright
Their frail deeds might have danced in a green bay,
Rage, rage against the dying of the light.

Wild men who caught and sang the sun in flight,
And learn, too late, they grieved it on its way,
Do not go gentle into that good night.

Grave men, near death, who see with blinding sight
Blind eyes could blaze like meteors and be gay,
Rage, rage against the dying of the light.

And you, my father, there on the sad height,
Curse, bless, me now with your fierce tears, I pray.
Do not go gentle into that good night.
Rage, rage against the dying of the light."
– Dylan, Thomas

Thymos, that *rage,* is not an illness a man must be healed of.
What precedes growth, reproduction, creating and procreating?
Yes, self-maintenance, self-sustenance, conservation of what already exists, *agon*, war, struggle against what degrades, disorders, decomposes, decays, chaos measured by time.

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Institutionalized Obsession

Eros over Thymos

Ironic that the source of the terminology would be part of its premises.
Perhaps not so ironic after all.
Solipsism is also part of it.
The obsession with the erotic element in human nature is to be expected.
Sex is the most appealing response to one's own mortality, and unlike **thymos**, the alternative, it also offers the benefit of mutually supportive networks, and relieving sharing of the woes.
The eroticization of psychotherapy falls into line with the overall feminization of man, and his institutionalized state.
When only the feminine is permitted sexual expression, freed from the costs and risks, eros becomes the only concept to be used when trying to understand man and how to "heal" him from himself.

Nobody but a Jew, Freud, could have brought the sexual to such a state of obsessiveness. The Jews, in the states, do not only dominate entertainment but also its seedier underbelly, the pornography industry. In Berlin before the war, Jews also ran the hidden culture of decadence.
With Freud the source of the ailment also becomes the solution.
Though practicing a very strict code of sexual conduct within the community, towards the goyim anything goes.

☯

Reduced to the level of mindless, casual, stress-relieving, copulation, man remains a consumer of a service.
The psychotherapist offers him a consumer solution to his shopping obsessiveness. A consumer of goods must not only consume but he must be trained and directed to consume properly and productively.
The need is not delved into. Only its products, its desires, and eroticism are dealt with. Not to be corrected but to be directed towards whatever is proper for any given cultural period.
A psychologist is someone who studies market forces.
A therapist is the one who harmonizes them with social needs.

☯

Existential anxiety sits at the core of the emergence of consciousness.

Fear of death, the unavoidable coming dis-assimilation of mind/body, and its return to the **Flux**.
Eros is the instinctive, visceral, genetic solution to this coming end, but as consciousness rises in sophistication, in its ability to project itself in space/time, anxiety looms large, and no distracting or comforting solution can suffice.

A variety of solutions appear. The erotic seduction of eternity gains libidinal force with the individual's redefinition of self.
In that self-sacrifice the individual is partially comforted not only by the potential eternal life, through love, but by the loss of self within a greater identity with a longer lifespan potential.
The gene has a limit, but memes can potentially go on forever.
Yet, this too is a lie.

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Psychopath/Sociopath

Unrestrained Human Nature

*"**Psychopathy** and **sociopathy** are both anti-social personality disorders. While both these disorders are the result of an interaction between genetic predispositions and environmental factors, psychopathy leans towards the hereditary whereas sociopathy tends towards the environmental.*

***Psychopaths** are born with temperamental differences such as impulsivity, cortical underarousal, and fearlessness that lead them to risk-seeking behavior and an inability to internalize social norms. On the other hand, **sociopaths** have relatively normal temperaments; their personality disorder being more an effect of negative sociological factors like parental neglect, delinquent peers, poverty, and extremely low or extremely high intelligence.*

Anti-social personality disorder results in extremely violent acts. Though psychiatrists often consider and treat sociopaths and psychopaths as the same, criminologists treat them as different because of the difference in their outward behaviour.

Comparison chart

	Psychopath	***Sociopath***
Predisposition to Violence:	*High*	*Varied*
Impulsivity:	*High*	*Varies*
Behaviour:	*Erratic*	*Controlled*
Criminal behaviour:	*Tendency to leave clues and act on impulse*	*Tendency to participate in schemes and take calculated risks to minimize evidence or exposure*
Criminal Predispositions:	*Tendency for impulsive or opportunistic criminal behaviour, excessive risk taking, impulsive or opportunistic violence*	*Tendency for premeditated crimes with controllable risks, criminal opportunism, fraud, calculated or opportunistic violence*
Social relationships:	*Unable to maintain normal relationships. Values relationships that benefit themselves.*	*Tendency to appear superficially normal in social relationships, often social predators*

	Psychopath	***Sociopath***
Suffers from:	*Antisocial personality disorder (ASPD); lack of*	*Antisocial personality disorder (ASPD)" – Internet*

The label of "psychopath" is a modern one.
It is a fabrication of Modern psychology, in its attempt to restrict and direct human behavior, so as to preserve the illusion of parity and harmony, and the idea(l) of human "goodness" – when "good" is used to describe the individual who is socially useful and the one who is submissive to social conventions and swayed by peer pressures.
Outside of human context, particularly Modern ones, there is no such thing as a dysfunctional personality, or a psychopath – whoever resists "healing," or submitting to the norms, is considered dangerous, and someone who should be returned to the norm or drugged, to prevent him from disrupting the others or from infecting them with his spirit.

A term often cast about, indiscriminately and with little forethought.
It, generally, refers to someone who is unable to integrate himself within a social structure; accepting and mimicking, popular conventions, so well that he blends in. If he is good at it, this pretence becomes second-nature, if not first.
His authentic self remains stunted, and confused; repressed for so long, that it atrophies, allowing for the inauthentic, social avatar, to step and take over.

Sociopath: A favorite term amongst the academic psychology circles of established knowledge.
Although psychology fails to count itself amongst the rigid sciences, it still purports to know human nature and what is "ill" and what is "healthy."
Once more, the standard of measuring the difference is that of social utility, and cultural conformity.
If you manage to carry out your duties in an efficient and effective manner, then you can count yourself amongst the certified sane.
Not to say that abnormal metal activity can result in abnormal behavior, but to only say that the term is overused and abused.

To be mentally defective, crazy, is to act and to think in a manner which contradicts the real, the sensually perceived, and to place yourself in situations which led to a higher cost, for the possible benefit.
How many of the men today can say that they are not part of this group?
Insanity has become the ubiquitous, making all that are sane, the troubled ones.

↑

Crazy
Insanity

↓ Eccentric ↓

Crazy is the new normal, if there ever was such a condition.
Immoderation is the ingredient defining crazy; the comparison always with the average, the sum of which become the regulating principle.

The legalistic term is defined in moralistic terms.
He who cannot understand "right from wrong," as in right from wrong in relation to what?
The other, of course; in relation to otherness.
If one hurts someone without knowing that his act may hurt them, he is insane; if he does, he is normal, and can be jailed.
At this point sociopath is used to describe someone who acts without regard to the other's or the group's welfare – in a purely, and directly, and honestly, selfish way.
We are coming close to a definition of the average modern man, if we exclude the mental stunting that makes such a man not see the selfishness behind all activities – in acting altogether.

Most of the time the term is used casually, to describe someone acting out of the ordinary, extraordinarily; if rich such an individual is called "eccentric," adding the sensation of charm.
When most act in uniform ways, anyone who breaks the mold will be charming, entertaining, amusing, interesting, fascinating.
It is the usual that makes the different stand out.
This is why "crazy" can be used to describe the out of the ordinary, the exceptional, if one also wishes to deride it and slander it and lower it in status.

Another way to use the label is to describe someone out of touch with reality; lost in his mind; disconnected from the world.
We are, once more, coming close to describing the average modern man.

Here is where role-reversals and nihilistic over-turnings, come into play.
Amongst such borderline madness, the different would be the new "crazy."
Being detached from reality, living in your head, shunning nature and natural methods, is the very structure of modern living.

Now who's crazy?

Eccentric

The creepy, weirdo, becomes the charming eccentric if he has the social lubricant the girls want.

↑

Narcissism & Schizophrenia
Post-Modern Dis-Ease

Narcissism and schizophrenia are psychological by-products of modern western lifestyles and of modern social systems in general.

Being kept in a cocooned environment, where all error in judgment is excused and even promoted, the mind begins feeling invulnerable, and reality irrelevant, because it has very little implication in everyday existence.

The individual's activities and choices have very few dire repercussions and so fear is rendered unproductive –a primitive remnant of a past that prevents total assimilation within this all-encompassing environment.
Judgment does not matter, either, for the same reasons, and so intelligence ceases to matter, outside of providing methods of ascending within the cocooned environment's hierarchies. Nobody learns from their mistakes because they don't have to – they are never too grave to matter much.
The only acceptable application of intelligence is to consume and to produce more effectively.
Stupidity is preferred in all other areas.

Thoughts are strictly censored. Most shamed into silence.
They can result in a resistance to integration.
Success can only be achieved through integration and so reason directs the mind to become more obtuse and less resistant.
The environment has now been dominated by manmade artifices and reality is excluded or selectively allowed entry.
It is fenced away; distanced.
This is when the mind becomes self-absorbed, overconfident, fearless, careless, falsely arrogant and disrespectful, convinced that its world is the only world or, at least, as probable a world as any other; it begins gaining an untested sense of self-esteem and a false sense of empowerment, eventually resulting in a total disconnection from reality.
In fact disconnecting from the world is its ideal state - its progress towards enlightenment.

The mind has now been encased in its own conceptions, placed in a safe-box, and given that it is sheltered against anything that might correct its delusions, it becomes lost in itself: arrogant and demanding...increasingly self-absorbed and self-referential.
Its maturity is *retarded* as it does not have to mature at all.
We see the effects of this in domestication.

This is a self-love based on delusion and an absence of self-consciousness or the humbling effects of reality.
Narcissism in its many forms is the outcome.
The individual begins living in his own world, or one given to him, and since it is a pleasant world, full of more positive-to-it messages and flattering contexts, it abandons itself to the pleasures of uncontrolled hedonism.
Hedonism becomes his ideal...his only way of measuring value and of evaluating quality.
He will defend the other's right to exist in his, or her, own little world, if it does not disturb his own.
The mind is now conveniently convinced that reality is a matter of personal taste or a human construct that can be altered with mere thoughts and casual gestures, or with further detachments.
When the real world disturbs your plans, dive deeper into fantasy, lose yourself in pleasure – pleasure is the only reward. It indicates social success.
He is able to do so because there is a system in place – a system that benefits from this complacent detachment – a system which protects him from his own stupidity and naiveté and delusion.
A system which is not entirely successful and one which often cannot shelter the individual from reality altogether, as it is itself a human construct.
The box is porous and the institutional walls never high enough to keep the sun and the dust out.
So, the individual is often corrected or offered an uncomfortable and disconcerting dose of reality it did not expect.
It shocks him.

This correction may have traumatic effects, as the mind is often shattered by a world that cares not for its self-referencing beliefs or what it thinks it deserves, but more so because the individual has grown soft, not being accustomed to anything outside its little mental box.
No amount of sheltering can fully protect the individual from a world that is indifferent to its hopes and assessments.
The first response to this sudden contact with a cold and harsh world, one he had no idea existed, contained as the individual is within institutional walls and social artifices, is that of fear.
Fear coupled with the comfort he has become accustomed to, makes the individual a vehement defender of the system that provides him with that luxury; with that little proverbial box.
Fear that then might lead to a desire to destroy (nihilism) – the source of his discomfort, which is the world itself and nature herself, or that might lead to a desire to change the world – idealism – so as to accommodate his preferences as these have been shaped, ironically, by nature or, worse, by the system that protects him, by the artifices he is contained within.
His ideals become as detached from reality as he is; they turn fantastic, unrealistic, and infantile.
Self-hatred underlies the process. Hating one's past is essentially a hatred of everything that determined the present; dissatisfaction with the world is a dissatisfaction with everything that preceded it and that made it possible.
Dissatisfaction with the world is really dissatisfaction with existence; alienation from the world is an alienation from existence.
The mind, now, dives deeper still; deeper into itself or into the systemic contexts it has been given to escape the world that cares not for its comforts and interests.
At no point does this mind consider re-evaluating its own positions, premises, and judgments, in other words changing itself in relation to the world.
At no point does he dare question the contexts he has grown accustomed to or the authorities that provided them to him.
He cannot endure confronting the world outside his safety-net.
He is completely absorbed; he sees himself in every surface placed before him.
He admires his "brilliance" in the very walls that surround him. He loses himself in his own gaze. His horizons are contained within his skull because there the artifices become plausible, they become perfect, because in there he can be trained and left to wallow in his own imagery.
He is in love with the image his artificial environment has constructed for him.

He does not know how to begin even if he so dared to break free, having been sheltered for so long; and what small doses he has experienced and managed to endure have taught him that such an engagement might shock him to death.
He does not think his self-image outside the reflections on these mirrored walls will satisfy him and so he does not dare to look.
He has invested too much time and effort in placing himself within the contexts he accepted early on, and his identification has been shaped for so long that anything that confronts its premises would seem like a loss of self.
He feels he might go mad if he were to even entertain the possibility.

He might be right.
In fact he does go partially mad, as narcissism and schizophrenia are symptoms of insanity, but are lost within the sea of conformity and taken as a natural product of modern stress or adolescent rebelliousness.
His teen years are the time when he puts on the clothes chosen for him and reluctantly, often with spite, stepped into the box.
It is when the schism commenced.
It is not he, but the world that must be changed to accommodate his already established hopes and interests and beliefs, as these have been decided.
This sets up a relationship of animosity between the individual man and the world outside his social and cultural paradigm; in other words, a world outside his fantasies or what constructs he was given to believe, promised him the best and most fulfilling rewards.
Even his imagination is directed by the imagery provided for him. He cannot escape; not even with his mind, what contains him. His fantasies reflect the symbols, through the veneer of artistic expression and popular culture, he is immersed within.
Now the mind finds no relation with reality, little, if any, point of contact; it feels alienated, disinterested, frightened, and confused, when faced with anything outside its own conceptions, or the shared ones it has adopted as its own.

At this time and if these conceptions are replaced by some other foreign influence, some alternative political/philosophical/spiritual scenario, then he, this hypothetical man, may find identification with an ideal outside his willful control. He will relish the sensation of giving up a will he now considers feeble, for the promise of a bigger, stronger *Will*.

This is the feminine road to power; power through association.
"She" gives herself to power, to that masculine entity, fully and completely. She finds pleasure in her surrendering; she finds identification, a sense of completion, in the union.
He now surrenders to whatever more current human artifice is offered as an alternative – one promising to change the world for him – including the social and cultural milieu he has become disenfranchised with, because it has failed to protect him from a reality outside its premises.
From the starting point of narcissism, based on an untested flattering sheltered evaluation of self, the mind may then project itself outward and it may fall in love with a greater *Self*, breaking the separation of self from other, as it has been established though a continuum of experiences held together by memory.
As was noted, memory must be selectively discarded, for much of it stands in the way of being totally immersed within a new paradigm, a new, more modern or an old more wise identification.
The past is a burden, a resisting element that must be reinterpreted; if it cannot be, it must be erased, forgotten, denied.
Race, sex anything associated with inheritance with the past, with genetics, is to be dismissed or softened with semantics.
The individual does so, often willingly, to escape the world into a stronger cocoon.

He seeks escape in communion with otherness, and the unburdening of his primal fears and risks and costs, by submitting to a shared construct; a new one....a progressive rebirth of hope and expectation or a rediscovery of ancient roads towards a better state of being.
The promise is seductive.
He sacrifices independence for the sake of comfort and comforting. He forgets the past that burden him with their immutable determinations.
He is reborn a clean slate...a new man...a modern man...or a modern being, for even the idea of manhood is to be taken off.
This modern man is a man with no past. He enters existence unburdened by anything preceding his birth.
He saves himself from the worse consequences of self-realization and rushes to find cover in ideas and ideals and identifications and definitions that offer him a renewed pride, via his association with a new, hypothetically more powerful, more current, perhaps, entity.
The denial of the past, his nature and essence, is his sacrifice, proving his faith to the new *Self*.
Did not God test Abraham for the same reason?
Do not nations ask for self-sacrifice, as evidence of commitment to this greater *Self*?

He is no longer a he, a man, a self, an ego; his penis is but an appendage he has no identification with. He is totally outside himself, his flesh is an illusion; his hands, feet, and face is not part of what he is.
He is other than himself – a mere tool for pleasure.
He uses it, supposedly, with detachment, like he would his hand. Its loss would amount to nothing.
He is more, because he is *Self*. The others compensate for his failings. The others pick up the slack and complete his incompleteness.
But he is still not content, because he has now alienated himself from his own self – his very sense of self, his selfishness, his ego, has been slandered into hiding.
He denies their presence to others, to show them how well he's adopted his new shared identity...cults do this as a way of overcoming resistance.
He is now fragmented and confused; of two minds. He has no past; he has no heritage; he is sexless, egoless, and selfless; he has lost his sense of continuity which he had called self and which connected him with the world.

His self-consciousness and the identification which now has been redirected leads him to a sense of detachment form his own actions and choices and then from his own thoughts.
He feels like two people occupying the same form. The mind/body dichotomy might serve to alleviate the distress but if the detachment persists the mind will shatter: being convinced that a voice is speaking to it, whether it is the voice of God, the manifestation of this greater Self, or the **Devil** or his spirit, in the Christian sense of the word, or ghosts or aliens or whatever.

Consciousness, his own, is now placed somewhere outside his skull...he has no contact with it except through some mystical realm only his faith can attach him to.
Everything is ethereal ...magical...mysterious ...immaterial. The supernatural replaces the natural; his experiences become secondary, mere illusions; his life is not his own, his thoughts come from outside himself, his identity is an external construct ...all is fake ...a dream he must awaken from to rediscover the more real reality, the world outside the world, life after death, existence outside existing.
Thinking, judging stands in the way and must be suppressed – meditation is prescribed, or some other form of inebriation and self-hypnosis.

The mind must be detached from the sensual...it must lose itself in drunken Dionysian ecstasy...the irrational turns rational, the unreal becomes real.
Apollo gives way to Dionysus.
In its stupor, the mind sees visions, hears sounds, and receives guidance.
Its defenses must be lowered – the skin being a defensive membrane, same as the skull is – to allow this enlightenment, this loss of self, to take over. All resistance must be thwarted, embarrassed, called diseased. He despises his very flesh and bones; they are both inadequate, imperfect and deceiving. Nothing material is as it appears to be.
Fear itself, a quintessential natural defensive measure, is now an illness that can be cured ...must be cured, in order to experience this loss which is called a gain.
His internal dialogue becomes one of otherness towards self, as the undesirable elements are projected as separate from his own self and they take on an independent reality of their own.
They come from "out there" from some ambiguous beyond ...the same place in which gods reside.
The greater Self that has seduced him is now at odds with his subdued self, his organic genetic self, usually associated with his nature or instincts or essence – essence being the character produced by sum of his past, akin to nature.
This is a classic case of a memetic unity dominating a genetic one; an idea infecting biology.
He is no longer himself, in the complete sense of the word; absolved of all responsibilities, except in regards to his service and his loyalty to his new Self – which can take on the form of a nation, a state, a church, an institution, a god, materialism, a political ideal or any abstraction for that matter – and he is also saved from any accountability in reference to his actions before he was "discovered" "found" or was "awakened" or was "reborn" into the new identity within this new Self.
If he is no longer himself then what is he; who is he?
Self is an illusion, he is told.
The defenses are now crumbling and the external Will, proposing this alternative *Self*, enters to offer a transplant. He latches onto it like a hungry man who has been deprived of nourishment.
He thanks the very concept that deprived him, like a slave or a dog thanks his master who gives him food after he has taken it away.

He is now more ...no longer alone. Existential solitude is negated in the myth of intimate communion.
If he gives in to his smaller self, the parts he sacrificed to be included within the greater *Self*, he must make amends ...feel guilty and shamed; offer tokens of his renewed vows of loyalty to the abstraction that absorbed him and that tolerates his momentary lapses and his contradictions.
He is, in fact, free from his past and all that this has determined about him.
His unconsciousness is what he calls "freedom." He is liberated, or so he thinks, from the costs of existence, now free to dedicate himself entirely to the enjoyment of living without the price for it. He is entirely materialistic, hedonistic; pleasure for pleasure's sake, with no substance and no goal. Nature, being the sum of all previous nurturing, is now discarded, like unwanted luggage, and the mind soars within the possibilities of its new persona within this protective new Self.
The sensation is exhilarating, freeing but it sets the mind up for a fall.
He is stripped of everything expect the parts necessary to be useful and servile to the one(s) making this possible.

When a mind becomes alienated from its immediate environment, and from parts of itself and its inheritance – its history – it turns inward for support and for a substitute ...trying to preserve its ethereal and shaky core identification, and in the process it loses itself in itself – **Narcissism**.
It grabs onto what it is aware of as self, and loses its sight in its own gaze.
When a mind is inundated with so much sensual input, mostly worthless and unreliable information, its stress increases to a level where it desires to detach part of its consciousness as a defensive measure so as to save it from an impending collapse. In effect it portions itself and compartmentalizes its consciousness, to avoid being completely shattered – **Schizophrenia**.
The system might exploit this fact so as to produce thoughtless, self-absorbed and/or paranoid minds.
Chomsky commented on the culture of fear and how populations are maintained in a constant and artificially induced state of fear so as to make them more impressionable and malleable to external pressures.
Systems offering undeserved securities, creating the attitude of bored aloofness, must then manufacture fear so as to enable participation or dissuade it, as required by each situation. The masses must be kept stressed…by either making them fear peer review, forcing them to compete with others for status and material wealth, or by positing some external threat to make them willing to follow any solution to a predicament that they cannot fully understand…as it is abstracted or far too complex to wrap their stunted minds around.
We see amongst the young, in particular: this self-absorbed compensation for a lack of attachment – they are continuously peering into the emptiness in themselves, both terrified and mesmerized by the wonder of their own emergence, content to remain there where the world cannot touch them and where they feel most loved, as the system shelters them from the uncaring universe and from anything that might contradict this sense of inner order…and in fact promotes it.

Having no other source of self-esteem, because the family has been destroyed and heredity has been slandered and the ego has been made to feel ashamed, it turns to the most readily available identity or what offers it a sense of command.
For the religious, it is a God or some spiritual tradition with its own mystifying rituals that take it outside a world they cannot come to terms with; for others it might be some political ideal that promises a correction to the "problem" of the human condition.
In some cases the detachment causes a schism in the psyche, where an internal dialogue creates the illusion of communion with other-worlds or mystical forces or magical powers; all others become threats to this internal discourse, an undesirable disruption; all eyes are watching it, all words are directed at it, all symbols are reflecting its internal world as this has been aided by a culture that is permeated by such mind-altering symbols; now even birds sing for it, and the stars rotate for it, and gods are concerned with it.
The individual feels special and involved in this magical realm because it has been made uniform and dull and impotent in the real world.
One extreme end of narcissism is the Christian loving God, which is recreated into an individualistic secular form to make the same concept universally acceptable and marketable.
The symbols of this Judeo-Christian tradition abound in western civilizations. We see them, but do not notice them, in pop art, in movies, as product placement or a casual background, in music …everywhere; all of it a testament to a dominion over a civilization that was infected and lost a very long time ago, and a nature which only factors into our awareness on the peripheries.
Lacking any tradition to attach such a mind to its own past, it settles either for materialism and its ensuing hedonistic distractions, or it grabs onto the first idea(l), preferably as exotic as possible to add to that sensation of being connected to something more powerful than what it perceives around it as decay, and using this new connection to a foreign tradition it constructs an opposing narrative to live within, only increasing its detachment from the reality around it…again made possible because the system both offers the protection and promotes this tendency as a matter of its own internal harmony.

A communal schizophrenia characterizes civilization.
Man grows aware of himself, and thinks another is watching him or watching over him; he acts and he thinks as if he were but the instrument of an otherness; he talks to himself, in his solitude, and believes it to be the voices of spirits or gods, if he is arrogant enough. The mind's self-controlling agencies have the potential to drive a man insane.

A different explanation, yet still applicable within the contexts of this thesis, is offered by Julian Jaynes in his book: *The Origin of Consciousness in the Breakdown of the Bicameral Mind*.

"Julian Jaynes (February 27, 1920 – November 21, 1997) was an American psychologist, best known for his book The Origin of Consciousness in the Breakdown of the Bicameral Mind (1976), in which he argued that ancient peoples were not conscious.

Jaynes defines 'consciousness' more narrowly than most philosophers. Jaynes' definition of consciousness is synonymous with what philosophers call 'meta-consciousness' or 'meta-awareness' i.e. awareness of awareness, thoughts about thinking, desires about desires, beliefs about beliefs. This form of reflection is also distinct from the kinds of 'deliberations' seen in other higher animals such as crows insofar as Jaynesian consciousness is dependent on linguistic cognition.

Jaynes wrote that ancient humans before roughly 1200 BC were not reflectively meta-conscious and operated by means of automatic, nonconscious habit-schemas. Instead of having meta-consciousness, these humans were constituted by what Jaynes calls the 'bicameral mind'. For bicameral humans, when habit did not suffice to handle novel stimuli and stress rose at the moment of decision, neural activity in the 'dominant' (left) hemisphere was modulated by auditory verbal hallucinations originating in the so-called 'silent' (right) hemisphere (particularly the right temporal cortex), which were heard as the voice of a chieftain or god and immediately obeyed.

Jaynes wrote:

'[For bicameral humans], volition came as a voice that was in the nature of a neurological command, in which the command and the action were not separated, in which to hear was to obey.'

Jaynes argued that the change from bicamerality to consciousness (linguistic meta-cognition) occurred over a period of centuries beginning around 1200 BC. The selection pressure for Jaynesian consciousness as a means for cognitive control is due, in part, to chaotic social disorganizations and the development of new methods of behavioral control such as writing." – Wikipedia

Out of self-hate emerges this turning away into self. A way of consolidating what remains of self-esteem, nurturing it into a desperate embroidery wanting to compensate for insecurity and a loathing directed at all that makes the *self*-possible; nihilism turned upon the mind that enables the conception of the world.

This, too, is a form of "positive *midenismos*", an overinflated hope to cope with the fear; an exaggerated *Ideal* to correct the real.

Narcissist, in the context of Narcissism & Schizophrenia, is the selective overcompensating love for the artifice, constructed using social conventions, symbols, uniforms of type, so as to hide that naked, flesh, which pronounces the nature of the creature with plain and direct certainty.
The narcissist falls in love with his own delusion, when others help him believe in its truth, or despite what others think, by totally isolating himself from their judgments, because he despises what nature has made him out to be.
With the aid of modern technologies he may also choose to intervene upon this flesh, tucking, and pulling, and injecting, and padding it ...remoulding it so that it ceases to represent the past, turning it, with slow meticulous mediations, into a fabrication of the present: a superficial garment.

Unfortunately (s)he cannot change his cells, or the memories (codes), they carry as remnants of this past he so despises and wishes to forget.

The conflict between this constructed image and those unalterable codes of heritage, turn him into a raging schizophrenic at odds with his very self.

In my experience I've discovered that people want to reveal themselves to others - they almost demand that they are given the opportunity to do so.

The first presupposition here is that there is a distance between self and otherness and what we portray to the other as self and what we hide form the other.
Social interaction always demands a degree of self-hiding, or of wearing masks not only as a reflection of the other(s), but also of the environment, the socioeconomic, and cultural environment and the ideals, the types it presents as ideal.

This is what creates the first fissures in the mind, around puberty, where the individual begins to discover that (s)he cannot be totally honest but must repress and suppress aspects in the self which would cost him socially.
This is the beginning of socially produced schizophrenia, and lies at the root of Freud's comments on '*society and its discontents*' … *sic*.
The environment, expressed through peer pressures, imposes upon the individual a behavioral standard, a social persona. The individual in the early stages of its development is still immature, it barely knows himself enough to resist. This is the time when the weak-minded accept the persona imposed upon them by others, as this has been imposed upon them.
If the individual has not developed its own sense of self to a degree where it can offer some resistance its psyche is completely taken over by this externally determined sense of self, along with the type of person it is to be.
If the individual has already developed its sense of self then a conflict may arise.
The individual developing this alternative identity can be the result of these factors:

1- Genetics
Self-consciousness is a sophistication of consciousness.
Not all are gifted with equal measures of this introspective, self-aware, genetic mutation.

2- Circumstance
A child may be forced to move into a different environment, a different culture than the one it developed its sense of self in. this offers it a perspective eon this alien social and cultural environment of a detached, objective, observer.

3- Family
Family and in particular a strong father figure. the father figure, if he is a carrier of a meme which is contradicts the prevailing cultural ideals, or when the father

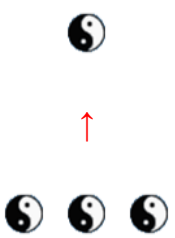
figure is a strong role model, rivaling in impact the institutionalized, abstracted, masculine role model.

The psychological "fissures," mentioned before, may develop into great chasms, or totally splits in personality, depending on the strength of the individuals character, the level of peer pressure experienced, and the difference between the present social and cultural environment and the alternative one.

Like I said, in weaker minds with a low sense of self, or a retarded development of identity, most often in young children or females, this may not cause problems, as the imposed persona, and identity, takes over where they is only a void - it full-fills a need.

In stronger minds it may cause two (re)actions:
The mind may turn inward, becoming more solitary, sensing a stress between this outward persona (s)he is forced to play, and the inner persona (s)he identifies with.
This is the division between the public and the private identity.
In the simpler mind, or one imposed upon early on before it had time to develop an alternate, to the present one, persona, the private and public persona merge into one.
Slight inner conflicts may arise causing dreams, psychological issues, inner confusion, but this only when the public persona is forced to adopt an identity which is contrary to instincts: the psychology developed due to naturally selected types, or a persona which is the outcome of genetics, or inheritance.
The innate when conflicting with the idealized, will result in subconscious turmoil, manifesting in a sense of unease/restlessness, addiction, sexual obsession or sexual fetishes and/or dysfunctions.

The other option is to pretend.
The mind, seeing the difference between what is expected of it and what it is, may choose to play the part without truly buying into it.
This may manifest as cynicism, anti-social behavior, a solitary existence, and an objective perspective.
I believe that the small distance between genius and madness is rooted in this (re)action, or adaptation, of the private self, the hidden self, from the public one.
Any break in the public persona's facade, offering a glimpse into the private persona's character, may be perceived, by another, as a form of madness, especially when this hidden part contradicts the public persona.



Paranoia

Anxious about the Possible

Thing about retardation in an increasingly complex human system of symbols (language being one of them) is that the genes are stressed to keep up to memetic advances.
The gap between genetic and memetic evolution increases exponentially, the lower parts of the genetic spectrum feeling the pressures and the confusions first.
The sensation is that of alienation. A distancing where one feels more and more detached from what is occurring.
To compensate, the lowest parts of the genetic spectrum begin trying to simplify the complexity down to a level they can relate to.
They use symbols and language that reverts the complexity back to previous state with which, now, the stressed mind can reconnect with.
The world begins making sense to them when before they were perplexed...and because of this they were gripped by fear and the anxiety it stems from.

Paranoia is the first stage of reacting to this condition; when in the hopes of protecting itself from a complex environment the mind simplifies it all down to a threat. All is a threat when the otherness is confusing or too intricate to make sense of.
It is the natural method of generalization and simplification the mind evolved to use. The tactic is so efficient that it is one nature selects first – the preliminary step towards higher levels of lucidity and more nuanced forms of discrimination.
A state the mind reverts to when placed in situations that it cannot make sense of.
The less advanced the intellect is, the less aware it is, the less capable of differentiating patterns so as to distinguish what is truly a threat and what is not or what is both simultaneously and under specific conditions, the more likely it is to fall back on this easy method.
Fear of darkness can be perceived as just such a simplifying assumption with no awareness or understanding. One fears what one is not able to perceive or understand adequately, what one is in the "dark" about.
The generalization leads to a sense of comfort as now the unknown is known, even if as an ambiguity.
It is known as a danger, no matter what else it might be.
And, of course, the level of the mind we are talking about determines what it finds perplexing or too confusing to find patterns of differentiation within.
The lower quality of mind will be the first to resort to this blanket assumption.
At this point everything that confuses it, even something as uninvolved in human affairs as an earthquake or a meteor shower or a lunar eclipse will become added evidence to be included within its "threat group."
All such a mind is forced to do is to integrate it within a context it can relate to.

So, to a mind which is confused by human behavior all others become part of their threat group.
They can then profess to "know" others when they've simply simplified their own confusion down to an either/or scenario.
The degree of divergence of the danger the other represents is proportional to the mind's understanding of the otherness that confronts it. The more clear-cut and absolute the divisions are, the simpler the mind manufacturing them is.
Certainty is either a product of the predictability of the other being studied, its simplicity of action, or it is a product of the simplicity of the mind doing the studying.
Since even the knowledge of self is based on the approach of self as an otherness and since reality is a process of ongoing interactions – self-consciousness – a certainty is usually the result of a simplicity of mind which seeks a static position in the eternal flow.
Same can be said for those who find it difficult to comprehend human activities in societies or within the cultural paradigm.
Everything is simplified down to the primordial dichotomies of either/or: good/evil, us/them.
Behind every event there is a conscious hand with good or bad intentions. This is why the most helpless within a system are the ones that are attracted to conspiratorial explanations.
Nothing is left to chance as randomness would be worse still – then the mind would have to admit that it is affected by circumstances it cannot ever predict or make sense of.
Anxiety increases as it feels vulnerable to the unknown...it is returned to darkness.
Dark Forces becomes a metaphor for their anxiety and that which produces it in them, and calling them this makes them seem familiar, they are given a name and so made less unknown.
They feel safe in this simplified interpretation when before they felt insecure, anxious, afraid, stressed.
Anxiety can manifest as depression or lead to a burying of self within self: narcissism.
We see an increase in both psychological states. Narcissism and paranoia are becoming a norm in a world that is becoming more and more complex, due to human artifices, and one where retardation is promoted as a necessary part of its internal ordering.

Awareness, once freed from the concerns of the immediate possible, cannot help but turn to the contemplation of the distantly possible.
The greater the awareness all the more complex and multifarious the unknown possible becomes – aided by a restless imagination projecting itself towards all dimensions, wanting to make the unknown known.
In this way does the advantage offered by higher awareness turn into a disadvantage, produced by its own successes.

Hedonism

Surrendering to the Beast

Immediate gratification is the very heart of hedonism. It is the coy soul wanting to enjoy satisfaction without paying any price for it. When it is convinced that it must pay a price, it only does so when it is convinced that no other has paid a lesser one; and so it is the Jewish spirit trying to haggle its way out of the cost of existence.

Hedonist – The captive who attempts to escape through surrender.

A hedonist or a materialist, as he calls himself these days with a sense of ill-deserved pride, always ascribes more to his desire than is justified, and when and if he gets to acquire his desirable outcome he hides his, unavoidable, disappointment and ensuing ennui behind pretenses and hyperbole.

A hedonist forgets, or perhaps dismisses as inconsequential, that an animal is a creature of habit and one controlled by need and the momentary relief from it – called pleasure.
So, in essence, a hedonist admits, even if not consciously or directly, that he is no more than a common beast and so no more than a mindless victim of circumstances.
Therefore, to call one's self a hedonist or, as they are most known in these modern times: a materialist, is to openly admit the fact, Christians and all kinds of naive idealists indirectly do (currently called humanitarians or selfless enlightened ones), that they surrender to immediate gratification and so that they are only an *antipode* to religious escapism – a mere alternative to it; the opposite side of the same coin.
This is the total surrender of reason to desire.

A hedonist is someone that surrenders to the past with no, or little, consideration for the future. In fact it is an admission, whether consciously or not, that he is limited in his perspective. He only sees the immediate and cannot or will not consider anything beyond this.

Is there anything less despicable than a hedonist, except for a delusional fundamentalist, perhaps? No, he, the hedonist, merely substitutes God, the eternal escape, for pleasure, the momentary escape, because God or not, he cannot deal with reality without this.

Show me a hedonist and I'll show you a mindless automaton ripe for exploitation and a fool that nobody should rely on, under any circumstance. They will offer you excuses and all sorts of justifications but underneath it all, it's all about need and the surrender to it.
As such the hedonist may appear rational and may even have social power, but he still remains weak and irrational, because he has no control over his own needs. This is why intelligent men and women can still exhibit the behaviors of the base and their 'mature' judgment always fall prey to childishness.

A hedonist is a feminized mind: he is governed by immediate considerations and so is apt to change positions at any moment and, therefore, is totally unreliable and untrustworthy.
Feminization
He can attack you and then ask for your forgiveness, or the reverse, within a span of a few hours.
His perspective is given over to propinquity and he considers his constant change of heart an indication of open-mindedness, when it is simply a justification of his subjectivity.

The one thing I've noticed about hedonists, which is the most predictable and consistent about them, is this: They are callous and dismissive when they are mighty and then completely tolerant and compassionate and openly vulnerable, yes even compliant, when they are weak and in need.
It's only a matter of time.

Their only master is need and their only salvation is found in the momentary alleviation of this surrender...they call pleasure. The latter becomes a sensation of glorious liberation…and it is turned into self-esteem.
This is where their addiction comes from. It is founded on the fact that they build an identity upon their potential ephemeral pleasures.

A hedonist only knows immediate gratification, therefore to tolerate him/her one has to be able and willing to offer them what they need constantly. Anything outside this small perspective is lost on this poor wretch. They make inconsistent and unreliable long-term friends and allies.
Never trust a hedonist; they go where their need drives them.

Hedonists are governed by need, and the alleviation of need called pleasure. It is, therefore, essential, to keep in mind that they are no more rational than any other animal and so no less predictable. This makes hedonists non-threatening, often cute, and mundane, borderline boring, like any other pet.

The most complicated thing about hedonists and modern materialists is figuring out what made them what they are. But when one realizes that this is only a trivial detail, and then the rest becomes easy. One need only discover what their need is – an aggregate of all its past – and then figure out ways to manipulate it.

A hedonist, or materialist, likes to cloud his simplicity behind education or semantics or clever ways of appearing more complicated than he really is, but when one sees them clearly, no amount of posturing can disguise their basic animal nature.
Then no matter what words they use or how many degrees they possess or what social positions of status they hold, they are no more and no less than servants to their basic, primitive, animal instincts.

The most natural path is the path of surrendering to one's own nature.
It is the *path-of-least-resistance* and immediate gratification; a surrender to one's own feminine side.

After all, remaining an animal, in the most fundamental definition of the term, cannot be too difficult an idea to accept. We might say that denying this urge is what comes at a bigger cost and requires far greater expenditures in will-power and personal risks and sacrifices.
Hedonism is the quintessential modern inclination, though it might be hidden behind high-minded concepts of asceticism and esoteric pursuits. It is now referred to as the "pursuit of happiness" and it is described as a "God given right" if not a humanitarian staple.

Having been blocked from pursuing anything contrary to social doctrine the individual is permitted the casual indulgence in pure debauchery. It becomes proof of his or her liberties and willful choices.
The satiation of animal need is restricted, along with everything else, to within the immediately perceived. The individual's *perceptual-event-horizon* becomes the boundary within which he is to seek out satisfaction, if this does not inhibit the satisfaction of others. Of course this is a flexible rule as satisfying one's sexual desire, for instance, with the wife of another, reducing this other's satisfaction in the meantime, is frowned upon but not institutionally prohibited.
The restrictions to hedonistic escapism are hazy allowing for all sorts of human creative exploitations. Pushing the boundaries of the acceptable becomes a thrill ride for those suffering from disillusionment and burdened with appetites that are not permitted to be fully released.
Secretive intercourses and electronic simulations attempt to feed the hunger of beasts that act human and like to think of themselves as something more than primal.

In the endless pursuit of fame and fortune, materialism and hedonism become sacred chalices from which many a man dreams of drinking.
In the end the prize proves to be less than its advertisement promised it would be.
Those who have been emptied of everything, including tradition, identity, begin to consider the abstraction of wealth and the shallow admiration of their kindred as an end in itself.
In due time they all discover how void and worthless these things are and the mind begins to question itself. Blame is sought and self-pity becomes convenient.

We've all heard of the stereotypical rock star, pop icon and movie hero who despite all his material affluence, his celebrity and the easiness with which he can satisfy his every whim, still cannot find contentment.
His goal turns out to be a hot-air balloon that has just popped, leaving him with nothing.
He now turns to drugs, orgiastic releases of frustration that have to be notched-up a bit every time to maintain the buzz.
This caricature of a man eventually implodes under the pressures of his own disappointment and the loss of his delusional expectations.

This creature is not an invention, it has a name: Whitney Houston, Michael Jackson, Heath Ledger, Amy Winehouse, Jim Morrison…
The list is too long to complete; a testament to the desolation of modern living and the true value of current western principles.
Modern man, in an effort to free himself from his animal past, has suddenly woken up to a desert; a "desert of the real," all of his own making.
This hypothetical "freedom" has proven to be a terrifying thing, more so because it is never total and always dependent upon the unforgiving other.

"It is always the same: once you are liberated, you are forced to ask who you are." – *Baudrillard, Jean*

Cycles are a pagan world-view, a proposition implying flow; these Christian, Jewish, minds are all about absolutes like ambiguous beginnings and final ends.
Hedonism and materialism become examples of a means being turned into an end, as ends are all which can be tolerated.
Other worlds explain this one, ya see?
Where this one is mutable the other one is immutable; where this one is full of multiplicity and mortality and suffering, the other one is an immortal singularity with no need; where this one is real, the other one is unreal.
And who is attracted?
Women, effeminate males, little children who think those voices in their skulls is Jesus talking to them or that when there's an earthquake, it's the unconscious indifferent unknown showing conscious caring dissatisfaction - hope reacting to fear.
Love, you might call it.
What can be more lovable other than that which offers a relief from anxiety?
Is not mother and father lovable because of it?

Man-made environments causing indoctrinated minds to think that the only thing to this world are these human constructs and their occult symbolisms.
It just so happens that during the down-slide on this cycle, what humans call depression, or *Dark Ages*, these dualistic, simplistic, childish, superstitions thrive and madness goes wild, because the system loses control and these desperate weak minds are left to their own devices.
Niggers included.
No coincidence that nigger dick is so "in" these days. Little girls love the idea of "fulfillment" when they feel so empty inside...you know that void in between their legs and, most importantly, in between their ears.

Like cattle let out of a barn, they stand there dumbfounded, terrified, flinching at every unfamiliar sound and every mysterious shadow because having been raised within the sheltering barn, now showing signs of decay; they are unfamiliar with the sounds of the wild.

Have you seen domesticated cows when they are "freed"?
What do they do?
They just wait there confused. Then they run to the closest enclosure which looks like the barn they were just let out of.
And because their vision is so myopic they run to the smallest most constricting one, following the nearest cow...and they push themselves within the huddled masses, feeling the warmth, being soothed by the proximity of others, loving the fences that keep them inside and that big, dark unknown wild outside.
History repeats.
It's a phase.
Now someone can benefit with this knowledge. For instance one can milk this cow, direct her, offer her a seemingly safe haven, fuck her silly.....but, I have higher standards and sometimes the costs or possible long-term costs might exceed the immediate rewards.
For a more short-sighted one, manipulating the cow is all he sees before him. He wants to farm, so desperately, that nothing else matters.

Midlife Crisis
Waking-Up to the Inevitable

↓ Women, Finding Themselves ↓

When the average modern man, usually a male, wakes up to the lie which is his life; suddenly feeling like everything he was told was supposed to make him happy is not; suddenly feeling that what he bought into as an ideal lifestyle, because everyone else was doing it, did not and could not live-up to its promise…an older itch returns.

The healing of a wound is often accompanied by it.
This time more forcefully, with an accentuating element of impatience: a rash.

Realizing how much he's invested in his mistake already, he scrambles to rescue what remains of his youthful expectations, desperately wanting to start over again so as to erase his original error in judgment and his submission to conformity without losing what pleasant mistakes came of it.
If not then he braces his shoulders and teaches himself to go through the motions finding small victories in the mundane to forget about his loss.
See him scratching in the night when no eyes can see; see his eyes dart about, looking for something, anything.

You will find him wearing clothes that do not fit, accentuating his compensating struggles, coming too late and appearing out of place and out of time.

We are compelled to go through this stage in a modern man's life cycle.
It's, almost, as if, it is part of some expected ritual, meant to expunge the pent-up energies of a lifetime of compromises and going along; how wonderfully revealing it is that mostly men, if not always, are the ones prone to this psychological stage in modern ritualized lifestyles.
With women it is called "finding yourself," or some other such euphemism expressing the desire to do as she pleases, once she did as she was told or what was expected of her.
I don't know if the ancients suffered such childish repressions, and subsequent needs to release, but I suspect that none of them did, or if they did, that none of them were taken over by it, to the extent that many men, in our time and place are.
Like I said…it is almost expected of men that they should suffer this later in life stage.
The regimentation of life, states, that one comes of age, goes to school, gets married, raises a family, and then goes into this state of depressive exuberance, like some last ditch effort to break free, before the last stage of old-age, and all that that it entails, is reached and surrendered to.

Women, Finding Themselves

The female variant to the male psychological state called the "midlife crisis" is the dreaded, yet common, "finding yourself."
It's, like, an entire lifetime has passed without one authentic decision or action.
Because it has.
Let's be forthright, if he dare, and say that these females are expressing a distress caused by living a life directed and repressed due to peer pressure and social conventions.
They did not want to be sexually loyal, and "proper, because their instinctive inclinations were driving them to be promiscuous or what the current social language would call "whores."

You see, they desired to be whores, every step of their "pristine," "virginal" existence, but could not, because of the repercussions.
This is part of what they feel as being "lost," necessitating a search for it.
Funny that, if they are told, what it is, they will never admit it….the same, earlier, peer, social, pressures, enacting their force upon them.
You'll have to say it in a more socially *proper* manner, so as to make it something they can accept.

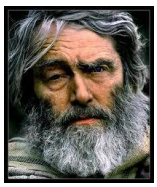
What, the fuck, are these women trying to find?
Who, are they trying to find; some, non-existent, figment of their indoctrinated, imagination?
After a life of meeting the quotas, and living-up to other people's expectations, they wake-up, to the possibility, they left behind, way back before their spirit, their nature, was quashed underneath necessity, and suddenly realize that they can choose.
The god, paternalism, has been sacrificed to, and those brain-dead, fuck-turds, called males, have been surrendered to, placating the god they, too, serve.
After, being inseminated by the surrogates, the female has no more *community surrendering* to do.
She, suddenly, wakes up to choice. The choice she left behind, when she still did not know enough.

The search for the missing phallus continues.
The stunted male wishes to find masculinity, and because introspection must follow exploration, as a form of retrospection, just as self-consciousness must develop out of consciousness, the female begins by a search for it on the "outside."
Her focus is always extroverted, being that she must first discover the lacking in the world before she can begin to imagine the possibility of searching more substantial internally.
This is why the penis is, metaphorically, and not, speaking, an injection of possibility, she cannot produce in herself.
Finding herself, as it were, represents her search for substance, meaning, reason, purpose, in otherness, because only through otherness can she attain it.

Taken from a socioeconomic and cultural perspective – within capitalistic, pseudo-democratic, nihilistic systems – what she wants to discover, as an identifying marker, is her reason for being alive. She relates this to her utility, as the female is always a means towards an end.
She wishes to discover her place, her value, her purpose for being, in a system she can now access, after years of being integrated into another, so as she can feel like a full, all-inclusive, participant.

Her integration into a previous system, utilizing different methods of assimilation, and concerned with different issues, within different circumstances, has left her behind. She must now break free from this "outdated" methodology, and insert herself within a newer, more popular, and fashionable, paradigm.
Having served a more primal variant of the masculine, a way of population control, which is now surpassed, she scrambles to find her place within a different system of control.
The representation of the father figure has altered. It has progressed, in that it has discarded the last remnants of nature; losing flesh and bones, and turning into the almost complete abstraction. The loss of a *face*, representative of what she seeks, has left her in a void. She must, quickly, find a replacement.
Her peers urge her on, her neighbours challenge her. She feels out of touch, out of date, "old school."
The modern female gives herself to no icon of masculinity, because all icons have been broken by those who murdered **God**. She now sees a breach; a vacuum she can exploit, compensating for her natural, determining, ineptness.
She may lack a penis, the outer manifestation of masculine energy, but she does not need one in a world where nothing apparent is a reason to pause.
The male member has been made into an idea(l), and here she can access it, purchase it, wear it, like another wardrobe accessory.
What she needs now, now that all appearances have been dropped, is a pragmatic application of this theoretical, idealistic, gain. Some position of power, of usefulness, of servitude, with privileges.
When the "male" representation of systemic power had been totally degraded, in her eyes, she had surpassed, grown beyond his (its) usefulness, to her. "He" stood in her way to the "real" masculine energy: the institution, mirroring the system.
It, and only it, would now give her the opportunity – because this is about equal opportunities – to pretend to be free, and powerful, and someone with value – outside of genetics and those constrictive genetic determinants.

It used to be a common occurrence to hear some divorced – or thinking of it – female, talking about how she was "looking for herself," or how she felt "trapped" and "with no identity," within a marriage.
I guess it's hard to reconcile real life with the messages you receive from television realities.
Whenever, I, personally, heard of such things, I knew that the person who uttered them was a shallow, easily manipulated, stunted mind, who could only identify with popular sentiments, and could only find usefulness, or a sense of self-worth, by how she could service the majority – a prostitute's mind-set.
Ya see, a *whore* must find self-worth in fucking many men, or, at least, the head honcho, the leader of the pack. She will never be content with being a means to some middle of the pack, "nobody."
If her pussy is to have any value then it must be accessible to the biggest dick on hand. If not, then she feels like her value is squandered, her potential wasted, her possibilities, restricted.



Growing Old

Nature's Sin

In an age of narcissisms, hoping to deal with the nihilism that soothes but also confronts the "enlightened man" of the 21st century, old age is not what it used to be.
Believe it or not, growing old was once considered a privilege – perhaps because so few managed to do so – but in these times it is more of a curse.
Old people are not only excluded, placed in the background, confined to special homes where they are often mistreated, but they are considered useless, in an age where producing and consuming is all that matters.

"Nothing short of a complete reordering, education, the family – of every important institution – will make old age more bearable. Even then, biology sets limits to the degree to which old age can be made genuinely pleasant, as opposed to less painful – another stubborn fact which the social theorists of aging and death (as optimistic in their reformist meliorism as are the 'prolongevity' theories in their faith in methodical miracles) steadfast refuse to confront.
The problem of old age remains intractable for another reason. It has a psychology as well as a social and a biological dimension. Social change manifests itself inwardly as well as outwardly, in changing perceptions, habits of mind, unconscious associations. If our era has a special dread of old age and death, this dread must arise out of some inner disposition. It must reflect not only objective changes in the social position of the elderly but subjective experiences that make the prospect of age intolerable. The fear of old age may stem from a rational, realistic assessment of what happens to old people in advanced industrial society; but it has its roots in irrational panic. The most obvious sign of this panic is that it appears in people's lives so prematurely.
Men and women begin to fear growing old before they even arrive at middle age. The so-called midlife crisis presents itself as a realization that old age looms just around the corner. Americans experience the fortieth birthday as the beginning of the end. Even the prime of life thus comes to be overshadowed by the fear of what lies ahead." – Lasch, Christopher

Once upon a merry time old people found a place within the family, that is now deteriorating or is becoming extinct, as carriers of experience, knowledge and as living representatives of the past, which was revered rather than forgotten and dismissed.

Can we call all of this crap a result of childish vanity; a symptom of vainglorious stupidity?
That would be too easy.

This is a result of fear. A fear based on the intuitive realization that the majority do not deserve to be here. The circumstances that make the majority flourish, under the protective umbrella of utility, masking as fake philanthropy fails to save man from reality.

It may protect him/her from the awareness of it, during the span of a lifetime, but it cannot completely shelter him/her from it.
In these last years some, out of these vast many, finally come to terms with what and who they are, but they still fail to pay homage to it.

The curse of youth has now become legend.
A condition of ignorant bliss, and dependent, uncaring, naiveté, has turned into a cultural icon, and a social ideal.
All the benefits of growing old, and mature, have become a curse, one must avoid and deny, as long as possible.
Women, run from age, as if from the Devil himself.
They recognize in this *dæmon*, what they've been hiding from for an entire lifetime.
Subsequently, all the traits of being ignorant and totally dependent are considered traits one must never let go of.
Gullibility, uncaring acting, fearless abandonment, uncultivated playfulness, mindless spontaneity, thoughtlessness, indiscriminate openness, sexual madness, are all aspects of what is considered ideal, in regards to the desired "happy life."

↑

Hypersensitivity
Feeling too Much

The question often comes up in my thoughts:
What makes a philosophical mind what it is?
Or put another way:
What creates wisdom?

The debate of nurture-or-nature can only lead to an admission that both participate in the creation of a human being to some varying unspecific degree.

Genetics certainly determine the potentials of every being but the environment decides where on the scales of potential a human being weighs in.
I may have the potential to become seven feet tall but an environment with poor nourishment or a childhood accident or illness may force me to only become 6 feet tall.
The more interesting question is: What characteristics combine to lead to a greater degree of awareness?
As I've written in another essay [human judgment], wisdom is the combination of intelligence [analytical ability], knowledge [second hand experience], and personal experiences [firsthand experience] and, most importantly of all, courage [intellectual integrity].
But these characteristics are not enough, by themselves, to create wisdom. An environment full of challenges and diversity, to ensure the emergence of cognitive fortitude, is essential as well. A mind existing in relative safety and contentment inevitably becomes pampered and gullible, as we all know in our western culture, for intelligence and its product wisdom, is a result of need more than anything else. Yet ironically, leisure is also essential in focusing the mind on subjects other than personal survival and the demands of the physical world.
So, I suspect that a perfect balance between a demanding life and one containing some leisure is necessary to shape a flexible mind but not even this is enough to explain why wisdom is found in one person and not in another given a similarity in genetic and environmental conditions.
An added factor to be considered is the hypersensitivity or hyperawareness of particular individuals to a greater degree of sensual input.
This idea that perception of detail leads to a deeper understanding of one's surroundings is burdened with the "chicken or egg" dilemma: Is sensual hypersensitivity [awareness of details] the cause of intelligence, given the increase of information needing processing or is intelligence the cause of hypersensitivity, given that a higher intelligence is not content with superficial interpretations and facades but searches for information that will go beneath surfaces to the core of the perception?
[Here we can find the roots of skepticism due to the inability of a mind to tie up all the loose ends a hypersensitive perception is asked to consider forcing it to doubt its own perceptions.]
The before mentioned hypersensitivity has an interesting social consequence as well.
In individuals, where deeper awareness is detrimental to their well-being because of a lack of courage to accept what the mind perceives or because of some other psychological ailment, it can lead to insanity, suicide or isolation [the nerd effect]; it can also lead to spirituality, fragility, religion, and a complete denial of what is perceived; the mind will do anything to survive, even lie to itself or grab onto any hope.
Here a distinction must be made between delusion created through ignorance or an absence of perceptive depth [the vast majority of mankind] and delusion created through perceptive depth and denial or dissatisfaction with what is perceived [usually found amongst intellectuals that have experienced a loss or a tragedy, that have reached old age, that have faced their own mortality and

vulnerability in some way or have come to realize that science and philosophy only lead to more questions and few answers. These sometimes refer to themselves as "born again," when they return to Christian spirituality, but more often find solace in more mature spiritual outlets, such as eastern philosophies {Buddhism, Taoism, Hinduism etc.} and New Age mysticism].

In these cases hypersensitivity often turns to fragility and forces the individual to become an outcast from the environment it finds itself in, coming across to others as bizarre, weird or eccentric, as compared to the average mind, and sometimes forcing the individual to become an exile from life itself; either by motivating the individual to escape disillusionment and dissatisfaction through death or the denial of living [Nihilism, Pessimism, Buddhism, Christianity] or through social isolation, solitude and extreme asceticism.
This disillusionment or seclusion is felt by all hypersensitive minds to some degree. It is hard to participate in environments, whether natural or artificial, when a deeper understanding or awareness of their underlying mechanisms is perceived and it is also difficult to remain interested and engaged in environments that lack substance or that hide superficial ulterior motives.

For example a simple average mind may find the game of *Monopoly* engaging and meaningful enough to spend a lifetime playing it but to a deeper thinker the simplicity of the game quickly loses meaning and interest in the playing of it wanes as interest in the underpinnings of the rules and the predictability of the die rolls or the psychologies of the players involved becomes more interesting than winning or losing. Then the game ceases to be fun or something to judge yourself by and the mechanics become more fascinating; the chances of landing on specific squares, the determining factors on who wins and who loses, the coloration schemes of the board, the psychological tricks practiced by the players to increase winning potential, the interpersonal playing dynamics, the balance of the game itself and so on.
This is when the player removes himself/herself from the game itself and becomes a disinterested objective observer of it even while he/she may be participating in it.
Now replace the game of *Monopoly* with the game of life and you see the beginning of intellectual distance and apathy.

Another metaphor:
Heightened awareness is like a sensitive lens that is able to absorb much more information than a less sensitive lens is and so risks destruction with every perception.
Many misinterpret this heightened sensitivity as fragility because they themselves are not aware of the multitude of information a hypersensitive mind is burdened with as compared to what they are aware of. A blind lens will be oblivious to a sudden sharp light and will perceive the more sensitive lenses reaction to it as a result of exaggeration or fragility.
Nevertheless I have concluded that intelligence, knowledge, experience and courage when added to an environment full of diversity, challenge and leisure are

crucial for the emergence of wisdom that results in a hypersensitivity to detail that may lead to fragility or empowerment depending on the psychological strength of the individual.
How wisdom is used is determined by individual interests yet the common direct consequence of heightened awareness is a relative amount of isolation caused by the difficulty of being understood by individuals that lack the depth to comprehend where you are coming from, an inability to participate in mundane superficial social/religious/cultural practices to the degree that average minds do, a spiritual uniqueness caused by a resentment of popular, conforming attitudes that mimic each other and a desire to control rather than to be controlled.

Sensitive Souls
Crying for Self through the Other

Much has been said about the aristocracy of strength and the ideal of obstinate will. Even more has been said about the creative influences of aggression and the progressive drives of violence and destruction.
Setting aside our modern prejudices and our civilized sensibilities, for a moment, it would not be very hard to admit that, in general, it has been man's basest nature and animal instincts – which have been labeled negative and deemed undesirable in more recent times – that are to be held responsible for man's most exceptional discoveries and conquests.
Western Civilization, in particular, owes much of its success and popularity to a foundation of unrelenting struggle, a spirit of competitiveness and a tradition of ruthlessness, arrogance and brutality.
Instead of resisting self and denying natures dictums, in an effort to rise above them or become separate and indifferent to them, western man – except for those instances of external intervention by eastern philosophies and the effects of decadence – has been more inclined to accept reality as it is perceived and to embrace the totality of what it means to be a conscious, living being.
Science being just one more product of this western tradition.

So, it should not astound us to discover that it has been a predominately western intellectual practice to expand upon the efficiencies of natural selection, the virtues of the **Will to Power**, the natural tendencies of Capitalism, the majesty of, what the

Hellenes termed, "friendly competition," the merits of scientific methodology, the beneficial consequences of, what some have aptly called, the *Lucifer Principle*, and to excuse any destructive consequences or remain unapologetic about the ramifications and their collateral damages.
It's a dog-eat-dog world out there, so it would seem prudent to aspire towards top dog status. Recognizing the rules, after all, is the first step towards empowerment, admitting them to one's self is the second step and the next step, after that, is coming to terms with the implications.

It has been curious, therefore, for me to discover that a dominant common characteristic of a mind blessed or burdened with heightened awareness, which eventually leads to this sort of evaluation, is this, sometimes, contradictory exaggerated sensitivity – what I once referred to in an earlier essay as **Hypersensitivity** – and this inclination towards compassion, reverence and sympathy, in contradiction to, the before mentioned, evaluations.
The brightest and most interesting minds I've met, almost always, exhibited a profound oversensitivity and a genuine, natural empathy towards all suffering and misery.
It's as if, this struggle for power and control, gained through knowledge, is improved or even provoked by a deeper understanding of misery and helplessness.
Who better, then, can possess this connection to despair than one that has experienced it in one's own life directly or that can, through imagination and empathy, connect to the wretchedness and powerlessness of another and experience it indirectly?
Here is why much of what is called wisdom, is in reference to a mind that understands what torment and weakness is and that has found methods and systems of dealing with it.
In my own compulsion to understand self and to analyze and control my environment and the sources of human rationality, I have acquired, as a side-effect, a deeper comprehension of human nature. I hope.
I have been guided to the revelation that the root cause of all awareness and understanding is the ability to use imagination, with some degree of accuracy, which enables the mind to experience multiple perspectives without having to empirically experience them for itself.

It is evident that, there are two methods of acquiring information:
-The first is by personal experience, which places self in dangerous and precarious situations and is, by far, superior to any other, even if time consuming and inefficient.
-The second is using observation, analysis and deduction of second-hand experiences, which unburdens the individual from many of the costs but can only provide a hypothetical and uncertain judgment, resting on a foundation of faith.
But this second method, when used consistently, has a curious by-product, when coupled with a powerful imagination and an empathic disposition. It results in abstract reasoning.

This abstraction of reality, or the ability to construct precise mental models of external phenomena, so as to analyze them spherically and completely from a distance, enables the mind to avoid the personal consequences of direct experience and it surpasses sensual, physical limitations, maximizing efficiency and effectiveness at the expense of accuracy and certainty.
It also intensifies the minds capacity to become self-reliant, in the acquisition of reality and more independent in its production of belief.
This *gift* is often called critical thought and is dependent on sensual sensitivity and mental flexibility.
If it is sufficiently exercised and honed, this practice of extrapolation can even become more precise than the direct evaluations of a lesser mind's experiential based deductions.
Here we must recognize that no judgment can be thoroughly accurate and that all evaluations must, as Kant put it, find correspondence and a connection to external empirical phenomena, as interpreted by the mind through sensual representation.
No abstract model can stand separate from sensual reality, for even the concept of self is the separation of sensual representations, what it called external, from intuitive mental processes and a priori concepts, what is called internal, realities.
The differentiating properties of critical reasoning can be readily perceived in how a mind remains skeptical and uncertain about its constructs, even in the face of supporting evidence, whereas another remains convinced and absolute about things it only superficially perceives, despite the absence of any evidence at all.

It is my view, that what is most responsible for rampant brutality and cruelty or even for the opposing phenomena of rampant gentleness and kindness, is this misevaluation of what lies at the heart of all men, by individuals lacking the capability to empathize – a mind that is unable to place one's self in another's shoes and from there deduce and induce motivations and perspectives, is incapable of grasping reality in any way approximating completeness – or the ability to doubt and question itself to any degree, leading to an absolute certainty about one's own perspectives.

The determining factor for heightened perception is the effect of superior sensual receptivity and empathic interconnectivity which begins, in its early stages, with a veracious curiosity and an appreciation for minute detail.
Those able to consciously perceive detail and include it in the construction of opinion possess an advantage over those that can only perceive detail unconsciously, giving rise to intuitions, feelings or premonitions, or that cannot perceive detail to a comparable degree.
This because, one that is conscious of the totality of what participates in his or her judgments, has a better comprehension of the object or the concept being evaluated and judged, as opposed to someone sensing things without being able to explain how or why.
I can only explain this appreciation for detail as a result of genetic predispositions which is nurtured through an environment of necessity.
We can assume that a creature of the wild is more attuned to sensual details because its life depends on it whereas an animal brought up in captivity and

relative safety is less sensitive, by comparison.
This *hypersensitivity* often expresses itself, early on, in a profound gentleness towards all living things and a desire to defend and to protect the most vulnerable and misunderstood, since the first realization of a rational mind is its own limitations, vulnerability and its shared destiny with every other living organism. One becomes amicable to that which reminds it of its own hidden insecurities.

From this starting position of heightened receptivity and interconnectivity comes the recognition of personal imperfections and the psychological fatigue derived from the struggle to come to terms with one's own powers and the confines of one's control.
The world is not only a dangerous and unpredictable place but it is also indifferent to personal desires and hopes. The consequent pain and suffering, this leads to, and the inability to remain blind to it concludes, in those blessed or damned with the *gift*, in self-destructiveness, insanity or in an eventual exaggerated hardening of the spirit necessitated by self-preservation.
I am convinced that many of the philosophical positions espousing and glorifying confrontation, struggle, viciousness and the acceptance of natural inclinations, are grounded in a deep frustration with mankind's impotence and a reaction against the weight of exaggerated sensitivity.
History's greatest misanthropes have been sensitive souls that became disillusioned with mankind's potential to become more than what it is and eventually came to realize that all creation is the result of the very things they abhorred.
I would also claim that history's greatest villains were the product of hatred towards the perception of weakness and helplessness in the self, projected outward to those representing extreme cases of it.
For, what can be more disconcerting to awareness than the understanding that most altruistic, loving and compassionate ideologies are embedded in hypocrisy, selfishness and intolerance, and that there is nothing to be done about it, and what can be more distressing, to it, than the realization that pain and suffering are inseparable particles of what it means to be alive and, from which, only death can save us?
One is torn, at once, by a sense of gratitude and ingratitude with existence. To what direction one leans, on the scales of thankfulness and cynicism, is determined by factors out of our control.

Quite frustrating then, that it has always been those that have most vehemently proclaimed their own righteousness, benevolence and compassion, who have been the guiltiest of the opposite and ignorant about it, as well.
There are temples, churches and various places for worshiping "good", "loving" gods, filled with the vilest and most unaware amongst us and the greatest tragedies that have befallen mankind have all begun with "good" intentions.
They, these simpleton absolutists, are the first and the loudest to declare their own "goodness," humility and compassion in an effort, I suppose, to believe in it themselves or perhaps to disguise their innate vileness and primitiveness.
I would say that, in contradiction to common belief, the most genuine emotions of

love and of compassion, can be found in those most fervidly denying the truthfulness and purity of these emotions, as a reaction against the vulnerability this exposes them to and partly owing to the slandering of these passions by individuals incapable of appreciating them honestly, purely and to their fullest.

It has also been those that proclaimed the gloriousness of war and the honor of battle, often displaying their willingness to prove their worth through artificial means of sporting events, digital simulations and extravagant verbalizations of machismo, which have been the guiltiest of ignorance concerning the realities of what they declared.
Only a fool would admit to an appetite for violence when all it is, is a projection of inner frustration, defensiveness and fear when facing a potential threat.
How appropriate, then, that those most often indulging in their primordial need for violence are the very ones that are the least aware of what this entails and the ones with the most to prove, through it.
The road a sensitive soul must take is fraught with danger, temptations and entrapments.
Yet, it is a necessary journey towards enlightenment.
Here are the stages of enlightenment, as I perceive them:

First Stage - An awakening to the world of sensual detail and empathic connectivity.
During this time the mind is struck by the callousness and brutality of the world around it and it seeks to sooth the troubled soul by offering guidance and help to those most in need of protection and nurturing.
Empathy for others is an indirect projection of love for self through others and the understanding that the fates of all are intertwined in an unforeseeable future.
All aware minds are differentiated from other, less aware, minds by the degree in which they are touched by pain and suffering in all things.
The inability to cause harm to animals, for instance, is a characteristic of heightened sensitivity to the world around it, by a mind seeking a way out of its own vulnerability.
This is the time when a mind is attracted to ideologies and utopian dogmas, promising much and delivering nothing.
Communism, Christianity, Equalitarianism, Liberalism, Nationalism become the life-preservers a mind grabs onto in despair.

Second Stage - An awakening to the limitations and powerlessness of the self against insurmountable odds and uncontrollable and imperceptible forces.
During this stage the limits of personal power are understood and the ensuing sense of helplessness and the consequent feelings of self-hatred, resulting in a desire to escape reality, either through death or through denial of need and self, come forth.
This is the period where the aware mind seeks peace and solitude and emotions are perceived as undesirable distractions that prevent reason from finding an earthly salvation.
Some find solace in nihilistic tendencies, of the Schopenhauer type, either through

a Buddhist escape or a desire to cease to exist through suicide; some find solace in pre-existing ideologies and dogmas and embrace, what has been previously denied, in an effort to return to the first stage of naïve idealism and based on the hypothesis that all is probable if its impossibility cannot be proven absolutely; some turn inward in an effort to separate self from the world that is so vile and chaotic, often burying awareness by distracting it through fantasy or books or drugs or music or imagination separated from sensual perception; some literally seclude themselves – like Kaczynski attempted to do but failed in the end – cutting themselves off from the sources of their sensual distress. The sensual awareness of reality cannot be turned off, unless one uses artificial means, so one might attempt to limit the amount of information one is exposed to.

Third Stage – An awakening to the merits of callousness and indifference.
During this stage, and if the previous two are survived and surpassed, the mind rebels against its own empathy and connection to the universe.
The survival instinct kicks-in and self is placed on the pedestal of importance that was denied to it early on.
This is the time when the recognition of worthiness is emphasized and one's own empathy, compassion and love is carefully offered only to those that warrant such sacrifices to psychological wellbeing and free-will.
This hardening of the skin should not be misinterpreted as an imitation of callousness and indifference of lesser minds that function instinctively and intuitively and with little understanding.
The differences being in that here, and after all the stages have been passed, the ability of compassion and empathy and love still exists but are now doled out sparingly and with stricter criteria than the old "Love thy neighbor" because they become precious commodities reserved for only the few.
Once the realization that the self is not like all the others and so redemption cannot be acquired in unison; that the mind cannot exist separated from its nature and the rules cannot be escaped by simply turning away from them; and that many living beings, particularly of the human kind, are really quit deserving of hatred and indifference, then the mind seeks out personal fulfillment and social interaction governed by reason rather than instinct.

No longer do the pains and sufferings of all find a sympathetic ear in one who has discovered the real quality of the average man and who has come to terms with man's overall character and with nature's methods.
Here I must mention, in conclusion, that we mustn't misinterpret sensitivity, at least the sort I'm talking about here, as a kind of fragility or weakness, no more than we can call a man burdened with a two-hundred pound backpack feeble, when he buckles under the weight when his companion does not, under the weight of a one hundred pound backpack.
Exceptional receptivity can become a useful tool and an advantageous attribute, but it can also become detrimental to the individual possessing it, threatening not only sanity but life as well.
Whether the advantages outweigh the disadvantages, in this case, is a matter of perspective.

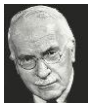
Peter Pan

Perpetual Adolescence

"Puer aeternus is Latin for eternal boy, used in mythology to designate a child-god who is forever young; psychologically it refers to an older man whose emotional life has remained at an adolescent level.
The puer typically leads a provisional life, due to the fear of being caught in a situation from which it might not be possible to escape.
He covets independence and freedom, chafes at boundaries and limits, and tends to find any restriction intolerable." – Wikipedia

The most widely use of the term *Peter Pan Syndrome* is in reference to a sociological phenomenon, usually regarding the stunting of male psychological development, where the child never leaves home and/or resists the necessity to establish commitments and acquire responsibilities.
A first reading of the description provided can be enough to see how this type of male (males are singled out in this case) that does not wish to adapt to social conventions and accept common morays.
"Maturity" in this case is a term indicating a man, a mind, totally submitting to the rules and regulations of the socioeconomic and cultural environment he is born within. The rebelliousness of the younger male is maligned, defining it as a form of stunting, retardation in development, but also as a kind of sickness, a syndrome that any man should seek a treatment for.
The psychotherapist is the "specialist" who is expected to "heal" the man back into productivity and socioeconomic participation. Any denunciation, at this point, represents a sexual dysfunction, as without this easy reintegration into "normal" socioeconomic behavior is nothing less than a total rejection of sexual possibility.
The female being the genetic and mimetic filter, is inclined to dismiss any male that does not provide or offer an advantage to her offspring as a risk not worth taking, or as a risk with a certainty to fail: a certain loser.
For a male to acquire sexual potency he must be someone who promises resources and this, within modern systems, means money and social status and networking, because humans and relationships are also a resource.

In Jung's writings we find him describing this type thusly:



"For the time being one is doing this or that, but whether it is a woman or a job, it is not yet what is really wanted, and there is always the fantasy that sometime in the future the real thing will come about.... The one thing dreaded throughout by such a type of man is to be bound to anything whatever." – Jung, Carl G.

Jung picks up on this desire to remain unhitched to any social conventions; an attribute not conducive for social interaction and utility.
We can say that for the male "growing up" consists in realizing that he is not as "free" as he would like to be and that the possibility of being free, of becoming what he wishes to become, is not open to him. For the female this "growing up" takes another path, for her the realization comes as a sexual limitation that awakens her to her own sexual promise. As a young girl her options seem open, she dreams of *White Knights* and noble princes: good looking, wealthy, strong, socially stable, kind, tall, smart and all those male traits a woman would desire in a man; her immediate attraction to the "bad boy" is still uninhibited by social limitations and her self-awareness still makes her dream of the "perfect" mate.
For the female the realization comes as an awakening to her real options; a pragmatic slap which she quickly accepts, being the female that she is.

For the male this acceptance does not come so easy.
This is more the case within social environments that prefer adolescent minds and immature dispositions.
Systemic sheltering breeds the very types described here, but where the problem ensues is when the system requires immature minds with mature desires.
Participation in the system is a must, if it is to function at its peak of efficiency, but maturity beyond the level, requires ensuring this participation becomes detrimental to social stability.

A balancing act is required; one involving a selective and partial maturing.
The ideal citizen, the perfect male, is one mature enough to be involved, in a productive way, yet not mature enough to be disruptive with his involvement, more exploiting productivity than contributing to it, and certainly not immature to the point where he is not capable or even interested in participating at all.
The *Peter Pan Syndrome*, in this case, defines a type which has remained prepubescent in his attitude when the desirable male is one more adolescent in nature.

There are many reasons why mostly males would be prone to this disposition, although females do sometimes suffer from the feminine equivalent.

The basic reasons are these:

1- Males, traditionally, are the holders of their bloodline's fate. For them the family is their entire identity and, in particular with the eldest one, the boy is the one who is burdened with protecting the family, passing on the

family's genes to propagate the bloodline, and also it is the boy who will one day replace the father as the representative of his family's history.

2- Because of the costs involved in male sexual competitions the males unable to earn enough money (the equivalent of resources in the natural world) will find themselves at a disadvantage when competing for mates in a world where female sexual power has been returned to the female. To compensate the compromise of staying at home becomes an option, albeit a shaky one.
3- Males are insufficiently weaned in a world where males are conspicuously absent and slandered, and they lack the natural drive to set up their own nest.
4- Males, by nature, are opportunists and so function within fluid environments with no stable commitments. They do not have the female's reproductive burden requiring stable environments and longer lasting, more stable, relationships.
5- The uncontrolled reproduction prevalent within "civilized" environments, where all are told that they have a "right" to replicate their genes and that they deserve to do so, has resulted in a general decline in the quality of the individuals being born and then being sheltered from the natural culling mechanisms which filter out the weak and unable to survive on their own.

{#1} In this first case the responsibility for passing on the family name or the father's bloodline falls squarely upon the first-born male. All other males can either submit to the elder brother's status within the family or have the choice of leaving the home and setting up their own bloodline.

In most cases women join the family of another male's bloodline and up until recently they adopt that family's last name, indicating that whatever offspring come from this union belong to the family of the male's side.
This traditional method of marriage meant to preserve a family's cohesion and property so as to pass them on to later generations. The family was a process where multiple generations grew-up and passed on, each contributing to their own kind's well-being and destiny. The family had a sense of continuity; a spiritual essence.
This custom still holds true in more traditional families coming from cultures where modernity has yet to steamroll over all natural distinction. It is amongst the males brought up with such cultural influences where the idea of simply leaving the parental home becomes a far more complex affair than just picking up and moving out.
It wasn't long ago when the concept of a family included more than just the reproductive pair. Grandparents, children, grandchildren, oftentimes uncles and aunts, all cohabitated and shared the burdens and joys of each other's support. Their shared resources were meant to give an advantage to their particular bloodline, mirroring a far more primal social structure.

{#2} In this case the level of competition has returned to its pre-civilization levels. Feminine emancipation is really an emancipation of the female from the middle-

man; the now unnecessary paternal structure reflecting the tribal values and heritage of homogenous social structures.
In heterogeneous social structures the unifying principle has ceased to be as immediate and easily perceptible, as that of the genetic bloodline, but has become abstract or has been reduced to its lowest shared point of reference.
This lowest point of communal reference is, if not the state of living, the species.
In heterogeneous social systems all might come from varying backgrounds with different traditions, with different appearances and attitudes and principles, but they all share their species identity.
Once the concept of humanity becomes the unifying principle and service towards this unifying principle is the highest value, as this is defined by the particular socioeconomic and moral structure – the meme – then the necessity for a family is lost. If you add to this the all-leveling aspect of technology, rendering masculine advantages a purchasable good or just plain obsolete, and you have a recipe for the reinvention of what it means to have and to be a family.
The original reproductive element is pushed to the backgrounds, pulling into the foreground the social and utilitarian definitions, backed up by an emotional element.

When the concept of the dominant male becomes an abstraction, an institution, then a male is measured by how well he integrates himself within this dominant male's rule, which in this case becomes a faceless concept that cannot be assaulted directly; a watered-down masculinity where the feminine attributes of remaining submissive and tolerant and loyal to authority are turned into the new definition of manhood.
Masculine attitudes of challenging authority and of physical and intellectual superiority are rendered ineffectual, childish; made criminal, and funneled towards "productive" directions…in other words useful to the system activities.
Male sexual competitiveness, then, becomes a matter of who has either inherited or has earned his reproductive possibility, his "right," by being as deferent and passive and disciplined to the authority's rule as possible.
The "fit" male is now defined as the most effete one.
Since violence and methods not permitted by the system are excluded from the realm of options, when competing for mates, the male is forced to accept the only other alternative available to him: He must earn his access to the resources he requires to attract a mate by serving and servicing the institution which holds a monopoly over all resources, including that if human beings.
The system uses this natural drive to reproduce and it funnels it towards useful directions, skimming off the top, you might say, from the male's efforts and work and creativity.
The level of competition reaches such a high within affluent societies that most males cannot compete with those, in particular, who possess the added advantage of being born to already wealthy lineages. Whereas in nature no such advantage is provided to the brood of the dominant pair in human social structures inheritance includes more than simply the genetic material a parent passes on but it also includes the wealth and status of his entire bloodline. In such cases the particular nature of the child itself is secondary to what (s)he represents.

This accumulated disadvantage most males find themselves in was partially mitigated by the paternalistic rules governing female sexual power.
Monogamy limited female sexual freedom so as to allow for a more uniform distribution of mates. Otherwise, such as in the wild, the vast majority of men would die childless; would never be invested in the system's well-being and so would become dangerous to its cohesion.
In the past these free-radical males were destabilizing and had to be integrated into the whole by making them investors, via their genetic offspring. But this is no longer the case today.
Hundreds of years of socialization and newer methods of mass manipulation and crowd control have made the integration of radical males into the communal fold a secondary matter. Not only has feminization taken root but the brainwashing, using shame, repetitive conditioning, begins early-on shaping passive ineffectual males.
Many of these excluded males opt out of the system. Not only do they partially participate but they become indifferent to its processes.
Males become uninterested in wooing females or in fathering children. Sometimes they also become uninterested in working or producing or creating anything for mass consumption and with a popular value assigned to it.
They "drop out" and "tune out"; reverting, in effect, back to a child-like state.

{#3}With the decline of the nuclear family, comprising of a woman (mother), a man (father) and the offspring (children), and with the obvious prejudice of the system against male parents, the absence of the father figure has become an increasing norm. Without a masculine presence in the home – the male being, in the best case scenario, a part-time parent – the children, and in particular the male children, have no role-model and no guiding light.
Instead they seek out replacements in society, within peer groups or in chemical substitutes.
What male models are present are provided for by the system, via pop culture outlets and educational institutions broadcasting the common propaganda.
What remnants of previous role-models persist, either because of the family's different cultural background or the alteration of socioeconomic factors necessitating an accompanying alteration in role-modeling, are repeatedly cast in a negative light.
These older role-models are slandered, caricatured, and ridiculed constantly, until the very perception of it is accompanied with a negative subconscious reaction.

In recent western systems the popular male role-model is a variant of the female; a mothering, more emotional, more tolerant and nurturing type that does all the work a mother used to do in the house and has the exact same demeanor.

{#4}Males refuse to take on responsibilities in regards to females and children because their procreative role is to inseminate as many females as possible, increasing his genetic viability.
Investing too much time and effort on one single female would be inefficient, and it is only the inferior males or males restricted by a superior masculine power,

such as males living within modern systems that opt to place more energy into one investment or one relationship.
For the female a relationship is more important given that her commitment to her sexual choice are more exacting since her investment, from the beginning, is greater than the male's.

The male produces millions of sperm cells daily; the female has a fixed amount of ovum at her disposal.
The male fertilizes and leaves; the female has to gestate and then wean the offspring.
These factors alone account for the differences in tactic.
Part of the feminization process is to make the male more invested in the child, just as a female is. It is an equalization of assets, a redistribution of energies, leaning towards the female's side.
As such, the male is not prone to set-up house or to nest.
His psychology is opportunistic.
This is why the female is more willing to leave the paternal home. There she can only find her own genetic kind and this is not desirable to her. She needs to sample as many varieties of genes and to establish a safe environment to birth them and then raise them.
For a female leaving the house, whether it be setting-off "on her own" or whether it be replacing her own family with that of her mate's, is a necessity. Given that in modern systems the male entity is the institution itself leaving home is an act of entering into the home of her dominant mate: the system itself.

{#5}The absence of natural culling mechanism and when for many centuries paternalism has embedded in the human psyche, procreative regulating ideals have enabled uncontrolled reproduction.
We can say that most, the vast majority in fact, would not have been born at all or would have perished long before the reproductive age was reached.
This alone reminds us that most, this vast majority, have a vested interest in the circumstances that enabled them and still enable them.
Any reminder of what preceded this state of affairs, this more natural past, is anathema for them. They will defend to their death, because it is a matter of life and death, the morals and the systemic norms which protect them and offer them the possibility, slight as it might become, of reproducing.

An added factor is in the environment itself.
When the institution holds a monopoly on masculinity and its expression, and when all biological males are forced into subordinate, beta, or omega-male status, then these men will also take on the sexual practices of such males.
In primate social groups the inferior males use the tactic of appeasement and deference and gifts. They make themselves useful to the potential mate, offering themselves in service: babysitting her young – most probably fathered by the dominant male – giving her gifts (sexual bribes), coming to her aid when she has trouble with other females in the group.
This is the "nice guy" strategy.

If a male wants to find a mate he must adjust to the new circumstances.
All modern females are the property of the alpha-male, which in this case is the institution, the system, represented by a figurehead….a figurehead that can be anyone: man, woman, and in earlier times, even a child.
Under this dominant alpha-male's nose he must attract a female.
He brings her gifts, seduces her with his availability, his niceness, his usefulness; he comes to her aid when she faces trouble with other females (men or women) in the group. He makes himself useful and indispensable to her, hoping that, as a reward, she will give into his sexual advances, wanting to retain his services, and give him sex or, better still, give him a child.

Since all males are forced into an omega-male role tolerating another male's authority, living under his rule comes easier to them.
Remaining child-like comes natural, when child-like is not much different than being female or being effete.

Character Sketches

Portraits of Post-Modernity

Character Sketches Index

~~~What about Bob? ~ Something about Mary ~ The Talented Mr. Ripley ~ The Curious Case of Benjamin Button ~ A Woman for the Ages ~~~

Little vitriolic snippets, from everyday modern living, caricaturing the many *human creatures* coexisting in our time, within the same spaces.

What about Bob?

♥

In keeping with my new found specificity I will write about Bob, a specific average American living in Chicago.
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I wouldn't want to overly generalize about Americans, nor about humans for that matter, so let's forget the previous and just call him an average western male, biologically speaking, living somewhere in the vicinity of the Great Lakes.
I can only begin by saying that any assumptions made about the broad intricate concept known as Bob do not hold true for all his parts.
There are molecular exceptions to the universal idea of Bob.

Bob lives in a non-specific specificity and a general time/space; yet a far too complex geographical urban setting to call anything other than Chicago.
Bob is moral in that he has never personally killed or intentionally stolen anything, or so we are told by the officials.
Of course Bob also votes and flag-waves when his nation's armed forces go off to kill in his name, and he often damns infidels and weirdoes to hell in the name of his Lord Jesus Christ, but Bob is not troubled with his inconsistencies.
Bob's sense of morality is limited to a 50 mile radius around his physical being and so he isn't distressed by it; out of sight out of mind.
Bob is bad at theory but very good in multi-application.
Bob is insatiably active, as he is insatiable.
Bob secretly thinks that any death is worth his comfort but he preaches compassion and love in social get-together's.
Bob must theoretically be good even if in pragmatic terms he remains noncommittal.
Bob hates haters with a passion.
Bob is religious and so Bob is definitely good, but not in the sense he would prefer nor would want others to think of him as.

Bob reads books frequently. In fact he can quote passages from various sources, and this Bob takes as evidence of his intellectual fortitude. Of course Bob cannot come to any personal realizations unless they are dictated to him from external sources.
Bob is loyal to his community's authorities, yet he is free-spirited enough to disagree on the manner in which his loyalty should be expressed.

Bob's bookshelves are full of books he's never read or hasn't fully understood – ornaments for his sensual enjoyment – idols of an alien god – monuments dedicated to his vanity.
Like many things that he owns they are symbols of his public persona.
Bob inherits beliefs, he does not earn them.
Bob can quote and he frequently displays his knowledge by using large words and by mentioning famous people.
Bob regurgitates ideas like a cow does fodder.
Bob is semantically proficient and he is proud of his rhetorical fortitude.

Bob does not know the difference between knowledge and intelligence.

Bob does not question his world. He does not challenge his perceptions and beliefs, as these were passed down to him.

Bob remains faithful to his traditions.

Bob only displays skepticism at the corner grocery store where he is, often, doubtful if this is the best price he can get.
Bob's skepticism begins and ends in his wallet.
Bob uses double-standards in accordance with his self-interests.

Bob has ethics.
Bob is modern.
When Bob wants to form an opinion he does not open his eyes to the world and to his own experiences but he opens a book to another's eyes and experiences - besides, Bob's awareness of his own experiences is superficial.
Bob often changes his mind, because Bob's circumstances change and so he must adapt his opinions to his self-interests continuously.
Bob is progressive.
Bob is open-minded.
Bob adopts critical thoughts because he is not confident in his own mind.
Bob is astute.
Bob secretly knows his own qualities, even when he pretends their opposite.

Bob is married and he has kids. He thinks his genes are so precious that they need to be preserved for future generations.
Bob's genetic "quality" will be propagated into eternity…or so he hopes.
Bob is optimistic.
Bob teaches his children to be just like Bob. They will become one of the many, parts to a greater whole, and this is his most comforting ideal.
Bob does not like to stand apart. He likes conforming and fitting in. He feels safe within uniformity.
Bob claims individuality as his highest value.
Bob contradicts himself a lot because Bob hasn't thought out his own thoughts...he's been taught them.

Bob hates violence, especially when it is directed towards him and his precious offspring.
Bob believes in altruism and compassion mainly because he wants assurances that they will be offered to him in his time of need.
Bob thinks empathy automatically results in compassion.
Bob worships love…as a sacred cow. Bob is committed to her.
Bob's love comes cheap, because it isn't his to give.
Bob is selfish but he believes that he is "decent."
Bob is egotistical, but vehemently despises arrogance.
Bob hates himself...but don't tell Bob that.

Bob has plenty.
Bob is fat on the products of his work. His very definition of happiness entails plentiful resources. It is therefore impossible for Bob to ignore his instincts.

Bob is rewarded handsomely for being Bob.
Bob's toys are a testament to Bob's value. He puts them up for review, like trophies, for his guests. He calls all his guests friends.
He eats often, even if it will eventually kill him.
Bob cannot keep his mouth closed. This is what he considers indisputable evidence that he is successful and worthy of praise and imitation. A large refrigerator is a good enough substitute for an empty head for Bob.
Bob has a nice car and a large home.
Bob believes in conservation, recycling and hates anyone that exploits others.
Bob's world is founded on exploitation and excess and throw-away consumerism….but Bob will be offended if you tell him so.
Bob will think you are ill or envious of his lifestyle.
Bob will imagine clever little motives behind your disrespect for his delusions.
Bob just wants to be left alone.

Bob believes the things he owns are examples of his significance.
Bob adorns his life with trinkets and wears labels of praise to hide the hollow interior.
Bob depends on egalitarianism. He may be fat, stupid, and ugly but that does not make him less than anybody else... so he says.
Bob believes just being born makes him worthy of respect and dignity.
Bob is a humanitarian.
Bob mocks all those that are his intellectual superiors. He finds ways to slander them.
Bob thinks thinking too much is antisocial and unhealthy.
Bob values stupidity; his own, most of all.
Bob needs this to remain sane.
Bob thinks he is lovable and sexually desirable, no matter how many layers of fat he is surrounded by.
Bob believes beauty is only skin deep, and that inner beauty counts for more.
Bob bullshits, a lot.

Bob lives in delusion.
Bob does not like being reminded of who and what he really is. He accuses all that do so of cynicism or reductionism. Sometimes he accuses them of over-generalizing.
Bob hates prejudice.
Bob believes everyone deserves respect even those that haven't earned it. This because he wants assurances that others will respect him when uttering stupidities in public places.
Bob supports Democracy.
Bob reads the paper and is well-misinformed.
Bob thinks being published automatically makes you a dependable source.
Bob does not question the institutions of his society, of his culture, of his nation, of his religion.
He fears being alone; he is unable to stand in solitude.

Bob pretends like he cares.
Bob therefore finds it hard to swallow when someone shows disdain towards him.
He thinks they must be suffering from some kind of disease.

Bob believes he deserves eternity, in paradise.
Bob thinks his existence is so important to the universe that it needs to be preserved forever.
Bob believes in God.
Bob is willing to allow others to kill on his behalf to save this part of his belief system.
Bob is a "good Christian" and a good citizen.
Bob wants his streets clean, access to health care, internal plumbing and the criminals in jail, but he just doesn't want to pay taxes for it.
Bob is careful with his money. He lives on credit.
Bob regularly spends more than he earns, and so taxes become a burden upon his consumerism.
Bob believes in loving his neighbor and being his brother's keeper.
Bob doesn't understand what that means. He just believes in it.

Bob likes to posture and pretend, especially to himself.
But in the night in the deepest recesses of his being Bob senses intuitively his real self, his real worth, his real value and he grows desperate and ashamed.
He hates all that remind him of this undisclosed truth. He despises all those that bring into his consciousness all the things he hides even from himself.
Bob is a blind automaton destined to serve and die in complete subjugation and ignorance.
Bob will live but never know life; he will exist but never be aware of existence.
Bob will follow the rules, be respectful, politically-correct, and compassionate; Bob is a hypocrite.

Bob is necessary.
How else would dirty deeds be made possible?
How else would great men make their ideals reality?
Bob is a *nobody*, but don't tell Bob that. He'll hate you for it. If you try to tell Bob what he is in a runabout way he will accuse you of generalizing to maintain his delusion and keep on pretending he is a "good" man.
Bob finds solace in numbers.
It is his participation in majorities that he sees as his *truth*.

Bob is pathetic.

♥♥♥

There's something about Mary…or, at least, she would like to think so.
More to Mary than her sex, although nobody can say for sure.
She will claim to be far more complicated than her words or her actions would indicate at first glance; she would say she is deeper than her manicured fingers and push-up bras, would point out; she would say that her nature says nothing about her.
Mary thrives on illusions.
The first illusion Mary thrives on is the illusion of her own complexity.
She hides her simplicity behind it.

Mary loves thinking of herself as mysterious and too "unique" to be boxed into a stereotype.
Mary despises stereotypes or anything that makes Mary look common and easy.
She calls it being enlightened and progressive.
Yet, Mary never seems to diverge from current beliefs, or from moral standards; she follows popular trends religiously and with her own, "unique," flare.
Mary's individuality is expressed only by trivial and superficial symbols; things, like her shoes and her new dress – the one she paid a month's rent for - and by her complete acceptance of current morays and myths, which she can repeat verbatim.

Even when she's being naughty and rebelliousness, Mary uses the common ways: she wears t-shirts with counter-cultural messages and occult cyphers.
Mary is updated and current; nothing primitive about Mary, except her feelings and the behaviors they induce.
Mary is all about feelings; this is why she can never live-up to her own theories and her own expectations.
Mary is schizophrenic in her dualistic selectivity.
Mary says one thing and does another, and she feels no shame about it.
She feels this is part of her charismatic, impulsive, fearless, complexity.
She surprises herself just as much as she does others. She considers herself quirky, and this makes her cute – like a child is.

Mary knows how to live. She enjoys the finer things, even if she can't fully appreciate them.
She is told they are better, and she takes it for granted that they are so.
What does Mary know?
What does Mary care to know?
Only what helps her participate, conspicuously.
She consumes without thought.

Mary is fake and is faking it - almost everything about her is made-up and embellished a notch or two, but she will be quick to express her undying appreciation for an honest man and her disapproval for hypocrites and liars.
Mary is afraid of being outperformed.
This is why Mary dislikes other females.

“Where have all the good men gone?” Mary asks her few girlfriends, and only her best male friends…the ones she likes and trusts, but feels no sexual attraction for. They are part of her entourage.
The irony is lost on Mary, and so being resented is taken as an affront to all females. It is considered an attack upon all womanhood.
Yes, she is that unique.

Who can truly dislike Mary’s frustrating adolescence, but a misogynist?
No, really… who?!!
Not I.
Do you wish to get laid?
Then "no" is your only “free” option. She holds the keys in this Kingdom and her reign is democratically protected.
The drawbridge that lets the bridge into her inner-sanctum is not easy to see…but once seen it drops, with the weight of its own mass.

Mary wants to be told what she cannot understand; she prefers strength when she’s found a button to push, a latch to pull, a nerve to press, a weakness to manipulate.
Mary loves horses, for some reason.
Go figure.
Otherwise Mary is scared. She calls that which scares her vulgar and primitive and base…all of it beneath her more sophisticated ways.
Mary loves excuses and evasions.
She wants guarantees and certainties.
Mary is a master at equivocating semantics and convoluted circumvention.
Whatever that means.

Mary is well-groomed and polite.
She bobs her beautifully quaffed head at the right instances, smiles at the correct moment, offers her congenial social graces with an exact diction and a precise tone. She is immaculate in her pretense.
She is that civil.
Her opinions are common, as it’s her look that sets her apart and it’s her promise that makes her noticeable.
But she wants to be appreciated for how she thinks, if only someone would tell her what that is.
Belonging is her ultimate goal, her highest reward, her favorite dream. And it’s her status within this belonging that tells her how well she’s doing.

Mary repeats popular sentiments like a child recites poetry – with that same vacuous voice of a parrot repeating words it doesn’t fully get, or cares to get…besides the cracker.

Mary is well educated, in that way.
She knows the script by heart.

She always had a good memory…keeping track of gossip, relationships, snide remarks, demeanors has nurtured a formidable recollection.
She hopes to be able to repeat her culture's most valued knowledge as an indication of her cultivation.
Her daddy paid for her schooling so that Mary can get a good job and follow the methods and remain loyal to the practices…and get a good mate; preferably one superior to her, but not overly so and not someone that makes it obvious.
Mary has an ego.
One needs credentials to make it in this world.
Mary is frantically career oriented.
The non-ambitious she calls bums and losers, but she isn't judgmental or cruel, she just wants to separate the social chaff from the seed so that she may be fertilized with it.

Mary needs nobody to take care of her, she tells herself, except…the dry-cleaners, take-out restaurants, institutions, in general... and her mommy and daddy, of course. In time, she hopes, a man will take over those duties.
She's that independent.
She looks down upon the more noticeably dependent ones.
She thinks them weak, and calls them losers.

Facades must be protected or else the entire edifice of bullshit collapses and its interior is left, once again, exposed to that indifferent cold air of reality.
She will have none of that.
The bullshit must be bolstered with that pungent hot air of digestive gases to dry its decaying matter into harder, more durable, mortar – the stuff of legends.
Ideals are her bread-and-butter; icons her inspiration; greatness her aphrodisiac.
She can cope on her own, but keep the cops handy, and her parents and friends on the line, just in case someone doesn't buy into the same social bullshit she has bought into so easily.
She's that strong.

Mary considers herself intelligent.
Her knowledge is evidence of this, and how easily she beguiles men is her final indisputable proof.
How can someone deny this?
Men prostrate before her, like rugs, and who is to claim that these feeble creatures are her superiors?
Not I.
Who would dare, in her presence, without risking banishment from the princess' kingdom?

Mary wears revealing clothing and she, often, flaunts herself sexually, but then is dramatically, and quite rightly, offended by any unwanted attention.
She doesn't seek attention she baths in its unwanted coolness in a two-piece bikini.
How dare anyone look at what she so flagrantly exposes, as a sexual signal; how dare anyone respond to it, when she does not approve?

Mary does not like getting attention from those who are not her type.
Her type being the kind-hearted, sensitive, well-off, tall, dark, and handsome guy, with a sense of humor, intelligence, and grooming she finds socially acceptable and promises her comfort and social status, and which she can never, ever, find…for some inexplicable reason.
Mary is a victim.
Eventually Mary settles for what she can get and calls what she settles for, her ideal. In her heart of hearts she feels disappointed and deeply offended by the cruelty of an existence that does not live up to her expectations, but she's stoic about it.
She's that strong.
Yes...she's that multifaceted; too intricate to even attempt to understand.
Bears and dogs and wolves are easy, in comparison.
Men are confused by her ways.
Science is at a standstill when faced with her "individuality." Men stand wide-eyed and open-eyed before her multi-dimensional facets.

Drama, yes drama – I know it's hard to believe – but drama, is her best game.
Save a soft tissue for her, she is apt to cry at any moment.
That's how strongly, weak, and unbreakably, fragile, she is.
She's selfless in her own selfish way.
Play the game or go home a loser.

Mary loves her daddy, for some secret mysterious reason which nobody can ever truly understand.
Mary wants to find a man just like him.
Mary wants to bag, or bang, a "good one"; no losers will do; no flaccid, two-inch wannabes will suffice; no broke, unemployed, soft-spoken, timid, effeminate, man-children will do.
She wants a "real man," as opposed to the artificial kind, her preferred culture cultivates all around her.
Mary dreams of a "real manly man," but would be terrified is she ever met one unchained and unaffected by her civilization.
What Mary really wants is a pet.
She has standards.

Mary is altruistic and believes in equality.
"All have their own value" she says.
She may discriminate, according to her own mysteriously intricate standards of evaluating superior from inferior genes, but she will never, or can never, admit that she knows not what is actually occurring or why it is occurring.
All that will be left to mystery.
Her mind is a labyrinth she's also lost in.
She's that recondite.
Yes, you heard me, that orphic.

She only wishes for someone to treat her like a princess, tell her how great she is, pay all the bills, take her out, make all the decisions for her and then tolerate all her temper tantrums, and call them all preciously adorable, without once smothering her free-wheeling ways nor exposing her dependencies.
She's a closet junky.
Is that too much to ask for?
Does not her adorability deserve that much?
She calls it unconditional love.
She calls it magical.
Such a rarity in these times of erudite male contemplation.

Mary wants to be kept, but she abhors self-hating weak women and dirty prostitutes, and she condemns all mommas-boys to the pits of hell.
No, "abhors" is too weak a word to describe her vehemence for these social parasites.
She wishes them dead...gone...eliminated...out of sight.
Only her vagina will take precedence.
She is the new queen of this roost. She has been given an empire, defended, and guaranteed by armies and armies of cocks, and she means to take full advantage of this opportunity.

There must be something more about Mary.

Mary is avant-garde.
Her highest goal is to be on the cutting edge of fashion.
Her tastes are evidence of this; her grooming even more so.
She will not fall back on the kitsch.
Her gaze is firmly focused ahead, towards progress...into the bright promising future of a hazy utopia.
She is at the forefront, the apex, the peak of what is new. The old disgusts her, as virility is her calling-card…so she's a good citizen, the perfect consumer for any marketing campaign, the best purchaser of goods, when they promise her a mass she lacks, and a value she does not possess.
Mary has been told this is a good thing.
Who is Mary to question this?

Mary can't cook or clean, or mend her clothes, or take care of herself, really. Her daddy and mommy take care of all that mundane everyday boring crap.
She is far too independent and modern for such outdated interests, but she thinks she'll be someone's perfect wife one day...a perfect well-kept shiny trophy.
Even her motherly instincts have been stunted by her social aspirations.
She would rather have a dog than a child, but she thinks she'd make the perfect mother one day.

Mary has better things to do with her precious time…like becoming a dancer, or an artist, or a model, or a lawyer, or a figurehead for a nation – can I dream? - or

she plans finishing university, as many like her do by the dozen, to become a respected aesthetician or a doctor.
Or, perhaps, Mary will become an anesthesiologist, since being anesthetized is what she knows the most about.
When not pursuing her goals Mary is busy talking on her designer-phone to her designer girlfriends about important stuff, like shopping or boys or pop-culture or how women are just not respected or taken seriously enough in this day and age or about how superficial the world has become, or about how there aren't any "real men" about.
You know very important insightful shit.
Mary is very connected.
Mary can't live without her phone; without a connection.
Her words cannot be lost to silence, her always-thinking mind cannot tolerate being muzzled, and her independent spirit cannot live without a relationship.
Mary wants to relate, in general.
This is how she understands.

Mary is a feminist, when it suits her, and a helpless little girl the rest of the time; groveling for male assistance, crying about how her God-given rights were not respected, bitching about how she deserves better.
Mary has taste.

Mary is ambitious and she will settle for nothing less than an ambitious man.
She likes her males to be social-climbers, go-getters, do-gooders - strong but sensitive, handsome but also funny, well-off but boyishly humble, decisive but not overbearing, good-looking but not metro-sexually so, current but not followers, fighters but not violent, lovers but not vulnerable…the list goes on and on and on...and on...
Mary watches a lot of T.V.
She will not compromise – nothing but the best for Mary.
Daddy told her so.
And the best is dictated by what is popular.
She deserves to be popular, no? She wants to be amongst the popular and away from the average, the commonplace, and distinctly mediocre.
Mary dislikes herself, for this reason, and cannot stands being alone.
Mar wants to remain distant from herself.

Mary is so precious.
Protectiveness has made her so, but she's not entirely convinced.
She is baffled by how much men think otherwise. She thinks they are foolish to desire her so much.
But she goes along, manipulating their need, secretly considering them her inferiors, and subsequently finding them sexually unappealing.
Mary finds the man who thinks little of her, surprisingly, attractive. His indifference charms her.
Who can understand Mary, when not even Mary can understand Mary?

She wants it all.
She wants to be a man and a woman simultaneously; a hermaphrodite, perhaps or, more precisely, she wishes to remain a prepubescent child that is treated like a mature being.
She wants to be dominated but not so much; wanted but not overly so; desired but not obsessed over; taken care of but not fussed over; held but not squeezed - the list goes on and on and on...
One day Mary will wake up in middle-aged reality, and find her hair doesn't shine no more and her pussy isn't so wet and exquisite and her ass not so round and promising.
One day Mary will wake up and find herself alone and empty, wondering what happened to all the mysterious mystical magic she was once surrounded by and in her growing despair she will blame it all on men.
Who else?

One day Mary will wake up with a child, or two, or three, saggy breasted and pot-bellied, seeking the men she so casually dismissed, wanting to give her children the father figure they are missing, and in her haste she will give them a spare; a comfortable compromise, a convenient and reliable and accessible "good guy" whom she will secretly resent. Then she will cry out about how the world has gone to hell and how no man is ever truly good enough for her and how she was never loved.
She will become, once again, the victim of her own stupidity and simplicity; a hapless casualty of her own nature.
One day Mary will wake up and find herself in a loveless, unfulfilling, relationship, wondering what changed and why; and unable to explain it Mary will find spirituality and experts and alibis and escapes, to cope.
Mary will go public.
One day Mary will wake up, or partially so, and she will suddenly find herself in a world where nobody cares what that something about her is…or was...and then she will begin realizing, in a haze, what has occurred and she will fabricate clever little games to explain it all away.
Mary will never take responsibility for any of it.
Mary is infinitely innocent.
One day Mary will finally find herself in reality and find herself struggling to adjust her past to the present, and the fantasy to the actual, and she will call her maturity stage.

Mary is positive.
Nothing brings her down. Nothing can stand in her way.
She's been told to dream big and to settle for nothing less than.
She deserves it all – so she's been told - and how readily Mary accepted this as fact is part of her impressionable silliness.
She, now, dislikes moody and serious people. They make Mary sad and a bit afraid.
She avoids negative energy altogether.

Mary doesn't like being sad or afraid, so she doesn't think about anything that makes her so.
So, Mary doesn't think at all.
Mary just wants to have fun, like all girls do.
Mary is special in that way, as well.
That's what they call the common these days: special.
Everyone and everything born is special.
Who has time to think when Mary is out doing, and doing and doing... what?
What, exactly, is Mary doing?
She doesn't know, and if you ask her she will resent you for putting her on the spot.
Mary just wants to feel, so give in to sensation, to be sensual.
Mary is very feminine.

Mary wants to be happy.
It's that simplistically complicated.
She has a right to it. They told her. She demands it.

Mary is truly a little princess.
Can't you see?
Doing anything that will break her nails or ruin her new dress is out of the question for Mary.
She is willing to do, just as long as nothing on her is soiled or is exposed to anything but the sanitized and cleansed.
Mary calls it "authentic," as the real is always so dirty and vile and disgusting to her.
Mary is prissy.

Mary is all about second chances, and third, and fourth.
Mary evolves. It's part of her open-mindedness.
Mary is reborn anew every year.
That's how free-spirited Mary truly is.
She must outdo the other, so as to remain Mary.
But Mary is nobody's whore.
No cheap slut is she.
How dare you think such a thing about Mary?
No, Mary only spreads her legs for great returns and then bitches about how much she's given up and given in.
Her affections are too valuable to simply give away.

Mary wants to be invested in, not bought.
She's a lady! Not a cheap tramp.
Mary is.
Sex is Mary's greatest weapon, but Mary is against the sexual exploitation of females.

Mary is intuitive and she is suspect of reason or of reasons.

She doesn't want to know about motives or of agendas, in general. They ruin the buzz of her chemical inebriation, the romantic fantasy of her transparency and blameless celestial vulnerability – her emotional inspirations.
Don't over-analyze her fantasies and deconstruct her delusions, it'll demystify her.
How is her mystique to be preserved and her value to be held at such high regards if all is exposed to daylight?
She is nurtured by ambiguity.

Mary prefers to live in the moment, like any beast, of profound burden, would.
Mary is in touch with her animal nature, even if she will deny it to the end.
She likes to think of herself as above animals, as human, whatever this means to Mary, but in that moment of orgasm and of birthing she is all there, fully present, despite herself.
She cannot avoid that.
Mary often cries; that's how sensitive and deep and spotless she is.
How can someone deny a crying girl some clemency?
She often feels unappreciated and feeble.
Who does not?
She knows not why but she only feels it bubbling inside of her until it releases itself in a stream of ambrosial tears.

There is definitely something about Mary.

♥♥♥

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The Talented Mr. Ripley

♥

Mr. Ripley is talented indeed – oh yes he is.
His talent is that of acting, or non-active acting, to be more precise.
He's more of a non-method inactive actor.
He is so talented he's bought into his own active inactivity. He must, after all, if it is to convince the spectators.

But he shall smirk if you tell him so, with such insinuating openness, not really appreciating the fullness of what this means but, nevertheless, savoring the "truth" in your comment; unable to fully explain the underlying accusatory tone he will ignore it – if he could and if he would explain it then it would subtract from the fluid "authenticity" of his talent, and make him less effective with it.
I would say that if Mr. Ripley were to be told what this talent is, in a more blunt way, he would be offended almost incensed, even if he would not show it, for this would discredit the long time he has spent practicing his gift and it would take away from the reward this application promises.
Letting the mask down is out of the question for him; he would not bear the reflection in the mirror.

He has spent so many hours perfecting his craft, applying layer after layer to any exposed part of him, that the paint is now an unavoidable part of his identity.
It is his identity.
If you were to try to strip it away another layer would stand in your way, and then another still, until you would give up out of sheer frustration, as every time you tore into his façade he would busily fabricate another beneath the one you were ripping apart.
Mr. Ripley has mastered his defensive strategies; he has become proficient in the art of passive-defensiveness.
Playing dead is his gift.
His "condition" is so ingrained in his psyche that Mr. Ripley has forgotten who he is himself. He is nobody without his faces; he is nothing without his facade.
That little boy he once was is so buried that one can no longer be sure if he is still breathing under all that pressure.
One might even doubt Mr. Ripley was ever that boy, because he is still a boy.

Mr. Ripley tells himself he is a chameleon; this is how he understands the nature of his gift, though leach would be a more appropriate metaphor for his nature.
But all this is commonplace and it is not what sets him apart from all the other pretentiousness that is occurring all around him.
He would tell you himself that all do as he does and that all are guilty of play-acting, as this is the norm in today's world, and all wear masks as he does, as this is essential in this environment, and you would have to agree.
Mr. Ripley is cogent.
He is right, Mr. Ripley is, and for him it's become a matter of purchasing his own wares and of buying into his own bullshit which, again, is a common phenomenon – but he does it with such lethargic gusto that one can only admire it.

His distinction is in the pretenses he uses. Where most build themselves up he tears himself down; where others exaggerate their strengths, he plays up his weaknesses.
Mr. Ripley swims with the current, making him a maverick.

His goal, you see, is to suck the subject dry of all nutrients before his fangs are felt, expending as little effort as possible in the process.
Now, Mr. Ripley would tell you again that all seek to gain more than they lose but it is the way he does it, the methods he applies that makes him special.
Effort is his greatest enemy, you see, and his movements show his distaste for it.
He wastes no time on superfluous motion, or on graciousness, unless it is to display his physical attributes to any potential mates, and there he does so sparingly and with some evident consternation.
Not even the sexual urge is enough to move him outside his comfort zone. He acts, motivated by sexual desire, but on his face you can witness the inner turmoil and the degree of self-doubt his internal dialogue imposes upon his otherwise bland and droopy-eyed exterior.

He would rather have nothing, just as long as it comes easy, and this is why he is unwillingly ascetic. There is no underlying principle here and no ultimate goal. The frugality and austerity he displays is all based on his distaste for effort.
He hasn't thought this out on his own; this comes as natural to him as putting on his clothes.
Most of the work is done for him. He's picked up the justifications for his condition along the way.
These too he's leached off of others.
He cannot even be bothered with finding philosophical reasons to remain as he is. When he reads he wants others to do it for him as he reclines in his favorite horizontal position sucking in the information, his eyes closed to the world, without breaking a sweat.
He basks in the other's work.
He enjoys having movies explained to him.
He feels like he's outsmarting those that abuse him. His face makes the other's fist bleed when they punch him, and this is enough.
Anything else would force him to move, to be moved, and he is beyond such primal pride and egotism.
He is a natural victim.
He's also a master mathematician, keeping track of the cost/benefits in every transaction – he's a book-keeper running through the odds of him making a big profit while risking as little of his credit as possible.
Mr. Ripley would have made a perfect accountant if his distaste for effort didn't prevent him from being ambitious. He has a knack for keeping his books balances which, in his case, means that he is comfortably in the black: always giving a tiny fraction for what he receives.

Mr. Ripley dislikes ambition. He makes sure it never affects anything he doesn't do.
His only ambition is to not be ambitious. This also makes him a perfect socialist. He is way ahead of materialism. He hates it.
Mr. Ripley is a communist without being overly interested in politics. He is for anything that promises sharing; because he has so little to offer, making it inevitable that he will gain form any such arrangement.
He might even offer a token degree of effort just to make his inactivity more efficient.

Mr. Ripley has a Semitic disposition, right down to his slavishness.
He latches onto authorities. If it's not God then it most certainly is another person. Anyone that will do all the leg work and the thinking, and who will then tell him what his minimal contribution will be.
Mr. Ripley is effeminate, borderline asexual, coming across as ambiguously homosexual.
Nothing touches him because this too would entail effort. To call him lazy would be a gross understatement. He is beyond lazy, and he's picked up the anti-materialism, anti-capitalist, jargon to justify it.

Mr. Ripley does not speak much either, as this too is an activity which demands a certain expenditure of energy.
He is sparse and lean and laconic.
His form and movement speaks of an economy.

Mr. Ripley cannot be bothered with being bothered. He is quick to anger when you disturb his state of undisturbed rest. He only becomes restless when a higher level of restfulness enters the scene as a possibility.

Mr. Ripley is a Zen master without the Zen; practicing meditation without the underlying grander purpose. He simply is it.
In this sense he has achieved a higher level of self-control and egoless emptiness than most do after decades of practice.
He is emptiness. He's been so ever since he entered puberty. It is why he seeks fulfillment in others and why he absorbs others without wanting to give anything in return. He must enter into win/win situations otherwise he feels like he'll return to his previous emptiness. His sources of nourishment are always external, while he pretends to be a non-materialist and above superficial consumer trends.

Mr. Ripley is void of inner wells; this is why he freely drinks of another's, offering nothing but his static presence as recompense.
His gift is that he is pliable because he lacks a backbone, and he is malleable because he has no substance.
He is a gaping vagina awaiting the first penis to impregnate it with its seed.
His versatility is found in his non-resistance. He surrenders to whatever dominant entity confronts him, then he adapts to another and then another…and this is why he considers himself a "chameleon."
Mr. Ripley is a slut.
One year he is this, the next he is something else. He calls this "open-mindedness."
His inability to make up his mind, his constant "going with the flow," his total immersion in the otherness, he considers evidence of his modern progressiveness.
He is all things to all people, at all times, not because he understands any of it beyond the superficial, but only because he gives-in easily; he has no identity to lose, no pride to defend, no ego worth saving.
Resistance is futile and far too strenuous to indulge in.
Mr. Ripley embraces his emptiness.
He is void.
It is how he blends into the background, all silent and unmoving – unmoved – sucking up the vitality around him, feeding off the scraps others let fall in their superfluous haste and their exaggerated egotistical activities.

Mr. Ripley feels superior to these creatures.
His weakness is his strength. This is why Christianity appealed to him early on…but this too was too demanding for him to fully accept.
Worshiping is hard work and defending his fragile ego would demands stress.
He hates stress.

The total annihilation of otherness through atheism appealed to him; it freed him to be anybody's bitch. Christianity, in this, was too stringent and asked for too much loyalty, too much effort, too much sacrifice. The idea of nothingness appealed to him, not as a way of self-creation and freedom, but as a way towards total self-annihilation.
Mr. Ripley is a closet Buddhist, only he can't be bothered with finding this out.

Mr. Ripley uses people and they have no clue, because he has no clue. In this Mr. Ripley is indeed innocent of all charges and is quick to anger if he is exposed to the possibility that he might be culpable.
His childishness is part of his talent.
Pity is his bait. The more pitiful Mr. Ripley becomes the easier things are given to him.
He is clothed, bathed, fed, without even having to ask for it.
He just sits there all sad and languid and static in comparison to all the activity around him, until someone notices and feels sorry for his deplorable state.
You see why Mr. Ripley hated pride?
Pride would prevent him from making of himself into a wretch.
But Mr. Ripley is humble. Arrogance is too demanding an activity to bother with.
He despises pride, in true Christian fashion, as pride would force him to move and to be moved into action which the immediate conditions do not force upon him is out of the question.
His ultimate goal is death…without the uncomfortable circumstances and costs of his dying.
He is, in this, a Buddhist…but he does not know it.
He is a pure one. This shit comes to him naturally; it bubbles out of his very essence.
Otherwise it would be an internally motivated inspiration, and Mr. Ripley is empty of all such forces – he is empty in general.
He is bland, boring, and lethargic; he disappears into the background without intending to.
He is there, but not all there.
He lets others play those competitive games, smiling as they sweat and churn and cry, when he sits there like a sphinx, totally at peace with his inferior superiority.
Yet Mr. Ripley is envious, despite himself. Beneath the seemingly stoic exterior his soul covets and desires and bleeds, but he hides it from himself as this would lead to him doing something about it, and doing is not what he wants to do.
Doing is for doers and this usually entails a give and take; Mr. Ripley only wants to take. Passivity is his philosophy; passive-aggressive is his favorite mood; pity is how he manipulates others.
He is pitiful, as this is what he exudes as a manner of seducing the other to act on his behalf.
He is unmanly, because he exists beyond sexual distinctions; he is beyond sex altogether. He is anti-sex; he is asexual.
He practices sexual self-control without even knowing why or how – he has no reason to, other than that it would place upon him a demand which he feels unable to satisfy.

He feels insecure and vulnerable and inadequate. Facing this would entail effort; accepting what this means would entail self-realization and the independence it might lead to, but he is allergic to exertion so there he sits stagnating until death comes to formally take him.
Mr. Ripley is, for all practical purposes, already dead.
He is inanimate matter.
He is amongst the walking-dead, and in this he includes himself within a popular trend; his own surround him to varying degrees, and this emboldens his inactivity and makes him feel good.
He is a naturally born nihilist; authentic in the sense that he did not have to be convinced.
He is anti-activity in a world where action always leads to hedonism and materialism – both aspects of himself he cannot accept because this would expose him to himself.
The self he has buried and now pretends to have forgotten – or perhaps he has.
If he is to expend energies for childish games, which sexual games ultimately are even if the result is metaphysical, then he requires a clear-cut victory to compensate for his momentary disturbance - some kind of standard to measure success by, so that the ambiguity does not make of his discomfort a wasteful expenditure.

Mr. Ripley wishes for certainty. He wants clear-cut methods towards clear goals with clear standards.
Mr. Ripley is a mathematician. He loves the sense of certainty math offers, even though defining the self-evident concepts math uses is beyond his capacity to do.
Mr. Ripley simply loves the sense of efficiency mathematical algorithms offer him - coming to terms with activity, to the small degree that he has demands of him a method to decrease the energy expenditure while increasing the promised rewards.
He will not act unless he is assured and ensured a payback triple and quadruple his effort. He will not act in no other way and under any other circumstance.
Inaction is his Utopia.
That's why Mr. Ripley likes games, mostly childish ones. Something simple and obvious, nothing that would require too much nuanced thinking, as thinking is an effort he will not allow himself to indulge in.
This is because Mr. Ripley wishes to remain a child forever. It represents the stage in life that suits him the best, because a child one need not do anything unless it were fun – no commitments, no responsibilities that would urge with into undesirable motion, but also because as a child he can be taken care of, guided, given things without earning them.
Mr. Ripley wants to be kept.
It is why despite all efforts he cannot find a mate. He wishes for a mother but much more attractive, as her looks would make his life much easier.
He wants a mistress that cooks and cleans and does not make him feel like the infantile mind that he is, for Mr. Ripley wishes to remain boyish if not manly.

So, Mr. Ripley is attracted to authorities and more masculine entities, having effeminate qualities himself, yet will not admit it nor even consider the implications of his overall demeanor.
As such Mr. Ripley comes across as a homosexual to all that do not know that he is simply emasculated and stagnating in the condition of retarded maturity.
You see Mr. Ripley's daddy was a stupid bastard - one of those idiots that shouldn't have had a family to begin with, finding some poor ugly female to settle for him.
In today's world where female sexual choice is returning to its primitive state he would have remained a bachelor, like his brother did.
Instead here we are with Mr. Ripley on the scene: uncomfortable, bewildered, pitiful - a half-man seeking a father figure because he lacked one of his own; a man-child desperately seeking a leader to keep him safe and to allow him to live-out a childhood he never got over.

Mr. Ripley is a tragic figure, as the very type of woman he needs, he does not want, and the one he wants would never be attracted to him, no matter how he looks.
He is far too feminine for such females and the more masculine ones intimidate him and would wish for a type of male he could ever be.
His only option is to settle for a female more desperate than he is, but his childishness prevents such mature sacrifices.

♥♥♥

The Curious Case of Benjamin Button

♥

Benjamin Button is tiny, or at least that's how he feels inside.
No matter how big and tall Benjamin gets, he always feels like he's the smallest one present.
Benjamin Button is stunted, where it counts, and so he must constantly compensate for his insecurity.
Benjamin Button constantly feels small and so he requires constant validation.
He has to be the center of attention, the center of admiration, the center of power and of interest.
When Benjamin asks someone "How are you?" he really doesn't give a shit one way or the other, all he wants is to be asked in return.
Benjamin wants an opening to talk about himself. Making it too obvious will not do.
The pretense must be smooth and seamless.
When amongst others he always must have all eyes upon him, even if he feels ugly and small inside. His reflection in their gaze is magnifying and warping. If another gets more attention than he does Benjamin Button is quick to act, cutting the other down with clever quips and sarcastic buzz sawing.

But Benjamin Button is also a coward; part of his insecurity is that he feels weak no matter how much money he has, how big his car and/or house is or how solid his muscles have been engorged.
Benjamin Button is scared shitless …a remnant of his childhood.
But Benjamin also wishes to be validated and so he's acquired some clever skills in this department.
He uses boyish innocence and humor to deflect any incoming aggression; he insults and cuts down, with that charming wink and that comedic twist.
Nobody can punch Benjamin in the face now, because it was all meant as a joke.

Benjamin Button is definitely funny.

Benjamin is a small, insecure, little boy trapped in a body he does not like.
Benjamin brags a lot. Benjamin must if he is to let others know about how well he is doing.
Benjamin must always outshine the other; he must be brighter and more admirable than anybody around him at any given time.
If the other sings, he must out sing him; if the other writes poems, he must write better ones; if the other reads, he must read more and better books; if the other succeeds, he must be successful where it matters ...where he thinks it matters more.
Benjamin is a spoiled little brat. He's always been one.
Benjamin attacks the other with what he fears he is guilty of.
Benjamin disarms his hated adversaries before they can retaliate, because he wants the field clear for him to brag and charmingly tear down others, with a smile and a quip.
He's mastered the adolescent man-child charm perfectly; he's never had to outgrow it.

Benjamin is a fake; Benjamin is envious and hateful, but you cannot tell just by looking at him – not right away.
If you expose Benjamin he will be quick to accuse you of jealousy; if you defend yourself against his innocent remarks he will accuse you of defensiveness of over-sensitivity, of having a "chip on your shoulder" and "baggage" in your hands.

Benjamin has mastered the post-modern retorts and the feminine tactics of his kind.
He is current and up to date in all areas.
Benjamin has small testicles but the swagger of one possessing bowling balls.

♥♥♥

A Woman for the Ages

♥

#1
A female will pay you no mind unless you have already seduced her.
Her first acknowledgment of your presence will determine if you keep her attentions.
Her test is that of substance, though she has no way of rationally determining and understanding it.
She will feel it in her bones, in her vagina, on her nipples.
But she will doubt herself.
Then she will test you, or watch as others test you for her.
Your talents will be evaluated intuitively, viscerally.
She will not know what or why, but she will know there is "something about you" or nothing at all.

#2
When dealing with the feminine mind, relinquish the initiative.
She will resist taking the lead, being against her nature (an innate quality) to not be passive-aggressive and (re)actionary.
Taking the lead, being clear, requires courage and integrity.
She has very little of either.
To outperform the female at her own games you must use more elegant feminine methods.
Never take the lead – fall back and wait.
Make her come to you, swinging.
Force her into that place of focus.
Watch, adapt, and be flexible.
She will signal you when she's had enough.
Then you'll have her.

#3
Having no ability to respond to anything on a rational basis, the female will always fall back on emotion, and attacks on the source of the opinions, rather than trying to deal with the opinions themselves.
Her desire is to return the conversation to where she feels the most confident and powerful: emotions, psychological manipulation, relationships etc.
These are, typically, some of the words they will evoke to accomplish the desired effect: shame, guilt, envy, hatred, love, pity, mirth and so on.
The goal is to produce an emotional reaction in what she cannot deal with physically or intellectually.
The cycle usually proceeds from the positive emotion of happiness, mirth, humour, implying a detached, uncaring, dismissive, detachment, to that of pity, sadness, implying a personal reaction to her own state, now directed towards its source.

There are two options:
a- Total disengagement.

There is no way you can deal with this emotionalism, but to flee.
This option is only available if do not you wish to continue relating with the female, given that there is no sexual or economic or family reason to do so, or when other alternatives are available.

b- You must lower yourself to her level and outperform her at her own game.
This requires self-knowledge and a full acceptance of your feminine side.
At this point your detachment becomes apathy towards her words, and a focus on her actions.
The reasons you may choose this option are multiple:
sexual gratification, a child, economics, play, practice, boredom, leaving your options open, since the first closes the door etc.

#4
Woman is a force of nature; she is nature personified.
The modern version is an exercise in the power of suggestion.
Chaos is her essence, as she is swept away by the current, given over to the most powerful force of all: change.
She is, therefore, always progressive, fashionable, and open to the *new*.
She is made to sample the newness, to absorb and incorporate it in her being; she gestates it and gives birth to more newness.
She seduces simply by being open to possibilities.
She offers herself as a conduit to newness, to the modern, to the immediate.
Even when she adopts popular delusions concerning the irrelevance of appearances, she cannot help but be totally immersed in the apparent.
She is all about looks, behaviours, how this past, which she has no interest in, manifests in the present, in a presence.
Her evaluations occur spontaneously and intuitively.
She's been conditioned, over thousands of years of evolution, to appreciate instinctively.
She feels power, without having to define or to understand it.
She senses intelligence, though it may surpass her own.
She knows strength, in the way it relates to her and her promises.

#5
Woman, particularly the modern version, is all about suggesting what it may or may not be able to deliver.
From the moment she wakes up she begins her routine of self-creation.
She takes whatever her past has given her and accentuates it or diminishes it, for a desirable effect: a hint, an insinuation.
It must all remain ion the subtle and the hypothetical, for she must always be able to deny her own motives.

She must speak without clarity, imply without directness, offer without doing so.
This is her genius.

A seemingly passive force of continuity, being swept away by whatever is irresistible in the here and now, but never actually, admitting, it.
To admit is to take a stand, to make a choice, to produce order: this only follows her surrender.
Before it she must keep her options open, give herself to randomness, be prepared to take advantage of circumstances.

But surrender only lasts for so long, like her loyalty, and her "love."
Once the costs have been paid and the benefits acquired, she returns to her natural state of openness to whatever sweeps her away once more.

#6
The masculine spirit wants to master the chaos, fertilize it with his own kind of order, and give it shape and melody.
A man is a musician, a painter, a sculptor of forms, songs, norms.
Man writes music, by taking the chaos of sound and structuring it with repetitive, symmetrical, consistency. He takes the ugly and makes it beautiful.

The feminine domain is in words.
In the structure, the code, provided for her, the masculine energy is used, manipulated, harnessed.
She injects the irrational to the rational, speaks in-between the lines – in the chaos still present between the notes, between the words.
She insinuates the unsaid, the unfathomable, the chaotic confronting structure and order.
A female is a master of words, and in this age of feminization, words are all we are permitted to have.
Children of the code, of the Book; children of mothers and no fathers.

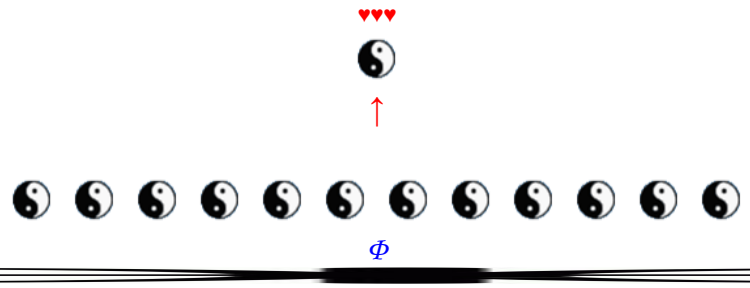
#7
A modern female secretly laughs at the modern male.
There was a time when the male stood between her and whatever lurked out there.
She considered him a god-like creature: strong, brave, a provider, protector, and a creative force.
Without him she could not get pregnant, bringing a life into the world, and she could not fend for herself and the offspring, in a world that was indifferent to her charms.
But things slowly changed.
At first the male was degraded to that of a mere representation of the clan, the kind being its highest form.
Still, he stood in between her and the other members of the group, and still remained the one through which she accessed resources and held status.
She now valued him, though she no longer worshiped him.
But change came again.

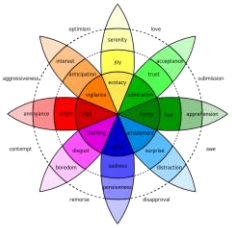
The institution was then the entity that stood between her and whatever lurked, out there, and between her and other members of the group.
It took time for this to sink in, because psychology, evolved and innate, must be rationally convinced of its reversal.
Slowly he became a big joke. When he pranced and danced, huffing and puffing, and acting all big and string, she knew that he was nothing in comparison to the only real masculine power, the institution, and that all she had to do is scream, bloody-hell, and he would be put in his place by a power exceeding any mortal man.
Even in the time of religious fanaticism, when God was the supreme male, the biological male still had to be a go-between, the mundane, and the divine.
But now, with the secularization of the ideal it because more than an intangible idea. It acquired hands and feet, and through technologies, even fertilizing abilities.
This abstracted masculine entity could do it all for her.
He was not needed as a sperm-donor, and forget about being protector and provider, because another had taken that spot long ago.
He, this pale representation of the supreme male, not god-like but abstracted into a faceless entity with interchangeable faces and myriads of hands and feet and minds, was a pathetic nothing to her.
His superior strength and intelligence could not match the supreme-male.
She tolerated his bravado and his displays, because the old had yet to be expunged from her psychology.
She, again, had to be rationally convinced that her innate appreciation of the biological male, were nothing compared to the ethereal, godly, nature of the institution.
All she had to do is pick up the phone, and he would become less than her.
She felt strong, independent, liberated from that *damn man*, who was nothing but skin and bones, like her.
She felt indestructible enough to display herself sexually without fear.

The, one and only *real* alpha-male, would provide, protect, and ensure that her sexual choices remained intact - it would even impregnate her with a sample form any hair or skin follicle; protected from what lurks in the natural darkness, she can live in artificial light, and climate controlled walled in enclosures, raising her children, serving her master, feeling safe and taken care of.
Now, that remnant of the biological past had to be humored.
He had to be trained to be a female-like creature, because all she really needed was the penis, just for old-time's sake (technology can replace that, as well), and a girlfriend, a second mother for her children, which may or may not be his.

One thing remained problematic.
The creativity factor.
Who would innovate, revolutionize, and think outside the norm, challenge established ideas and ideals, if the masculine energy was made effete and obsolete?

Well, for one, challenging the institution is not something it would consider "positive," and secondly, maybe creativity could be salvaged by making it into a formula – a code that can be programmed into any machine. Then technology can compensate for yet another masculine trait.
Artificial penis', artificial maleness, artificial insemination, artificial joy, artificial "authenticity," artificial safety and identification ...so why not artificial creative genius?





Emotions

Mind-Body Nexus

Emotions, in brief, can be considered automatic (re)actions to stimuli.
They are established as automatic through natural selection and often intertwine to create more complex sensations.

"Robert Plutchik's psycho-evolutionary theory of emotion is one of the most influential classification approaches for general emotional responses. He considered there to be eight primary emotions - anger, fear, sadness, disgust, surprise, anticipation, trust, and joy. Plutchik proposed that these 'basic' emotions are biologically primitive and have evolved in order to increase the reproductive fitness of the animal. Plutchik argues for the primacy of these emotions by showing each to be the trigger of behaviour with high survival value, such as the way fear inspires the fight-or-flight response.

Plutchik's psychoevolutionary theory of basic emotions has ten postulates.

The concept of emotion is applicable to all evolutionary levels and applies to animals as well as to humans.
Emotions have an evolutionary history and have evolved various forms of expression in different species.
Emotions served an adaptive role in helping organisms deal with key survival issues posed by the environment.
Despite different forms of expression of emotions in different species, there are certain common elements, or prototype patterns, that can be identified.
There is a small number of basic, primary, or prototype emotions.
All other emotions are mixed or derivative states; that is, they occur as combinations, mixtures, or compounds of the primary emotions.
Primary emotions are hypothethical constructs or idealized states whose properties and characteristics can only be inferred from various kinds of evidence.
Primary emotions can be conceptualized in terms of pairs of polar opposites.
All emotions vary in their degree of similarity to one another.
Each emotion can exist in varying degrees of intensity or levels of arousal." – *Wikipedia*

In the Hellenic world-view emotions, called passions, are part of the triad which constitute the psyche (ψυχη); the individual as a whole: *Mind/Body/Will* become *Reason/Passion/Will*, corresponding to *Masculinity/Femininity/Need*.
Emotions were, for the Greeks, something to be bridled, but not fenced up.

The passions would include both the emotions and the instincts, as both of these are automated responses to stimuli, resulting in a loss of control; the individual experiencing either, to a degree which exceeds his/her capacity to reign-in, would be taken over by these evolved responses. The sensation would be both frightening and liberating, as the loss of control, being part of the Dionysian character type, would be freed from the constraints of social etiquette with dire results, but also accompanied by a sense of relief, given that all this repressed energy would be permitted to flow freely.
This loss of control, even if momentary, would entail a risk, as it does not concern itself with consequences and possibilities, but is the free expression of the self, at any given time and space.
No matter how loudly the many profess their admiration for honesty, when they actually get a taste of it they appreciate it as something irrational and dangerous, as it most certainly is, giving light to their own repressions, and retarded judgments.
When a Modern speaks of honesty and giving way to the passions, by living in the moment, (s)he speaks of a happy occasion to share inner fears and to expunge hidden insecurities. (S)He never considers the possibility that this unleashing would expose him/her to the pretentiousness and the self-censorship, he considers genuine. Purity, for such a stunted psyche is no more than a reaffirmation of his/her own denials.
Like a child who has never been in the wild, it expects that it will, be like its experiences with the urban park, or that zoo its parents took it when it was a child, or some distant event, as it perceived it through a movie-camera, while sitting in tis living-room. Such a creature, with no experience with nature in its indifference, would consider the fear it feels, as too overwhelming to accept as being a part of existing.

How else would genetic agendas enforce compliance from reason if not through psychotropic effects?
Inebriation is how intellect is diverted from self-interests towards group interests.

Coddling permeates through organized superstructures, and expressions of survival nourished in more austere domains become frivolous and hollow in the

mouths of children. Pathos becomes diluted when it becomes a commodity to be sold, purchased, and then discarded by those whose lives have been made immune to the repercussions.

Doesn't a poodle howling at the moon become silly?

Emotion, from a metaphysical standpoint, is a (re)action to the absence of an absolute – a void.
A void in knowledge, producing anxiety; a void in strength, creating insecurity; a void in control, creating fear and anger; a void in possession, creating envy; a potential void, reacted to as respect, humility, trying to maintain contact.

If need, with the extreme of suffering is the sensation of existing, then emotion is the next evolutionary step: the feeling of the absence creating an automatic (re)action in the central neural hub, the brain.
The body's internal sensations, its organic (inter)actions, transmitted, and interpreted as sensation, then evolving into feelings, in relation to external stimulations.
This evolution from sensing/sensation to feeling/emotion represents the evolution from simple organisms to more sophisticated, self-organizing organisms with a more complex neurological network and with established, with trial and error over time, automatic responses to particular sensual stimulations.

"In short, a passion must be accompanied by some false judgment, in order to its being unreasonable; and even then 'tis not the passion, properly speaking, which is unreasonable, but the judgment." – *Hume, David*

What does judgment matter when life is assured and "rights" are given?
Emotion takes over and makes of man a snarling, animal, dripping with hormones, salivating with uncontrolled hunger and retarded by relaxation.

Where once emotionalism entailed life and death ramifications, imbuing it with a degree of severity, today, in these more sedate environments, it appears like overdramatic theatrics meant to make modern life more interesting than it is, and circumstances more momentous than they deserve.

Goleman describes emotion as a feeling and its distinctive thoughts, psychological and biological states, and range of propensities to act.

There are hundreds of emotions, along with their blends, variations, mutations, and nuances.
The main candidates and some of the members of their families are:
Anger: fury, outrage, resentment, wrath, exasperation, indignation, vexation, acrimony, animosity, annoyance, irritability, hostility.
Sadness: grief, sorrow, cheerlessness, gloom, melancholy, self-pity, loneliness, dejection, despair.
Fear: anxiety, apprehension, nervousness, concern, consternation, misgiving, wariness, qualm, edginess, dread, fright, terror.
Enjoyment: happiness, joy, relief, contentment, bliss, delight, amusement, pride, sensual pleasure, thrill, rapture, gratification, satisfaction, euphoria, whimsy, and ecstasy.
Love: acceptance, friendliness, trust, kindness, affinity, devotion, adoration, infatuation, agape.
Surprise: shock, astonishment, amazement, wonder.
Disgust: contempt, disdain, scorn, abhorrence, aversion, distaste, revulsion.
Shame: guilt, embarrassment, chagrin, remorse, humiliation, regret, mortification, contrition.

When thinking about emotions, their breadth of effects, their reach of relevance, their distorting repercussions, and their sources of appearance, I have come to believe in some basic commonalities:

Feelings are reactive in that they are produced in answer to sensual perception governed by a singular drive to exist. Consequently, all of them can be reduced to a common denominator of an automatic response against threat, more aptly represented by the most fundamental of all emotions, that of fear.

The mind is tuned into superficial reality. Engagement and interest in life is ensured through psychological mechanisms. Without them existence would become a drab, meaningless journey of unceasing anxious need where suffering is trivial.

All emotions are instances of trepidation projected through time and a strategic tool of individual cohesion. Behind all of them hides the shadow of intimidation.

The nexus where the physical and psychic coincide.
The basic function of emotions is to provide for a quick and automatic (re)action to particular circumstances, offering the organism the slight advantage of efficiency.

Emotion is primal as these automated (re)actions evolve before any level of consciousness emerges which can be considered thinking. Thinking, in fact, inhibits or decreases the emotion's original advantage as it imposes a control, with the prerequisite time considerations.
The primacy of the emotion is so ingrained in the organism's genetic code that it oftentimes overpowers any reasoned action or any attempt to supress and direct it.
The attempt to supress and control these primal (re)actions also produces stress in the organism and may also result in psychosomatic aftereffects.

This desire to "live in the moment" or to give in to intuition and to "gut feeling" is a desire to surrender to emotive and primal (re)actions.
The *path-of-least-resistance* is here in effect.

An additional thing to say about emotions is how they are different from sensations.
Sensations are rudimentary (re)actions to stimuli; emotions are more complex (re)actions to multiple stimuli. The difference therefore is one of degree and complexity. A complexity produced through combination.
Less sophisticated organisms with a developing nervous system possess sensual awareness, to one degree or another, as this offers the advantage of a more efficient focus of energies.
The *Will* is the focus of said congruent energies.

Basic awareness is binary in that it decides between good/bad, edible/non-edible (and/or poisonous as a later expansion of the latter) later developing into a more sophisticated judgment of friend/foe, innocuous/dangerous.
This fundamental and simple binary organic function is what offers a survival advantage at its early stages, and then progresses into more sophisticated methods of (inter)action.
{*this because consciousness is a tool for discriminating between what is useful and what is not to the particular individual organism. Consciousness evolves to offer the organism the advantage of choice…or the option of accepting or discarding, tolerating or not.}

Therefore any ideology dogma faith that promotes an ego-less intolerance or that slanders discrimination and belittles the sense of self, making it into an unwanted "evil", is really advocating some form of repressing awareness and diminishing consciousness. In many cases the promise is a partial relief from the sensation of existence, which is none other than need/suffering/pain.
{*selfishness, is the sense of self – ego is its core. All actions are selfish, as they are the self-acting, or expressing its distinction. Even self-sacrifice is a selfish act. Ego is what maintains this separation of one's unity in relation to the otherness; it is both what offers the possibility of choice (freedom) and what enables the emergence of consciousness, ordering, knowledge etc.}

This basic function later evolves into a more refined (re)action to stimuli.
At this point we can call this an emotional reaction, as its effect is more profound than a mere sensation because it is the combination of multiple (re)actions to multiple sensual stimulations.
The first and primary (re)action of a developing organism to its environment is that of stress and anxiety.
We call the combination fear.
{*here the fundamental nature of existence is exposed because increasing entropy, as it relates to life and its constant ordering, represents a "negative" tendency towards it; one which the organism must respond to in order to persist}

The organism is unaware, ignorant, facing a mysterious and threatening world to its unity; it is constantly under stress, trying to maintain itself against seen and unseen enemies (predators, parasites, viruses, temporal attrition etc.)…in other words it is in a state of constant need, and if need is left unanswered, it turns to suffering/pain.
{*pleasure here is as Schopenhauer claimed a "negative" sensation, as it merely negates the usual state of constant need/suffering which is nothing else but the sensation of existing. When this need/suffering falls below a certain level of urgency – directly linked to the particular organism's strength, in other words the energies available to it to self-maintain, then this is called "comfort". At this state need has ceased to be urgent even if it still remains a constant. Whether this decrease in urgency is sudden or gradual, determines if it is experienced as a slow pleasure or a sudden orgasmic ecstasy.
Nevertheless that one need might be satiated enough to fall beneath our immediate consciousness is of minor importance given that a new urgency quickly takes its place in our mind, because consciousness is, after all, a tool for dealing with the fundamental aspect of existence which is need/suffering}

Of course the source of the threat and its full elucidation has not yet been clarified, yet our innate (re)action to otherness or to the dark, let's say, tells us that nature presumes that all are a threat until proven otherwise, so as to more efficiently preserve life, and trust is a later development upon the effects of compounding experiences and lucidity. We trust that which has displayed a consistent non-threatening – or even benevolent – disposition towards us and so we are, in fact, trusting our own judgments of it.
{*trust is built in time, and it is founded upon habituation, that is consistency in the others harmless behavior; a behavior that is never guaranteed but always re-evaluated. As such trust is a fundamental aspect of lust/love and so a necessary element in all social behavior, including the momentary heterosexual copulation between otherwise solitary organisms}

Fear is the first emotion because it is the most effective in these early stages of consciousness. It presumes a threat, even when one has not been discovered. An error, at this point and from this perspective, will not be as severe as an error derived by assuming that all is non-threatening. Nature is never superfluous and

so it develops mechanisms which more efficiently deal with life's primary concern with self-preservation.
All other concerns come as projections of the organism's strength, its excess in energies, once its self-maintenance is ensured for a certain period of time.
Creativity, as well as pro-creativity can be seen as such products of an individual's excess in energies.
The latter attitude, that of assuming the world is benign towards us and towards life in general, is more a product of a manufactured sense of safety that maintains the mind in a developmental state of adolescence; a stage it must outgrow, as in these early times it facilitates the development, under the watchful eye of a protective parent, the promotion of curiosity, as part of the young organism's first developmental stage, but later becomes dangerous as it exposes it to unnecessary risks, unless the individual remains forever infantile and dependent upon a parent.
{*parent can be an institution, the state, the ideology the church…or even God}

When this protective element is forever present then the organism never matures. We can say that it is stunted in its development; retarded in its psychology and mentality. It exhibits the usual symptoms of stagnation and adolescence: unbound attraction towards the novel, unrestricted friendliness towards all, endless play, total dependence…
The mind now may become arrogant, because it has never really been tested or faced the costs of its own limitations. It loses respect for all, because it feels uninhibited – it lacks the self-discipline of caution that fear produces.
All is a game, and everything is meaningless because nothing has any severity to make it important.
So, fear anxiety, caution presents the primary stage in the fight/flight mechanism of self-preservation and is an outcrop of the basic binary distinction of good/bad, as was noted earlier.

All other emotions are derivatives of this, as later on different elements in the environment and the organism's motives in relation to them become more intricate, involving multiple motives and drives, and so they add nuances that are felt as envy or shame or disgust, resulting in the multitude of human emotions; or they are emotions in response to this primary one – in other words they become ways of dealing with fear/anxiety or ways of overcoming this fight/flight mechanism to enable certain more sophisticated methods of genetic continuance (reproduction) and/or of self-maintenance (social behavior) to emerge.
{*social behavior is a later development in survival tactics. An organism that takes advantage of the benefits synergy offers it, in essence, sacrifices a portion of its freedom to gain safety or an increase in survivability or genetic continuance. In lesser organism, like ants, bees, termites, this tactic develops early on and is less problematic, since the individual has not progressed enough in its self-awareness or its sense of independence and sense of self to be resistant to this assimilating tactic. But in more sophisticated organism, such as mammals and humans, even more so, this tactic is more difficult and it involves more intricate natural or

artificial methods of overcoming free-will and the discriminating sense of selfness and/or the pre-existing fight/flight mechanism that underlies it all}

Evolution eventually produces more complex methods of reproduction.
Heterosexual replication does not only necessitate specialization in the form of sexes, producing variances in physical and emotional and intellectual capacities, but it also necessitates a method of overcoming this already existent fight/flight reaction to otherness, and the good/bad dualism it is rooted in.
{*monism and any dogma or philosophy that promotes it is an attempt to undermine the mind's sense of multiplicity so as to overcome its natural defensive and self-preserving mechanisms. It levels it all down to oneness so as to convince the mind that its identity is the same as the others. This is a political tactic, as it enables the manipulation of masses of often heterogeneous populations. When the mind identifies with a "whole" – one offered to it by another – its sensations lose meaning. The world is turned into an illusion it must overcome so as to return to its, hypothetical, unity with the otherness – a seductive proposition as it diminishes the sense of need/suffering and the responsibilities (costs/benefits) associated with self-preservation. This is a form of alienation…one might sense relief at having the costs shared but one also loses the benefits of simply being alive. In this way monotheism replaces polytheism resulting in a loss of connection with nature – totalitarianism from the heavens leveling it all into one indistinct mass of nothing and promising other-worldly rewards…supernatural benefits to compensate for the real-world costs}

Lust represents the first stage of this overpowering drive that manages to quell fear and enable heterosexual intercourse.
This is particularly awkward for the female who must accept a foreign being into her very body and then gestate the product of this intrusion for an, often, long period of time.
The intrusive element, (first the penis and then the sperm it ejaculates) evolves methods of tricking or masking itself…so as to not be attacked as another infection would be by the body's autoimmune systems; this is akin to inebriating the organism's natural fight/flight response to the approach of another.
But this method, being still relatively new, is not always effective.
The female's body often rejects the sperm, in many cases…or the female mind often rejects the male. The rejection is based on a visceral response caused by the genetic (inter)actions between the individuals…produced chemically and via pheromones or via the (re)action to aesthetic markers etc.
This is why the male must play a role, or be that idea(l) the female desires so as to take on the risks and the costs required to successfully breed. The risks and costs involved necessitate a chemical inebriation because they are unnecessary to the immediate concerns of both parties – being that their first concern is self-preservation and they often lack the intelligence to think beyond this immediacy.
Lust and then love offer this self-induced inebriating effect.

Of course this happens on an instinctive emotional level because at this point the mind is not developed enough to rationalize its own behaviors and to question its own motives.
It acts, guided by the effects of these emotional (re)actions and their compensating and intervening urges.
The participants copulate, unaware as to what is really occurring and why…they simply respond to an inner impulse, a need which they wish to satisfy.
{*here we must say that certain needs, such as the need for nutrition or hydration or cohesion are directly linked to survival, whereas the need to copulate is not so. An organism can live out its life without once engaging in sexual activities.
To deal with this absence of urgency, as the act itself requires a risk to be taken, and to ensure that the costs will not be shirked, nature has evolved a method of manufacturing a false need, akin to a feeding frenzy, a madness, that often goes against the individual organism's basic drive to survive. I would say that the sensation of lust is a derivative of the sensation of hunger, as many times the sexual act takes on an aspect of feeding – a desire to consume and to be consumed by the other}

Social behavior is a compromise forced upon the individual organism because it is unable to survive independent from others of its own kind. It is unable to compete on its own, and so it compensates: it unites with others similar to itself, often dis-harmoniously, to benefit from group sheltering and synergy.
This eventually makes it possible for larger-brained and more complex organisms to evolve because complexity involves longer gestation periods with higher nutritional burdens.
To compensate social behavior mitigates these costs and risks via cooperative strategies.
{*this is particularly important to females who must take the bigger risk, given that the male in most species is larger and stronger, and it is she that must bear most of the costs, given that the female gestates, and feeds the young up to a certain point of maturity. This explains the obsessive interest with social matters that females exhibit and their total commitment to social harmony – their desire to simply belong. The fact that females evolve smaller frames and less muscle mass is owed to the fact that they had to sacrifice part of their self-sufficiency to enhance their primary role as mothers of more complex offspring. In other words the female abandoned herself to dependencies so as to more effectively fulfill her sexual function}

The African adage "It takes a village" only accentuates the mutually supportive tactics females developed to decrease the risks and the costs involved in their heterosexual role. This is why for females this social contract, spoken or not, legal or not, is of fundamental importance. She is obsessed with relationships and in friendships and in maintaining alliances and peace, because only in this way is her procreative role facilitated.

Outside of it her sexual role is made difficult and she becomes even more vulnerable to others because, as was noted, she's sacrificed (in evolutionary terms)

much more of her independence and survivability to enhance her procreative effectiveness.
Her more rounded form, the childlike appearance, meant to promote a parenting emotional (re)action in the other, is all geared towards ensuring her safety within the group.
For her the group is paramount…and this is why in larger social unities the feminine attributes – including adolescent appearance and infantile behaviors (trust, impressionability, dependence, playfulness, carelessness, impulsiveness, irresponsibility, capriciousness, frivolity) – become a necessary aspect of harmonious coexistence.
We can witness this in the increasing adolescent aesthetics which are popularized particularly in the west.
{*feminism is ironic in that it accepts the label which her sexual function forces upon her by nature yet dismisses the consequences of this acceptance. In fact the feminist wants to be equal to a male, in all things, when her biology is geared to fulfill a role that makes her different to man in all areas. By accepting the moniker of "woman" she accepts the superficial outcome of her biological past – her sexuality - but rejects the pragmatic consequences, supported by a system that wishes her to remain productive and the idea(l). To do so she resorts to selective reasoning and dualism: mind and body are disconnected so as to make her physicality and its function acceptable while denying that any of it had any mental and/or psychological repercussions…or that if they did admit to differences between men and women, then these they deem them too small to matter. In this case size, and what matters is determined by the motive itself. In science no divergence is too small to not matter, in fact all is divergence and without it nothing would be distinguishable, but in this case, where social interests trump all other considerations, one can dismiss a divergence on the grounds that it is too disruptive to matter}

Of course domestication would promote adolescence, as the absence of fear is directly related to an organism's experience with the world outside the sheltering confines of its group.
The more sheltering the group is, in other words the more the big bad world is kept outside the internal structures of inter-group dynamics, the more immature, friendly, tolerant, and helpless the individuals remain.
This is herd-psychology.
We can witness this in dogs. Enjoying the safety human interventions offer it the dog never develops into maturity, as much as a wolf does. It remains loyal, adolescent, friendly, because danger has no severity for it – caution is unnecessary when safety is ensured. It is selected for docility, friendliness, tolerance, dependence and so these aspects become part of its nature, in due course.
Its appearance reflects this stunting: the droopy puppy-like ears, its more rounded head, its big eyes etc.

But man is also being domesticated.

This *New Age* use of such phrases as “opening up” “or “overcoming fear” are examples of a sheltered existence finding in the safety the group provides a reason to remain childlike…in other words demanding, self-important, exuberant, arrogant, undisciplined, disrespectful, pugnacious, attention seeking, impressionable, naïve, trusting and totally dependent.
In fact it makes of it a divine virtue….calling it "transcendence" or “enlightenment”…or, ironically, it is called “progress” when it is a retardation of development.
Having no experience with the real world it assumes the universe is harmless, benign to its existence; that everything turns out alright in the end like in Hollywood endings, and that someone will take care of him/her, no matter what (as in God or the institution or some other representation of the parent)…given that its life is somewhat ensured and its “rights”, hypothetically, defended.
It has no reason to be cautious because the only dangers it was allowed to face were easily corrected, had no long-lasting effect, and were rarely devastating.
Only an accident or a disease awakens such a mind to its true vulnerability; to the forces of nature that care not for human shelters, human ideologies, and human delusions of grandeur.
Traumatic events have a way of awakening the spirit to reality, predictably this awakening is often followed by a running towards the nearest parental figure around to find relief: Church, God.
This is why in times of turmoil and hardship religions surge in popularity…and the mind finds God when aging and/or disease and/or some trauma have depleted its resistant energies.
Most of the time when such inexperienced adolescent minds face such rare natural calamities they turn, once more, to superstition - they imagine eyes and hands guiding events…nothing is left to chance…all is a product of a consciousness, divine or human.
In the early days a solar eclipse was enough to cause man to run to superstition for childish explanations imitating understanding and making the unknown seem familiar.
The shaman projected authority to sooth his follower by pretending that he knew what was occurring and was in control of the situation. These days it is the priest and in many cases the projected calm authority of a judge or a doctor that accomplishes the same thing.
Where in nature caution is a matter of survival and the young must be taught what to beware of and what is harmless and even useful, in human systems, particularly in the capitalistic west, risk taking is promoted as a virtue, spontaneity a sign of a free-spirit and recklessness becomes a sign of courage.
We are urged to tear down our walls, open up the gates, and let everyone in (to love all)…because, after all, we are all one and the same: the moralities of a whore; the distinguishing tastes of a numb-skull, where no taste is the only taste allowed.
Love is universal…close your legs to nobody; deny your affections to no one.
Yet the feminists think they’ve escaped paternalism when they are still under its spell.
As such eros becomes this lustful abandonment to happenstance; this clouding of reason that makes copulation possible - and subsequently love becomes a more

drawn-out chemical disorientation so as to ensure cooperation between complex minds with a strong sense of self.
The sensation of love is compared to a state of confusion, of madness. The same effect alcohol has on the brain, with the same accompanying sensations of cheerfulness and uninhibited optimism – the abandonment to fate and faith. Religious ecstasy is usually described like this, as well.

In a globalized world love becomes a means of integrating heterogeneous populations within cohesive harmonious wholes…but never successfully – at least not amongst the mammals.
All are the same, discriminating is wrong, because such things are disruptive, even if they developed to ensure an individual's awareness.
The encroachment of nihilism is evident. In the west it comes from the Jewish infection…but that's another subject altogether.
{*the lesser degree of individuation and character found in females and in particular promoted within all through this ego-less selflessness which is supposed to be virtuous, is meant to further facilitate harmonious coexistence – it breaks down resistance to assimilate}

At what point eros morphs into agape is an issue associated with the length it takes for a child to reach maturity. This is sometimes referred to as the seven-year-itch or some such period of time in which the passion of lustful desire turns into habituation and tolerant friendship derived through common goals and interest. In a world enforcing monogamy, to include as many males as possible by making them investors in the system, this forced cohabitation, for the sake of the children produces a sort of bitter abandonment to one's lot.
One finds reasons to make the best of it, by enduring a presence they have lost sexual interest in. Sometimes this prolonged contact, habituation, might turn to a brother/sister relationship where the child becomes a genetic link of kinship.
Furthermore this abandonment of self to the whole, redefined as **Self**, also called God, is sensed as relief. What can be more relieving of personal stress and responsibility that the notion that one's own burden of survival and one's need to distinguish one's self is made nonsensical, because we are all one and the same?
The liberals refer to it as "transcendence" as they feel it as an expansion of self, into a "greater self" (a metaphysical replacement for the more stringent God metaphor). Their personal suffering is decreased because it is now supposedly shared.
The natural boundaries of skin and blood, as well as the natural solitude of a mind, are dealt with me enlarging the sense of identity the mind is governed by. It loses itself in the group, associating its ego with the nation or the church or the tribe or the gang.
It is now a particle, indistinguishable from all the others. In fact the less it stands out as different the more it can integrate itself in the group – it therefore imitates, follows trends, accepts morals and beliefs as being self-evident, does not question authority, but relies on it to be guided.

The still undeveloped sense of self feels a connection to this adopted "greater self", this "idea(l)," this nation, this state, this ideology, this emptiness, this all-inclusive God.
Their survival is ensured by their simple acquiescence, their surrender, their redefinition of self, and their acceptance of a "bigger" identity.
They might perish, but this **greater self** never does: immortality through association.
The responsibility is lessened, the costs reduced in severity, the risks are shared and so they are minimized, the benefits are many but shallow, promoted as the epitome of "growth," and finally fear is abated.
In fact the measurement of fear is used to determine one's commitment to the common ideals and one's assimilation within them.
When one urges someone to "let go", they are urging him/her, like Christians do, to surrender to their God, to dilute themselves into the common pool - to remain children.
Like in a cult: just "let go"….do not be afraid….just abandon yourself…close your eyes and jump…have faith….accept…stop thinking, just feel…everything will be alright.

Hope, is a (re)action to fear.
Joy, is a (re)action to a release or escape, or relief, from need/suffering...or the care it entails.
Anger, is a preparation for the fight/flight response to an imminent threat...a follow through of fear.

Love, is an evolutionary method which makes reproduction possible, turning **lust** into a chemical inebriation, making social cooperative unities possible.
Lust, is at the root of love....and lust, like love, is a way of dealing with the already present, fight/flight, (re)action.
For females this is more important, because for her the act of copulation involves being approached and penetrated, by a bigger and stronger male.
Lust/Love, is part of the female's self-medicating, nature; meant to hinder her natural autoimmune, self-preservation, instincts.

With the **Feminization of Man**, and after prolonged socialization, it becomes part of the social background; a self-evident truism, dependent on mystification, to hide its true nature.
To deconstruct love is to threaten to dilute the glue that binds men to a social contract, none of them signed but consider as a done-deal.

↑

Hate <> Fear <> Love

Bipolar Reactions

↓ Anxiety ↓ Lust ↓

Hate: A natural repulsion to anything which threatens the health and welfare of the emergent unity.
A more defensive (re)action, if there is no avenue for escape, is **anger**.
In effect hate defines the individual, as it keeps away what it does not wish to associate with his *self*.

Fear: A natural (re)action to the perceived unknown.
On a low level it is called **anxiety**.
If the unknown otherness exhibits unpredictable or predictable behavior, potentially detrimental to the emergent unity, anxiety increases to the height of fear/terror, in preparation for a fight/flight response.

Love: A natural antidote to fear. Love begins as lust, a desire to consume or to be consumed by otherness; the existential desire to disappear in otherness. It then evolves into a chemical method of supressing the fight/lfight (re)action to the unknown other, enabling such survival methods as heterosexual procreation, and then cooperative unities, to emerge.
In effect it is a form of self-suppression; a repression of nature, as it has a numbing effect which prohibits the past from coming into play.

Fear, and its products of dualistic polarities **Love/Hate**, is the foundation of all emotional (re)actions.
In brief: sense organs are outwardly focused, towards otherness; towards the unknown. Stress is the first (re)action to this unknown otherness; stress which we eventually call *fear*.
The other is always assumed to be negative for two basic reasons:

1- Because existence is fundamentally adverse to any manifestation of order and life is an ordering process.

2- Because it is far more effective, from a survival standpoint, to assume the worse than it is to assume the best. In the latter case an error would mean death whereas in the former an error would either be inconsequential or a pleasant surprise.

This primary (re)action is established in a living organism as a useful tool for surviving an unknown and threatening environment. Fear, or the physical preparatory stages we associate with the sensation of fear, is meant to prepare the organism for a fight or flight response to an unknown otherness.
Later on in the evolutionary process, more sophisticated methods of survival necessitate an overcoming of this primary (re)action of fear, and its fight/flight methodology.
Love evolves as a chemical inebriation; a subtle numbing of the mind so as to facilitate heterosexual reproduction, and the proximity and penetration of an alien other, and alter to enable the cooperative methods of herding which is a response to predation and which alter develops into social behavior.
It has been suggested that schooling in fish occurs because it promotes survival against predators reliant on simple pattern recognition. By amassing in big groups of individuals the predator is confused and is made unable to focus upon one member.
To enhance this cooperative herd behavior love evolves as a way of tolerating others, ensuring one's own participation in a group which increases the individual's potential for survival.
From this loose grouping of individual entities, promoting genetic success, the survival tactic of codependences, evolving into heterosexual reproduction – in effect creating a species identity – and later into social behavior the emotion of love evolves, from the hunger urge that has passed through the intermediating stage of lust, and it is this love which is then worshiped as a deity or idealized in all its forms because of its survival benefits and because of the co-dependency it has promoted.
Specialization is a by-product of this, and it begins with sexual specialization, as in the two sexes.

Sensations are reducible to the discourse between attraction and repulsion, the interplay birthing the many human emotions – the mind representing the nexus in which they come together in their contrasting energies – in which case fear is turned into the very intimate experience of moving towards and away from either.
We no more feel anxiety moving towards the object/objective of our desires than we do when we move away from it; we no more feel anxiety moving towards the object/objective of our revulsion than we do moving away from it.
A sense of relief accompanies both movements. A sense produced either by hope when moving towards the desirable and away from the undesirable or by despair when moving away from the desirable and towards the undesirable.
Despair can be accompanied by the increase in possibility all losses entail, a still burgeoning optimism, just as love can be accompanied by a sense of loss, a still

burgeoning pessimism. In both cases one's expectations are never satisfied, whether good or bad, although the general tendency of increasing universal entropy, to which life stands opposed, does tip the scales in one way…ergo the tragic precedes the comedic (re)action to it from a distance, and fear precedes the loving (re)action to it from a distance.
Love, particularly eros, is experienced more purely from a safe distance, because when reality closes the gap it fails to live up to expectations, as it is always a projection of personal ideals and hopes. In the case of agape, the love of habituation and identification, it is always characterized by a contradictory attraction/repulsion as the individual seeks to separate itself from its self-conscious reflection in the other, in order to surpass it, yet is drawn to its familiarity and the ease this produces in him.

Using this framework love/hate becomes reducible to the dynamics of struggling to separate from the undesirable, yet forever present, and to unify with the desirable, yet forever absent, where the latter becomes a Deity that inspires us towards it and inevitably, like all ideals, lets us down with its imperfections, inevitable incompletion, and its unavoidable non-existence.
Schopenhauer's existential dance between horror and ennui urges us to dance further; otherwise silence is all that is left to come to terms with.
Love has now been turned into a metaphorical representation of the movement against the momentum pulling us effortlessly towards dissimilation; an antithesis to the disordering which life and consciousness stands opposed to, and finds both the feeling of beauty and power through the necessary expenditure of energies.
Hate, on the other hand, although purifying and invigorating, turns into an agency of fragmentation if it is not handled correctly and with delicacy, and if it is not guided by some principle of intolerance that is more precise.

"Hatred is a thing of the heart, contempt a thing of the head. Hatred and contempt are decidedly antagonistic towards one another and mutually exclusive.
A great deal of hatred, indeed, has no other source than a compelled respect for the superior qualities of some other person; conversely, if you were to consider hating every miserable wretch you met you would have your work cut out: it is much easier to despise them one and all.
True, genuine contempt, which is the obverse of true, genuine pride, stays hidden away in secret and lets no one suspect its existence: for if you let a person you despise notice the fact, you thereby reveal a certain respect for him, inasmuch as you want him to know how low you rate him – which betrays not contempt but hatred, which excludes contempt and only affects it.
Genuine contempt, on the other hand, is the unsullied conviction of the worthlessness of another." – Schopenhauer, Arthur

Hate is a finer tool than love, best left to most sensitive hands, if one does not wish to risk the frenzied thrusts of a blunt mind's wrath. This is why love is so commonly used by those that have no talent with nuances.
In either case the common principle of movement and resistance characterizes the process.
If we were to apply this to the tragedy/comedy dynamic perhaps we might find, that here, as well, there is a sense of movement away from the experienced phenomenon.
Comedy seems to be a reaction to the familiarity of the normatively tragic, only in this case, one is distanced from the events encountered. The element of

disconnection is prevalent in the experience of stress relieving hyperventilation, which laughter is.
We only feel the pleasure of the catastrophic when we remain comfortably distant, disconnected …as in the theater or through the television or, more currently, via the computer, where the actors put on a play of successive disasters which we remain unaffected by immediately, but only from the safe distance of time and spatial probabilities do we appreciate them.

The purest form of compassion, of love, is when we go out of our way to preserve an other's sense of reality, his/her expectations, by suppressing our own; it is when we wish to avoid the other's disappointment when his/her perspective crashes upon an indifferent world that contradicts it, and when we try to save them from becoming exposed to the harshness of realization, sometimes at our own expense.

In this regard love can be detrimental to the one we love, when it shelters him/her in such a manner.

In the momentary intoxication of love making, the participants lose themselves, and feel this befuddled condition as a relief and a transient sensation of an approach towards the desired unity – a final completion. This is where love acquires its mystical value – a secret death wish, shared but never admitted.

Why is it that with fear the capacity to flee, to distance, to separate, is accompanied by the capacity to bond, to unite, to bridge great distances?
Because in that moment of utter horror the man is laid bare; stripped of all other concerns and pretences, the most primal of all emotions; the mother of them all, overshadows all her children showing them all where they came from and what they are.
In those moments of shared fear men, who have never met and have had little in common before, are bonded as brothers. And in those moments of shared stress women and men are bonded as couples, if their union is not scattered asunder, finding in each other a support they cannot live without from then on and until their end.
Fear is a clarifying emotion. Instead of masking it brings into focus, heightening the senses to their limit, forcing the mind to perceive what it had been ignoring before when it was in a state of complacent comfort.

Leisure is only productive as a looking back in appreciation upon those experiences that almost broke you; reliving them and analyzing them from an aloof distance.
And so these *adrenaline junkies* find in that moment of heightened awareness a moment of profound lucidity; a sense of being totally and completely alive – like they never have been before.

In this time of sheltering and ennui, the emotion of fear, and its effects, is missed. Instead, controlled environments are set up, within which the mind can only experience this most primal of all emotions, while still retaining the safety of the after effects.
This explains why relationships are so dull and shallow; turning to dust at the first gust of turmoil.
Can sand withstand a storm when it has not been forged by heat into a focusing glass?

The bonding power of fear, both pushing away otherness forcing a reactive pressurization inwardly with self or with what is similar, can be seen in religious faith. Fear of death, of the unknown, of chaos, bonds the faithful into a uniforming solidarity: a church.
Their common fears of repulsion (hate) turn upon themselves and morph into a force of attraction (love).

Yes, love is an attraction either based on genetic or mimetic similarity.
One binds with a different-other along the lines of the existing similar.
The less similarity present in the different, the strange otherness, the less possibility of a bonding to occur; **bonding** is another term for (inter)acting resulting in an exchange.
In bonding one is delivered into bondage; one is bonded by and to another.

As time is a measurement of change we conclude that if there is no reciprocity over a given period of time, which would exchange or establish or spread similarities, then we get increasing differentiation which cannot be reconciled.

Love is a mental bonding; hate is the reverse.

I consider existence an active multiplicity of divergence which is increasing in time. The *Big Bang* being a metaphorical, theoretical, representation of the closest point to an absolute ordered, uniform, state possible – but never completed.
Life is an ordering and so it is attracted to order/symmetry, particularly one which it recognizes, taking itself as a reference point.

Therefore we are attracted to what we recognize; because it is similar to ourselves, yet different form us, other than us, because difference, or differentiation, is what existence is.
I consider otherness, difference, the first experience of consciousness. It is only after this difference has been established that similarities are sought in the otherness perceived, as a way of understanding the alien, other-than.
This is why similarities, uniformities, are an obsession for all those with unquenched thirsts and unrequited desires.

Once love is abstracted and idealized, it is turned into a God...the ultimate alpha. He who consumes all ...and who must lower Himself to become a man, so as to then be consumed, as a way of assimilating from within, as the sperm fertilizes the ovum by masking its true essence.
Jesus is "passion"...God's spermatozoon – the "living God".

When we see in the other our self, dependent on our self-awareness and integrity, we feel an affiliation, a connection.
We feel one with them.

The absolute is used to defend the absolute.
God has Satan, good has its evil, one must have its nil, and the *sheeple* must confuse social behavior for the herd instinct.
Nuances are not easily understood by those whose mind can only grasp the extreme, the supernatural, the absolute.
Therefore, when speaking of love with them, it is an either/or proposition. It must be a total abandonment to the instincts, turning any exploration as to what this automated response is, into an undesirable dirtying of an otherwise pure virtue.
Its power, its value, rests in the complete abandonment to the feeling.

Hatred, takes on the role of the poison in the purified ointment.
If you do not accept love as your Lord and savior, then you must be driven by a devilish hatred.
Then, at times, they bring up complexity, to hide their own simplistic thinking.

We love not the other, because we have no capacity to fully appreciate him/her and (s)he may not wish to be known to such a degree; what we love in the other is the potential hope (s)he offers us.

This is why the other is perceived to "complete us" in some way.
(S)He completes, or supports, our desire to cope with anxiety, with fear before the threatening, indifferent unknown, and unknowable.
We "love" in him/her this hope (s)he gives us, just by being there, and being willing to provide this for us, in return for our own support and hope-giving.

☯

Love =
Trust (temporal consistency) x **Reason** (detached analysis) x **Habituation** (comfort through contact) x **Similarity** (self-esteem, recognition of self in other) – **AGAPE**

Love =
Instinct (sensual stimuli, automated libidinal responses) x **Emotion** (hope to combat fear) x **Trust** (temporal consistency) x **Difference** (mind/body divergence) – **EROS**

Most forms of love are combinations of the two.

☯

Anxiety

"From Fear to Anxiety: In fear, there are a class of stimuli, usually abrupt and menacing, which stop the animal or person from ongoing behavior, provoke flight, and in most social mammals produce specific bodily expressions and internally a rise in the level of catecholamines in the blood, such as adrenaline and noradrenalin. This is the well-known emergency response, which dissipates after a few minutes if the frightening object or situation is removed.
But with consciousness in a modern human being, when we reminisce about previous fears or imagine future ones, fear becomes mixed with the feeling of anxiety. If we wish to make echoes here of the James-Lang theory of the emotions, we would call anxiety the knowledge of our fear…" – Jaynes, Julian

The temporal element enters to inflate the emotion of fear into a debilitating sensation: the infernal anxiety, sometimes rising to the degree of continuous self-torment.

☯

Emotions being that nexus between mind/body, a proto-consciousness developing some automatic responses towards the unknown world, fear would be the natural first, and most necessary emotion.
It emerges as a freezing, gathering energies as the senses explore the situation further.
These energies are that fight/flight response, with the preferred one being flight given the risks and the element of ignorance concerning what the other is.

Emotions could not have preceded the evolution of a mere sophisticated neural network, nor the later to develop neurological hub we call the **brain**.

Have we forgotten about the creatively inspiring force of *thymos*?
Have we lost rage, and devoted our spirits to the feminine, sexual, erotic parts of our psyche?

Loss of rage is what results in this apathy, this prevailing erotic focus.
To not wish to overcome, but to belong to; to not wish to replace, to reject, but to incorporate with.
Boys, in particular, have become dull.
They are no longer passionately enraged. They are always erotically attracted, preoccupied, dominated by their feminine nature.

Lust

Sloterdijk connected me to the ancient pagan, Hellenic, appreciation of the other emotion, other than love.
He filled in a few gaps in my thinking concerning Freud, and his *eroto-cetric* conceptions of the human psyche.
I was always a bit apprehensive about Freud's positions, not because he did not make good points, and not because eros, the sexual instinct/need, is not fundamental in the development of the human psyche - feminization, after all, depends on this hormonal determinism - but because he did not fully explore the underlying factor to sex and eros.
Freud, being a Jew, had a *gynocentric* approach, choosing to focus on the erotic, the feminine aspects of the human psyche.
He analyzed, correctly, the forms created by lust/love, and the social instinct this made possible, but neglected the masculine attitude of rage, thymos (thymotic), that explained eros (lust/love) and all the parental, maternal, instincts, but did not shed much light upon the other form of human relating, and how this merged with love to become agape (friendship, camaraderie, rational, lucid connectivity).

To encapsulate:

1- Emotion evolves as an automatic, (re)action, to stimuli.
Its survival advantage is in the small efficiency factor it offers.

2- The senses are outwardly focused, in their starting primitive, original state.
The senses evolved to deal with an alien, world.
Consciousness evolves to direct and to discriminate between different types of otherness.

Differentiation, separation, has already occurred as a preliminary, necessary, first step towards consciousness.
There can be no consciousness without this differentiation, and this distancing, by using, first, a membrane, later to evolve into an exoskeleton or a skin.
Same/Different become assessments of otherness, based on the cognition of patterns.

3- Self-Consciousness is a secondary evolutionary step.
The mind experiences self, as a first step, as an otherness, amongst otherness.
Self-awareness, proceed as a reflection of self, through the other, as a negative:
"I am that which I am not; the other is the other which I am not."
The other is a necessary 'other than' against which self discovers its own self, as what is different.
Sameness is a secondary effect, produced when the self-conscious mind has reached a certain level of self-knowledge, via this reflection against an otherness.

4- All value judgments are comparisons.
Comparisons based no patterns, and on generalizations and simplifications of otherness, or phenomena – that which appears, is apparent.
A simplification/generalization is a temporal product, where the mind abstracts a phenomenon, by eliminating or reducing the incorporation into mental models of temporal dimensions.
Dimensions are always temporal, as space is a projection of possibility, change.

5- Change is ongoing and requires no effort to sustain itself. It is what we call Flux.
We experience it as change, when we juxtapose mental abstractions becoming aware of divergence (differences).
We also experience it as need/suffering, as the ordering which is what life is, in the disordering, in the entropy, in the Flux, depends on constant self-maintenance.
Growth is the product of excess energies at the emerging unity's disposal, once its self-maintenance requirements have been met.
Creativity, pro-creativity, is a directed activity (willful, even if mostly unconscious), using these excess energies. They are the outcome of strength or power, in relation to otherness, given that all value judgments are comparisons.

6- Because emotions are, in their first, primal stages, outwardly focused, the first emotion is that of anxiety.
The extreme of anxiety is fear.

Anxiety is the first because the world is unknown and mostly threatening to the emerging unity's ordering.
The organism (organizing emerging unity), must appropriate energies, in order to grow in power, in strength: to increase its aggregate energies.

7- Appropriating energies requires a (re)cognition of what is digestible, what can and what cannot be incorporated into the emerging unity's ordering: what is edible and inedible.
The easiest way to appropriate the needed energies is to take them form an otherness, which has already reduced them to a digestible form.
Ergo life feeds on life.
Plants take nutrients at their most basic, form the soil itself, and using the sun's energies.
Nutrients have been biodegraded by microbes into a form the plant can digest.
Higher life forms, such as animals, reduce the cost of doing this work by themselves by taking it form lower life forms that have already worked on their behalf: exploitation at its most basic form.

8- Mortality imposes a limit upon life.
To compensate life evolves reproduction. The first forms are division, the creation of clones where some mutations occur due to the effects of environment, and the imperfection of data transference, during cellular division.
The flux takes its toll upon a self-organizing, emergent unity.
Later heterosexual reproduction develops, as a superior method. It is superior because it merges, through DNA splicing, two different organisms, to deal with environmental changes.
Fitness is the measure of the organism's potential within a given environment.
Reproduction is a compensation for individual limits, imposed upon the organism, therefore, fitness also acquires the standard of reproduction; sexual potency, virility, how genetically prolific an organism is.

9- Heterosexual reproductive strategies evolved specialized roles, so as to be more effective and efficient. Each reproductive role evolves, in time, the necessary physical and mental attributes to carry out this role.
Sexual fitness is a measure of this effectiveness.
Sexual mutations that inhibit or reduce, to whatever degree, this effectiveness are unfit.

10- Due to a limit imposed upon reproduction my mechanism: the issue of waist to hip ratios, or how large an organism can become, within a given environment, a further sophistication in the reproductive method evolves:
The female expels the fetus before it is fully mature, thusly placing gestation outside the womb, reducing the size of the required womb, for larger brained organisms.

The female must acquire further specialized psychosomatic attributes to make this possible.
The maternal instinct evolves (imprinting), and dependence increases, as the female now becomes increasing dependence on others for support.
Brain sizes are also limited by the head to body mass ration, as the organism must continue to be able to sustain itself, physically, without being overly inhibited by a large cranium – also the factor of balance, physical symmetry (beauty), comes into play.

11- The aforementioned anxiety, fear, having offered the advantage of more efficient fight/flight (re)action times, must now be placated, and repressed, so as to make heterosexual reproduction possible.
Stress is a preparatory mode, where the organism collects and holds its aggregate energies on standby, preparing for a fight or for a flight - fleeing is always the more desirable option.
Lust, as a seasonal, overcoming of the fight/flight stress, deals with anxiety by inebriating the brain, putting it in a state of frenzy.
A madness.
Lust evolves out of the primal need to feed. It maintains many of the attributes of hunting and feeding.
Biting, humping, later kissing, are all modes of feeding.

12- Weaker organisms congregate to take advantage of the effects of confusion large numbers have on predators.
Predators must differentiate and isolate, in order to prey upon an otherness.
They must recognize a singular emerging unity, and its digestible energies, from a background of otherness.
Through trial and error, natural selection, methods, schooling, and in birds flocking, evolves.
From this social behavior begins to evolve, in time, and after generations of natural selection, establishing the behavior as advantageous.
This pooling of resources eventually leads to inter-dependencies, enabling specialization (focus of roles, activities), which makes the evolution of larger brains possible.

13- Lust evolves into love.
The inebriating sensation becomes longer term and so loses some of its frenzied immediacy.
This makes cooperative unities possible.
The ephemeral imprinting becomes a long term association, which depends on the selective appreciation of sameness, and the disregard for differences.
The madness turns into a form of blindness, or compartmentalization.
Different standards used to appreciate otherness, as that belonging outside a group, and otherness, as that belonging inside a group. The shift is one of priority. In the first case difference precedes the appreciation of sameness; in the second the sameness is what is placed first, after the initial difference is establishes and recognized.

Much later, and within the contexts of memes, this may evolve into the nihilistic meme.

14- Love becomes paramount to the survival of the individual organism, still perceiving self as distinct.
It later evolves into a Deity, a God.
In its secular form it is worshiped as an ideal.
It is the bonding glue offering the individual higher survival returns, and it becomes stronger as the individual slowly the capacity to survive on its own.
The more dependent the individual (females, children, weaker males) the stronger the need to sustain love as an overpowering virtue, prohibiting internal strife.
Imprinting now becomes a projection of self-consciousness. The individual associates self, identity, ego, with an abstraction.
First it is the tribe, the small group sharing blood, genes. The shared genes reinforce bonding.
Later, with the emergence of larger grouping, the identifier must be abstracted into something beyond the perceived. Nation, ideology, God, is the projection of this all-encompassing, identity, resulting in an internal uniformity.
The individual now places self outside himself. The schizophrenic phenomenon increases as this separation of self from otherness becomes the foundation for projecting consciousness outside the brain that makes it possible, and identity as this idea belonging outside the emergent unity's will.

15- Eros, the amalgamation of lust/love, the maternal imprinting, associating self with other, the evolved dependence, now turned into a survival need, becomes central to the internal structures of the organism's world-view.
It has now ceased being an organism, and is part of a super-organism.
Anything that threatens its harmoniums participation within this '*super*' grouping, this '*υπερ*' (super, for, beyond), is hated.
Hate being the other reaction to the threatening otherness. That which refuses or is unable to incorporate within the communal identity, accepting the communal values as self-evident and mystifying them to make them appear to be more than what they are, is perceived as a threat.
The feeding factor becomes evident.
When an organism cannot incorporate the energies into its becoming, into is emerging unity, it dispels them as toxic waste, or it avoids them as inedible, unusable.
A cancerous cell is a cell that has lost its harmony with the body. I is now a threat, because it challenges the body's establishes ordering.
Hate, and anger, are nonreactive to this alien, indigestible, usefulness and threatening otherness.

16- Thymos, the antithesis to the binding erotic, the open to fertilization erotic, is the other reaction to otherness.
Rage is part of the *thymotic* reaction. It is a more masculine and discriminating reaction.
Rage against the toxic otherness, is a way of discriminating against what is other than self.
Here, a more precise, more sophisticated, identity is required.
The more of self that you know that more precise your conceptions of sameness become.
Consciousness is discrimination. To be aware is to be aware of divergence, of differentiation.
Sameness comes alter, when awareness of self, via the other, is established. the more precise your awareness of other becomes, the more precision your self-awareness acquires. You become more self-conscious.

17- Self-awareness, knowing yourself, is knowing your past.
To know your past is to hold in your memory, as much of what participates in your presence, your appearance, as possible.
The more of this past you hold in your awareness, your memory, and the more not-compromised this data is by emotion, by self-serving, self-flattering, survival concerns, it is all the more precise your self-awareness becomes.
The more precise this self-awareness becomes all the more sophisticated your perception of sameness becomes.
Your dimensional horizon expands and deepens. You can incorporate into your judgments more information, coming from longer more distant time-periods.
You become more conscious, meaning more discriminating. The more precise, focused, your awareness of sameness becomes, the bigger your perception of differences becomes.
Now you can see differences, distinguishing self from other, where before you saw uniformity.

18- ***Thymos*** is related to the Heroic man.
A man reacts to otherness not with complacent acceptance, but with rage. he fights.
To fight he must understand the other, not to feel sympathy, compassion, but so as to combat, and expel.
For instance, if I eat food which includes toxic, to me, elements, and I am unaware of them, I cannot sense them, I am unconscious of them, I devour the food. If I can sense the toxins, smell them, taste them, I expel the food in disgust.
I am enraged by their presence in my food.
My rage turns to a desire to prevent them from entering my food again, which requires of me to understand how and why these toxins were there to begin with.

I wish to make my food ideal ...to purge it of toxins and elements which I do not want, or refuse to integrate into my becoming.

The anger is visceral, primal, and like lust/love it can become destructive if it remains uncontrolled and not directed creatively, *procreatively*.

19- A mind identifies with what most resembles itself, or its consciousness of self.
It is a recognition of the pitiful in one's self, directed towards another. To identify, exclusively, with the sheep rather than the wolf, devouring the sheep to survive, is to see one's self as the victim rather than the survivor.
One projects upon the otherness what he recognizes as the most fundamental in one's self.
Empathy does not automatically lead to sympathy; not unless eroticism is the core of your becoming.
Empathy can just as much lead to antipathy, when thymos is still strong in you.

One cannot speak of an emotion before a sophisticated nervous system is in place. Up until that point we can only speak of sensation, perception resulting in an automatic, response which is naturally selected as the most effective, and efficient response to the particular stimuli.
Existence is change, constant (inter)activity, Flux, tending towards disorder, entropy, chaos.
At this point we cannot make any assumptions about any other dimensional factors, or states where entropy is also increasing, first because it is not within the contexts of the phenomenon we call life – life being a constant ordering, and an emerging, forever incomplete, imperfect, unity – and second because the assumption is meant to enclose reality within a unifying abstraction, balance it out, by simplifying and generalizing it to the point of thingness – this is an intellectual need facilitating understanding.
Life is an ordering within this disordering.
It senses this disordering as need/suffering, and resists it.
Life relates to reality in an antagonistic stance.

Life becomes increasingly possible within a reality of expanding possibilities, space-time, where as one approaches the infinite, the absolute, uniformity of possibility, entails the leveling of probabilities towards an absolute infinite possibility. Within this reality life becomes increasingly possible as one approaches the infinite, absolute, randomness, and is a (re)action to this approach. As such, life can only emerge, as an ordering, within the state of entropy.

Once this and all its implications is understood and taken into consideration, we can understand why lust, this feeding desire evolving into a sexual need, evolves at all.

Mortality imposes its necessity, and to deal with the already evolved self-maintaining methods, it must place the organism in a state of frenzy: a seasonal, hormonally produced, madness.
The consequences of this condition, the offspring, then necessitate further adaptations of the pre-exiting methods. Lust, evolved from feeding, now evolves further into a bonding, imprinting, method, making weaning outside the body possible.
This parental bonding with a *replicant* sharing in 50% of the parent's DNA, then evolves further into a social method of ensuring pooling, synergy, and then cooperative survival strategies.
The organism, the self-organizing, separating from otherness, emergent unity, evolves from a sensing into an emoting creature.

This self-ordering is what we call self-love.
Love is the emotional experience of ordering. But before ordering can be possible a detachment, a pushing away, a rejection of disordering, must take place.
The organism detaches, excludes, pushes away, disordering, consolidating tis ordering processes, and in time evolving into a sophisticated organism.
The *erotic* factor is made possible by the *thymotic* factor.
Both are never complete but feed off of each other.
We can think of the erotic as this increasingly uniforming resistance to the increasing entropy: a black hole sucking all into its premises so as to assimilate the energies it requires to resist and to maintain it. It grows in relation to the increasing entropy which always remains ahead of it; otherwise space/time would end.
No matter how much ordering occurs disordering will always be more, resulting in this steady decline of matter/energy(patterns of ordering), towards a uniformity of random possibility(expansion of space/time).
To put it more abstractly, as possibility expands, and is made uniform, probability decreases within it: patterns begin to disappear, which is another way of saying that randomness (chaos) is increasing.
This increasing uniformity of the possible, make the emergence of new explosion of near-absolute order possible, such as the one we claim is responsible for our universe.

Therefore, the sensation of increasing entropy, is what we call need, and when left unsatisfied for a period of time (increasing its disorder), it is experienced as suffering, pain etc.
To compensate in a state where entropy is increasing exponentially any order which has now become conscious must, to preserve itself, assimilate larger energies to first deal with the consequences of entropic friction upon its emerging unity, and then to grow so as to better deal with the increase.
This assimilation and consolidation of order, is a form of feeding, and it explains why humanity is now being leveled down, to better assimilate the particular organism within any emerging larger unity (SuperOrganism), and to take advantage of the benefits of synergy which a more uniform internal structure produces.

From the above we can better understand how the nihilistic inversion occurred, and how fear became an evil, with hatred being its thymotic expression, whereas love became a virtue, the sacred unifying eroticism, promoted by Jews, as the west's nihilistic cult, as the all-encompassing, uniforming, solution to the human condition.
For the nihilist reality, the state of increasing chaos is the negative, the nil.
To this they posit their positive nihilism, which is this absolute order, either projected as a beyond space/time, and, therefore, unaffected by the paradigm of the real, or as a coming future, placing their hopes on the inevitable.
The naturally occurring increasing disorder is surrendered to by projecting as its final destination, its end, its *teleos*, its future immanent state, a "higher" order, where assimilation, being consumed, devoured by this ordering reaction to it, finally reaches its apex as a no-thing.
For the positive nihilist any resistance to this increasing entropy which occurs without any effort required whereas resisting it demands an effort is ridiculous, comical, wasted effort. For him surrendering to the flow of time is not only inevitable but a virtue; disappearing as an identity, an emerging ordering, unity, is the preferred. Ergo we have all these religions preaching about the virtue of selflessness, egoless passivity to the status quo of increasing disorder. The only effort requires is a twist in perception, made feasible by the absence of an absolute. In this case the absence of absolute knowledge, and certainty, is reason enough to equate all perceptions of reality, further degrading the emergence of the unity, and its resistance, using consciousness.
The twist of perception is but a spin-doctoring, where the same process is turned into the opposite of what it is.
Now the process towards entropy, towards chaos, can be projected as a towards a higher form of order.
To achieve this twist two things must occur:

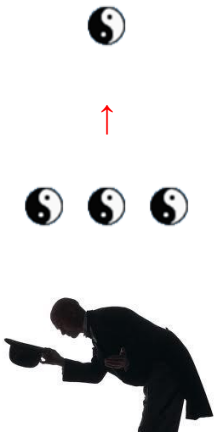
1- Sensation, awareness must be denied relevance, making the need/suffering of increasing entropy into an illusion easily avoided once total surrender to the coming future (accepting Jesus into your heart, letting go of ego etc.) is accepted. The feminine psyche.
2- In the place of perception sensation the word must erected. The word with its plasticity can now be used to define the sensation as its opposite. Reality is the negative rather than what makes life possible, and so rejecting reality, and how one experiences it, is the positive. The perceived is superficial, an illusion, whereas what is not perceived, what is presumed, is the positive. Emoting is now the more lucid, form of reasoning – the master of it is the enlightened one.

Once emoting has been turned into a higher form of reasoning, the sensation, having evolved into the emotion, can be turned into the goal, the state of grace, the coming Utopia, the ideal.
One feels the truth, and since the mind is a tool evolved to deal with necessity, the need to avoid need/suffering, to nip it before it increases to an unbearable point, is the seductive part.

Reason be damned!!!
The rational argument is the pessimistic one, if it does not feed into the lust/love pooling of energies, from where all draw sustenance.
The one who will not share his energies is the selfish one, the hating one, the one who is ill.

From a more selective practice of lusting/loving we come to the present state of nihilistic dis-ease, where uniformity requires the non-discriminating donation of one's self to the community, the communal feeding table.
One must love all, and fuck anything; otherwise he can be accused of egotistically withholding his own aggregate energies from the community banquet.
Illness and health are also inverted, along with the concept of identity.
When one feeds on an animal or plant, one destroys its identity, cuts it apart, grinds it into a uniform pulp and digests it.
The individual must be digested and assimilated into this SuperOrganic ordering.

Lust is the erotic need to feed or feed into, be devoured by, order.
It is erotic and feminine in nature.
Love is how this organism makes the sensation of being devoured more easy to tolerate. As an organism is ripped apart by a predator it goes into a self-induced state of detachment, a state of shock. Need/suffering/pain subsides.
Perhaps euphoria takes over, as the brain is flooded with the chemical narcotics it requires to cope.
For the one feeding the condition becomes this frenzied orgiastic condition: the joy of feeding, assimilating …the sensation of invigorating power flooding the brain.



Respect
Reverence of Need

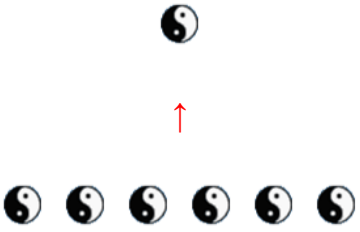
Respect, like anger and hatred, is a reaction against an immediate threat.
But where hatred resists with antipathy, with a long term horizon, and anger with animosity, with a short term horizon, respect attempts to befriend it by showing reverence.

Fear is tied into the concept of respect in a way which is not immediately understood.
There is a resistance to the idea that fear is a prerequisite to respect, given that many enjoy or depend on the idealization, mystification of that which they consider essential to their survival. This deification of what is fundamental to an individual's well-being is a way of defending it against any reproach and any challenge.
In this case, that of respect, we must abandon the idea that fear is only associated with the potential loss of self, or of life which another represents. What we fear when we respect the other is the loss of what he offers to our life.
This might be support, experience, knowledge, guidance, comfort, or anything else.
We respect the other, but we also only respect ourselves, when we fear that if we do not we shall lose what we have grown accustomed to.

Care and caring is what respect is built upon, and the only way an organism cares is when it is in need.

Respect begins with an internalization of fear.
We must respect ourselves, by first loving self as it is, before the anxiety related in the thought of losing this self can manifest in a respect for otherness, or towards that which this self depends upon.
The much touted virtue of compassion begins with a desire to increase the probability that when the individual finds itself in trouble, an otherness will step in to aid it.

We feel sympathy for the other when we see ourselves in him.
Our sympathy for the alien other increases in relation to the degree of similarity we perceive in him, based on our conception of self (self-awareness); our sense of self (identity).



Envy

Coveting the Absent

Envy is a human proclivity which can either result in destructive consequences or that can be used in constructive ways.
Like all emotions, and human attitudes towards reality, such as anger, hate, love, etc. their sinfulness or destructive nature is not part of their definition; how they are used by the organism that feels them is what determines their destructive or constructive utility.
The characterizations of "evil," "bad," "destructive," are labels defining a human (re)action to them in regards to a standard evaluation.
In most cases this standard is in regards to a social and cultural convention, which the individual mind abides by.

To be jealous can inspire the organism to act in a manner that can benefit it, or it can lead to self-pity projected upon the self or the other which can have the reverse results.
Control is what decides what path an emotion will take.

☯

The suffering of jealousy isn't caused by the coveting of another's possessions but by the insecurity that we may never attain them ourselves.
We envy what we believe we may not deserve or that we may not be capable of gaining.

☯

The twofold expression of majesty: {1} to possess what others covet, and not be overly affected by their desire, {2} to lose what others covet, and not be overly affected by its loss.

The first is the external manifestation of power; the second is its internal source, forever unavailable to all who covet.

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Happiness

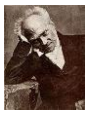
Ephemeral Power

The dissatisfied show themselves and the level of their unhappiness, via the ideals they pronounce as being necessary to "heal" the world from itself. Then, in an effort to hide their tracks, they claim happiness as their reward, safely absorbed in their own hopeful expectations, turning the tables on whoever dares to confront their defensiveness. Their stated "happiness" is their desired vengeance – an inverted envy. The more extraordinary the ideal, the more fantastic and detached from reality the utopia prescribed, the more vehement the declarations, all the more deep the dissatisfaction.
Do not be fooled: show me a man with fantastic solutions with minimal references to anything perceived and I'll show you a miserable man – even while he hides his frowns beneath mirth, and smooth out the wrinkles with wide-eyed wonderment promising hope with every word.

Happiness: the *New World Order's*, new world myth.
A concept ambiguous enough to mean just about anything, and so withdrawn from the realm of the experienced, as to be always out of reach, yet attainable; as in "the pursuit of happiness".
Everyone has a taste of "happiness," in those fleeting moments of orgasmic release from need, but none ever totally belong to happiness.
Contentment will not suffice as a substitute term, because it implies a settling-for, a surrender to circumstances, a making do.
No, happiness, for the average mind is this state of bliss; a perpetual moment of pleasure. To attain it, they sacrifice time, effort, their lives, in other words…like any junky would.
Some fake it, when they discover they cannot possess it for long, and after they've whipped themselves for being unable to find what others seemingly have…or pretend to have.
Because they cannot pinpoint nor define the concept, they begin to associate it with things, people, objects, imagined, projected, ideals.

"Happiness consists in frequent repetition of pleasure." – *Schopenhauer, Arthur*

The average person often misconstrues pleasure for happiness, or is convinced that they are synonymous. Hedonism is turned into evidence of a happy life, though it may be nothing more than an escape from the real.



"Satisfaction consists in freedom from pain, which is the positive element of life." – *Schopenhauer, Arthur*

And is pain, suffering, need is the experience of living, of struggling against the entropy of time, then pleasure, that momentary reprieve, is naught more than a temporary state of distraction.

☯

The most empty are the first to declare themselves fulfilled, and then in a very forceful manner, showing an out of place defensiveness, as if they need to convince themselves as well as everyone else.

For them their need is accompanied with a sense of shame or they've accepted the myth of happiness as their highest social goal – the latter being forever linked to a third-party acknowledgment to make it all the more plausible, just like a ghost sighting seems more real when there's another there to share in the delusion; braggarts being nothing more than empty husks desperately wanting to be convinced of their own value, by convincing others of it.
The most ambitious are commonly the most needy, as even if basic requirements have been met, what remains leaves them displeased, wondering if this is all that there is, and comforting themselves with the hope that they've only assailed a peak, while the mountain challenges them to be conquered – every peak accompanied by a disappointment because what they seek lies within themselves and it is this self which most dissatisfies them, for a manifestation of dissatisfaction is what it is, and its degree is a matter of individuation.

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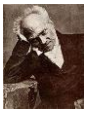
Shame/Pride
Seeing through an Other

↓ Humility ↓ Guilt ↓

"It appears to me that wisdom and pride are closely associated. Their common point is the cold, sure gaze, which in both cases knows how to assess. "– Nietzsche, Friedrich

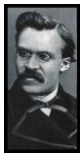
When personal judgment is usurped by the judgment of another shame is felt – self-consciousness feeling vulnerable under the gaze of another.
When the judgment of the other is usurped by personal judgment pride is felt – self-consciousness either denying the validity of the judgment of another or having reached a level of self-awareness that exceeds that of the other, feeling secure under the gaze of the other.

Both can be the wellsprings of contentment and discontentment.



"Pride ... is the direct appreciation of oneself." – Schopenhauer, Arthur

Pride is maligned these days.
It is included within the vices all men should try to quell within themselves.
But pride is really a benefit to the individual, if it is a product of honesty and balance.
Like all emotions, sensations, it is when they overwhelm the mind and cause it to behave irrationally or with no regard to the ongoing reality around it – to become disconnected from the world it inhabits – that these sensations and emotions become destructive. To be in control of all sense and emotion and sensation affecting the brain is to be willful and rational and totally engaged in the world, directing self not hysterically or lost in turmoil and bravado, but totally in self relating to otherness with discipline and purpose.
Pride prevents the ego from overstepping a limit towards what will shame it.
Without it egoism loses itself in self-aggrandizing solipsism, unable to guard against those things that may soil its integrity and injure its sense of self-worth.



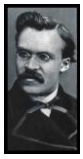
"Egoism is the very essence of a noble soul." – Nietzsche, Friedrich

To be proud is not to be arrogant and pretentious; this is a pride out of control, trying to compensate for a deeper sense of self-doubt.

To truly know yourself, to be self-aware, is to be aware of the negatives in one's self, in relation to the other, along with the positives, and to accept both as being an inseparable part of one's essence.

To be proud is to desire to correct these negatives; to strive to surpass and to better the self.

Humility



"He that humbleth himself wishes to be exalted." – *Nietzsche, Friedrich*

Maybe the quintessential expression of nihilistic inversion is humility.
The normal (re)action to a threat is fear, but with humility, self-pity enters the scene to beg for redemption form an indifferent world.

"With people of limited ability modesty is merely honesty. But with those who possess great talent it is hypocrisy." – *Schopenhauer, Arthur*

Modern men would rather live in lies than face a moment of a harsh, indifferent, reality. They prefer platitudes and fake interest to anything that might lurk in the depths of the soul.
Their highest achievement can be surmised as being nothing besides a quick, and painless, passing through a world they find deplorable, all the while tanked-up on the profligacy their surrender provides them with.

The most despicable characters of modernity, and its nihilistic values, are the ones who feign modesty when in their heart they consider this a sign of their ascendency above a world they have grown to despise.

Christians play the part of docile self-effacers when all along they consider it their right to live eternally and that they deserve a Deity watching over them day and night. They got it from the Jews who in their "meekness" declared themselves the "chosen people."

Guilt

"From Shame to Guilt: The second biological affect I wish to consider here is shame. Because it is a socially evoked affect, it has rarely been studied experimentally, in either animals or humans. It is a complicated affect whose occasioning stimuli often have to do with maintaining hierarchical relationships in highly social animals, and is the submissive response to rejection by the hierarchical group…
Wrongs, or by another word, sins, or indeed anything that would eject us from society if it were known or seem

to eject us from society can be reminisced about out of the past and worried about for the future. And this we call guilt." – Jaynes, Julian

As with anxiety, guilt is the temporal extension of an emotion – in this case the emotion is that of shame.
Fear still peaks from beneath the complexities of the particular, showing us that fear, far from being just another sensations, is the primary sensation; the first in relation to the unknown, chaotic, world.

When the Jews wanted to set-up their **Holy Kingdom** on earth they wanted a method by which every member of the tribe would monitor and keep itself in line with the communal rules.
God became that eye-in-the-sky but more was needed for those dark places man may consider himself hidden within.
Guilt became the perfect tool.
It was the fear of discovery; the anxiety that one day, somehow, somewhere, by someone, the secret would be known and then hell on earth would be the outcome.
Guilt is the legacy of the Jew.
With it the simplest creature cringes in the night, fearing that he has been discovered.

↑

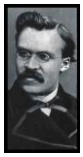
Sadness
Melancholia before Chaos

↓ Pity ↓ Melancholy ↓

Sadness is the capitulation of the soul to horror. It weeps for its own fated future and un-vindicated past.

When the inevitable is accepted as inescapable, the first stage is sadness…then anger…then acceptance.
Some never get over the first stage.

Pity



"Quite in general, pity crosses the law of development, which is the law of selection. It preserves what is ripe for destruction." – Nietzsche, Friedrich

The emotion with which the ego finds in the other a reflection it is saddened by.
Mixed in with the sadness a bit of joy for not being this other.
This creates the power relationship between the pitied and the one who pities.
Every gesture of compassion turns into a declaration of superiority.

To pity one's self is to wish for the other's recognition of you as being a pitiful creature.
It is a cry for help in a world that does not care.

Melancholy

A mind (pre)occupied by the entire length of his temporal passing, is caught between a sense of sad nostalgia, when facing his past, and a sense of sad dismay, when facing the inevitable future.
This mingling of never to return past and coming future is what we call melancholy.
Only minds that can exist beyond the shallow boundaries of the undefinable present, can feel this emotion.
The simpler mind is forever occupied in the ongoing present, losing itself in the mayhem.

Anger

Fear in a Frenzy

↓ Rage ↓ Berserker ↓

Anger is how the enemy is kept at bay. Too much of it and all become adversaries, too little and all become friends.

Anger is not only natural it is essential for survival. It prepares the organism to do battle when flight is not an option.
Energies are gathered and directed towards the parts of the body which will be used in a fight making any prolonged state of anger a health hazard.

The passive nature of fear, as the product of stimuli, gathering energies in preparation for a survival fight/flight (re)action – the active following the passive, stress-induced suspension – must have preferred flight over fight, due to the risks involved in engaging an unknown component in the environment.
Nature would always favor on the side of caution, and erring on the side of the negative.

Rage

If we're going to sustain a division in degree and in clarity and quality, between agape and eros, then we must also do so in regards to anger and rage.
Anger can be creative, rational, focused: rage is anger lost in tis passion, unfettered to the mind it is now dominating.
The consequences can be troubling.

Thymos, anger, and its extreme rage, must have evolved later when the awareness increased, understanding was established and the organism began to recognize patterns and to be confident of its own perceptions.
Anger, when not forced on by having the opponent stripped of options – a desperate heightened state of activity fueled by adrenaline – could only have been the outcome of the sexual practice of make competitive mating.

A masculine, sexually based, (re)action to a threat not on the individual but upon his control, his domain; thymos, with its extreme rage, will mostly be found in males, males who have lost or are in the process of losing something valuable, something they identity with on the primal, level.

A woman may be inspired towards rage by something immediate, something threatening in her immediate temporal vicinity.
A male may feel it as a low-level rage, building up, as an approaching loss is perceived on his longer perceptual-event-horizon.
His **thymos** will be like the slow, repetitive, rhythmic beat of a drum; a reverberating hum coming from the bowels of the earth.

A woman shrieks, a man growls.

Berserker

"Beserker rage is a culture-bound condition historically affecting Norsemen. The condition manifested itself among males only as an intense fury and rage (berserkergang, i.e., 'going beserk') and mostly occurred in battle situations (but could also occur when they were engaged in labour-intensive work). Dating back as far as the ninth century, the berserker Norse Warriors were alleged to be able to perform almost seemingly impossible super-human feats of strength. Nowadays, the word 'berserker' refers to anyone that fearlessly fights with a disregard to their own lives. Similar conditions have been noted in other cultures. For instance, the Irishman Cúchulainn ('Culann's Hound') was recorded as displaying 'battle frenzy' and 'foaming at the mouth' akin to berserkers in texts such as The Tain. The Malay phenomenon of 'running amok' (i.e., running mad with rage) also appears to bear a close resemblance to berserkers.

Those displaying beserker behaviour were also said to experience a specific set of symptoms prior to the rage (i.e., beginning with shivering and chattering of their teeth, followed by a swelling and changing of colour in the face as they literally became 'hot-headed'. The final stage was full-blown rage and fury accompanied by noisy grunts and howls. They would then just indiscriminately injure, maim and kill anything in their path. This would be followed by one or two days of feebleness, along with a dulling of the mind." – Giffiths Mark Dr.

Reality

Constant Change

Reality: The sum-total of phenomena, the perpetual otherness, independent from my will, indifferent to my assessments of it. Reality is what confronts the organism forcing it to remain vigilant, lucid and continuously in anxious expectation.

Reality, being always approachable but never attainable – as no absolute ever is attainable – is no more than that sum of all (inter)actions which are independent of any one interpretation of them. It is that which makes perspective possible and necessary.
It is also what any one perspective, interpretation, is measured against.

Because reality is to be understood as a continuous (inter)activity (Flux) then it is always changing, making any perspective only accurate by degree and briefly so.

Somewhere between the *real* and the *ideal* we float; veering towards one and then towards the other, never quite settling upon either.

The ideal is an interpretation of the real and/or it is the inversion or recombination of elements of the real, projected as a hoped-for, possible, future state of reality, which is more desirable than the actual.
In all cases the real is the foundation, the starting reference point, upon which all interpretations are built and all ideals are set.

The battle has always been over what is real and what is not.
It has been a battle over various interpretations each claiming the upper hand and the higher vantage point.
So, when someone dismisses another's interpretation of reality as being his "narrative" or his "opinion" or part of his "perspective" he is simply stating the obvious, without really offering any justification as to how or why his narrative,

perspective and opinion is to be taken for granted while the other's is to be ignored as being subjective.
If the goal here is to equalize all opinions under the premise that they are all similarly ignorant, then they also assume an equality which cannot be supported by experience and one which still cannot dismiss any opinion since they are all equal. This is a way of simply excusing one's own ignorance and stupidity, under the guise of some pretended humility, which asserts its own perspective on the grounds that it feels better or offers the most advantages on an immediate emotional level.
Of course all opinions are assertions claiming a clearer awareness and/or understanding of reality but this does not mean that they are equally invalid or valid, and this still leaves the question of reality unanswered.
The real question is not whether one perspective is absolutely correct but it is which one is more correct than the rest.

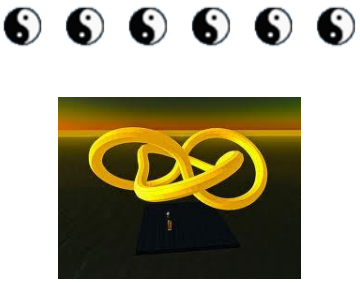
"The very definition of the real becomes: that of which it is possible to give an equivalent reproduction. The real is not only what can be reproduced, but that which is always already reproduced. The hyper real." – Baudrillard, Jean

And so this distance grows between the sensual world and our own abstractions of it.
In time all that is left is a representation of what has been lost to memory, the presence, leaving behind it only a footprint in the (re)presentation.

"Overexposure to manufactured illusions soon destroys their representational power. The illusion of reality dissolves, not in a heightened sense of reality as we might expect, but in a remarkable indifference to reality. Our sense of reality appears to rest, curiously enough, on our willingness to be taken in by the staged illusion of reality." – Lasch, Christopher

The mind wants to be tricked, distracted, made to feel better with an alternative to what it knows is true, but not all minds can fully accept the illusions offered, no matter how desperately they try to find reasons for doing so.
The problem with manufactured realities is that no two can ever be precisely alike; every repetition, regurgitation, recycling, loses a bit of accuracy, as no replication can ever be absolutely similar to what preceded it; every interpretation trying to offer a "positive spin" to what is right there, fails to some degree or another.
The perceiving mind, depending on its perspicuity, its eye for detail, cannot fail but to perceive some slight disruption…a slight out-of-sync variant which it cannot fully deny or forget. In most cases it mystifies the effect, dismissing it by incorporating it within its own fantastical constructions in an attempt to avoid seeing. Overseeing, as Lasch points out, makes this method of avoidance less and less effective – depending on the mind's ability to perceive – and so the other method of becoming numb to the world becomes more likely when coming to terms with the world is not an option.

The word **world** is often used in the place of the word **real**. Sometimes they are used in conjunction to emphasize an insinuated difference between manmade constructs, **artificial world**, and natural constructs, the **real world**.
Essentially, world, and real, is synonymous if we consider the fact that we experience the world, are conscious of it, by looking back.
This "back" refers to the past, which is another term for **nature**.



Ideal
Inspirational Projections

Ideal: A projected abstraction (mental model) of varying degrees of sophistication (harmonious incorporation of sensual datum into a single coherent, yet still vague whole), used by the brain to orient its *Will*.
The ideal is also the object/objective, usually exaggerated and inflated into a positive goal, turning the idea(l) into a projection of hope.
If this hope has little basis in reality, then it is a false hope or a delusion.

Idea(l) is the idea given an 'l' to indicate a desirability.
The tongue touching the palate to make the sounds of differentiation between idea and ideal, or in the Greek the *ιδεα* and the *ιδανικο*, in this case the (v) used in place of the Latin based, English in this case, (l).

The idea(l) is always a contradiction of the real. Whether this contradiction takes the form of a replacement, correction, refinement or a total annulment is irrelevant. Therefore when one wishes to remain himself, one strives, against all odds, for an idea(l) by constantly resisting the real.

The naive nihilist is the one that thinks this striving can be finalized with a total rejection, whereas the more clever nihilist totally dismisses reality, as a necessary part of the resistance – producing the friction we feel as need/suffering – so as to claim, even to his own surprise, that he is already non-existent.

Dualism is idealism given skin and bones – a direction towards the desired; the object/objective promising possibilities.

The idea(l), pushed to its extreme detachment from reality, from the sensually perceived and experienced, becomes nihilistic: the delusion of a more real-reality, in some hidden, above or below.

The pursuit of the ideal, whether this takes on the form of beauty, creativity, godliness, is always the result of excess seeking expansion.
Austerity/Abundance

Fantasy

Between Fact and Fiction

Fantasy is what man calls the products/projections of his imagination which are detached from sensual awareness.
The more detached these are, all the more fantastic, unreal, are the results.
In essence fantasy represents the sampling of experience/knowledge, combining it in ways which refer to nothing in reality.
Whereas imagination if it remains connected to reality may produce innovation and creative combinations that may prove to be useful to man, with fantasy this connection is too slight to result in anything pragmatic. As a consequence fantasy

is most often used a as way of escaping the world, as it is, allowing imagination to take the mind to fantasies that have little or nothing to do with the world.

It is this detachment from reality that makes fantasy seductive and addictive. A useless pastime that might dominate the mind, as any drug can, leading it to drown itself in its detachments.

Not only does fantasy rarely meet reality eye to eye, but those most obsessed with fantasy, and the extent of the hyperbole involved in this imagined alternative, expose themselves and how alienated from reality they truly are; the discrepancy between the desired and the actual, a reflection of their disconnection and dissatisfaction.
In such minds the extraordinary and the exaggerated gains potency by remaining improbable; the more extraordinary it is, all the more attractive it will be, because it offers a relief from the mind's inability to measure-up.
The world becomes mundane because it fails to live-up to the theoretical …oftentimes the theory completely usurping the real by selectively sampling it or by totally contradicting it and dismissing its premises.
As such, every addiction is compensatory and the extent to which this addiction distracts the mind from reality exposes the mind's sense of insecurity towards it.

Fantasy is imagination detached from reality.
Imagination is a creative, tool, meant to take advantage of pattern recognition and projection through time.
The difference is akin to that between the designations of *natural* versus *artificial*.

The motive is important here.
Imagination is interested in remaining true to experience, no matter how mundane or threatening or unappealing it may be, whereas fantasy seeks to escape the mundane towards the fantastic.

The more reference points a mental abstraction has to the immediate, ongoing, fluidity of reality around it, all the more it falls under the category of imagination; the less it has, all the more fantasy is a better word to describe it.
The mind need not know the difference, since it faces the consequences of tis failure to remain attached to the world.
The final arbitrator is reality itself.

No need to quibble over what is an imaginative conception – no matter how fantastic, still firmly rooted in the realm of the possible – and what is a fantastic delusion, completely detached from the world.
Pragmatism decides.

But when a conception is so abstract that it cannot be tested so easily and so directly, then the validity of the assertion must be tested against a shared experience of the world.
This is where the idealistic conception of equality, for example, proves to be detached from all human experience with reality, just as is the conception of an absolute, a God, an immutable, indivisible, thing.

The more detached from reality, the sensed world, an idea is, the more it depends on referring back to previous mental fabrications (combinations of sensually perceived phenomena), all the more solipsistic it is.
Its imagination is totally engrossed by fantasy.
If this takes the turn of producing mental construct in antithesis to the perceived, or to previous mental fabrications, then the practice has veered towards nihilism.

↑

Paradise/Utopia
Immanent Perfection

The variations of the "best," the "better," world are only limited by the human imagination.
Imagination detached from reality, and totally committed to need, can create, using the perceived, any combination, any reversal, and any possibility; unbound by probability, its desire directs it towards the projected, though it may not refer to anything outside its skull.
If this projection is shared with other minds then it is reinforced, creating a community bound by a similar, presumed, object/objective.
Although associated, most often, with an enlightened state of mind, such a projection of the desired is really a return to the primal. The mind returns to tis first and primary role: that of meeting needs – that of servicing the organism's

needs. When it finds the world, reality, unyielding to its requirements or itself not up to the task, the mind creates the circumstances within which the world is altered to where it does yield and the organism is up to the task.

This is a prerequisite for the creative drive.
The first step is to think that the world is malleable and that the mind and the body it serves is capable to altering it.
But, if the mind is exaggerating its place, and if this exaggeration has been nurtured within an environment where it has been sheltered, then both its assessment of the world and of the self, are suspect.

A child having little experience with the world, still immature and under the care of its parents, can imagine any possibility and consider it factual; it can immerse itself within its own fantasies, because it is protected from a world that cares not. Therefore, imagination unhindered by any concern, avoiding correction by reality by some intervening force, can detach its imagination from the immediate.
The only other way this detachment can occur in a more mature mind, with more experiences with the world, is when the world has caused such trauma, is threatening it in ways it cannot deal with, that it now reverts back to a child-like state to protect itself, by turning away, and placing its' fate on blind hope.

This is how childish arrogance, the sense of entitlement, can begin to wear the mask of humility.

Paradise is the fantastic given through words, to those who need it in order to cope with a reality which is intolerable to them.
Utopia is paradise minus the Deity, and the ancient script. Both are replaced by technology, technique, an application of the code, in real time, correcting, hiding, replacing the natural with a human artifice.

The *beyond* is replaced by the *immanent*, the coming future, taking over from the coming end.
The word replaced by the number, the numerical symbol for quantity. The foundation is still linguistic, only more abstract.
The change from word, symbol derived from the apparent, to number, the word abstracted to the point of pure symbol, makes it possible to abandon the notion of a "beyond", an outside space/time; it makes it possible to (re)place the divine, the absolute(reposition it), now placing it as an underlying, a hidden, applicable to all and everything, in the same unifying process, where the absolute is reduced to the **one**, with the **nil** being its negation.
Once the hidden, the presumed, the abstraction, has been given a positive, static, value, then the apparent, the dynamic, is relegated to the binary opposite position of the nil.
The ideal is now more real than the real.

To speak, using these “positive” words, these detached symbols, is opposition to this, would make you a pessimist, given that any description of the real, as an absence of an absolute, as dynamic, fluid, has already been symbolized by the nil. The realist is, now, a nihilist, and the true nihilist, the one who rejects the world replacing it with symbols, codes, words, is now the positivist.

↑

Solipsism
Total Detachment

↓ Rumination ↓

Suffice it to say that systems, including organic ones, tend towards what we call solipsism, although the term merely alludes to the cognitive process.
More precisely we can say that they tend towards the absolute or the idea(l) in many nihilistic philosophical schools; the ideal always meaning some final end which constitutes the cessation of all movements towards anything and everything.
For instance in the Christian doctrine we tend towards Godliness, God being a representation of an idea(l) - the alpha and the omega.
Now in this case God, as he is described is a solipsist in that he is totally self-involved. He denies the very existence of other deities, in accordance with Jewish tradition.
He is **One**.
Therefore multiplicity is his illusion or his self-involved game.
We are, in effect, his imaginings, or his thoughts interacting with each other.
Of course to justify this, Christians resort to many contradictions and absurdities, like explaining this godly need as a product of his "love" to offer us free-will (which he subsequently punishes man for not using it in accordance to his will - an allusion to sadism), or claiming that god is in some kind of need (boredom) which corresponds to a more pagan definition of his nature but contradicts Christian doctrine concerning his perfection and omnipotence.
God is an ambiguous word, for a word is all it is, lacking any reference to anything tangible when defined in the Judeo-Christian way, that really doesn't say anything except to imply the same nonsensical indefinable thingness by using a different term...or god creates because he is bored.

From a pragmatic and objective point of view we can see how solipsism is a recipe for self-annihilation.
By cutting one's self off from the world (in organisms the only access to reality is via the sense organs) we make ourselves willing victims of it.
The same can be said for *Superorganisms* like a civilization or a nation.

Having said that, within the unity this self-referential attitude is promoted, because here total obedience is required and separating the unity from an outside world makes it more malleable to control from a will that does not disconnect in this way.
For instance a cell, we can say, is totally self-absorbed....it has no capacity to perceive or deal with otherness – it is completely dependent.
The duty of protecting it, of sheltering it, so as to use it, goes to the mind. The central nervous system deals with the world outside this cellular unity we call an organism so that most of the particular cells can go on working away on their internal functions.
Within the context of a *Superorganism*, like the state, the duty goes to the institution. The institution takes over the functions of dealing with what lies outside its premises and within itself it promotes self-referential, blind, dependencies so as to maintain cohesion - in other words obedience to the central nervous system which in this context we call institutions.
This is why we see in the west, particularly in the U.S., a general dumbing-down and a trend towards self-involved narcissism and hedonism.
The individuals in order to become more disciplined, controllable and for this reason productive are maintained in a state of cognitive stunted development. They no longer engage the world outside the premises of their culture directly, most of the time they do not even have an interest to do so as intellectualism shamed into silence, but are totally self-involved.

The containment within this artificial enclosure, this simulation, forces the mind to reference only the artifices it is surrounded by. The culture it exists within begins to be the totality of its world, the totality of its experiences, the totality of its symbols and how it understands its world.
It no longer has to go outside of it – it can indulge in casual escapism, in hedonism, in "entertaining itself to death" with no consequences. It becomes "fearless" because it is protected from all dangers, and so it becomes disrespectful, impressionable, demanding, arrogant, trivial...and in time dull.
The absence of any severity in its environment keeps it infantile, but also makes it bored. It can no longer find pleasure unless it ratchets it up to a hyperbole; it seeks meaning because it cannot give itself one, it wants to escape but is afraid to go outside the "self-evident" premises of its culture.
Meanwhile the institution is taking care of maintaining this enclosure as a safe place to remain in such a state; closing itself off further and further in accordance with its ability to do so, the internal world becomes for its members the only world.

Solipsism is the intellectual process towards completion. It strives to close itself off from a world that does not adhere to its demands and become totally self-referential: absolute.
This is the "**Will to Power**" of the mind.

Against it stands objective reality that stands in opposition to this attempt at a singularity.
It is through the senses that the mind is confronted and corrected away from its solipsistic desires. The world, reality, being independent from all interpretations, does not care about any individual belief or opinion or perspective; the objective challenges all subjectivity with its presence.

The natural tendency of the mind is to enclose itself within a controlled environment, of its own making; the only thing that keeps it from doing so is this eternal, *Flux*, assaulting it through the senses, and urging it to remain alert and engaged with a world unaffected by its constructs and unconcerned with its desires.
This care, caring, with and for the world, is a result of fear.
The world poses a threat to the mind, which has evolved to serve an organic, emergent unity.
It cares because it was made to care.

The only way this role is diminished is when the mind is placed within sheltering environments, where threats are so irrelevant, that care turns to ennui…and then to arrogant detachment.
Solipsism is only possible within controlled, protective environmental conditions, over long periods of time, after the organism's birth.
Only then can the mind retreat into itself, knowing that the world poses no definite, immediate, dire threat to it.
Solipsism may be a result of *will-to-power* but in the final act, it becomes a symptom of retarded development and/or of regression towards infancy.

Solipsism is shattered by the influx of stimuli, out of the mind's control.
Consciousness is continuously updating its perceptions with a ceaseless referencing of the world. If it fails to do so, it faces the consequences.
In sheltering environments, such as the current one in the west, solipsism gains validation because the system offering this protective arena, within which the mind can turn inward, depends on the construction and maintenance of human artifices.

This escape inwards is an outcome of leisure.
The same excess which makes some minds turn outward, in search of reality, makes some turn inwards, in search of relief from it.
We can compare this with meditation.
Meditation, like exercise, fails in its purpose, when it becomes a goal on its own, or when it is associated with an external force.
Many times, the New Agers, having come into contact with the eastern traditions, adopt some of its methods and adjusts them for purposes unintended in the original practice.
Meditation is a way of exercising the will, but when it becomes addictive is when it becomes a way of escaping a world that confronts the will.

A fundamental aspect of solipsism, as it relates to nihilism, is that it reinforces itself through communal support.
Reality, being excluded, has no power here.
The enforcing, (re)enforcing, power is community, or shared belief.
To be self-referential is to refer back to self. When self has been abstracted to a some-thing, external, then to be self-referential is to refer to another which participates in the identity shared.
It would be easy to determine which practice is self-referential, in the individual sense, which is self-referential in the communal sense, and which is neither.
Always in degree.
The basic component is an absence of reference to anything outside a human skull.
Secondary components would be an inability, often displayed as an evasive reluctance to define words being used, or to associate human, or group dynamics to what is called nature, or to a past which does not come from the shared narrative.
Given that nature has already been established as a reference to the past, this reluctance will exhibit a denial of past as having anything to do with the present or the coming future.
Rejecting animal behavior as a premise to understand human behavior, claiming complexity, or insufficient data, as the reason to reject it, is really this emotional reluctance to exit the shred, self-referential paradigm.
And by self-referential we also mean this deference to community authorities, or to a common historical interpretation.

The way a mind avoids the self-referential practices of consciousness, which would result in a certain death, is through the constant intervention of sensual input, through the sense organs, and the continuous referencing, juxtapositions, this demands.
The stimuli place the brain in a situation where it must constantly compare its own abstractions with the ongoing fluidity of the world. If these abstractions fail to adjust then the organism faces the consequences of this error, to the degree that it is an error.

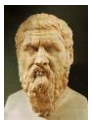
The only way an organism can survive with minimal effects on its well-being, due to this self-referring mistake, in ignorance or denial of sensual input (sometimes the environment is a product of controlled sensual input), is if there is an intervening mechanism, an institution, an authority, a power, which constructs, and maintains, the environment, determining the quality of the sensual input, and which protects the organism from its own error.

Solipsism is a dimensional amputation, part of memetic castration, or feminization.
To be solipsistic is to close your awareness off from anything outside a particular space/time continuum.

Rumination

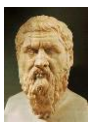
The practice of meditation is common in many spiritual schools, and it is also used in reference to contemplation.
In the eastern spiritual traditions turning inward is a form of self-discovery; a letting go of the physical form and entering into pure thought.

Plato says:



"…purification [Socrates is saying]…consists in separating the soul as much as possible from the body, and accustoming it to withdraw from the contact with the body and concentrate itself by itself, and to have its dwelling, so far as it can, both now and in the future, alone by itself, freed from the shackles of the body." – Plato [Phaedo 676 ff.]

The separation of mind from body means a detachment from the past, as the body is a limiting component, restricting thinking to pragmatism, and the demands of self-maintenance, and the influences of automated responses to stimuli.
By turning inward the mind detaches from its reason for emerging, and is released into pure contemplation.
Because existence is a process, an (inter)activity, this detachment leads to the search for an inner immutable core, which is not present. The individual experiences the lack in his very being, because there is no being, but only Becoming, and existence void of (inter)activity is nonsensical.



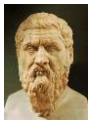
"The soul can best reflect when it is free of all distractions such as hearing or sight or pain or pleasure of any kind – that is, when it ignores the body and becomes as far as possible independent, avoiding all physical contacts and associations as much as it can in its search for reality…The body intrudes into out investigations, interrupting, disturbing, distracting, and preventing us from getting a glimpse of the truth. We are in fact convinced that if we are ever to have pure knowledge of anything, we must get rid of the body and contemplate things by themselves with the soul by itself." – Plato [Phaedo]

A description of objectivity: To detach one's analysis from personal cares and bodily functions.

Pushed to its limit, as it often does, it can also describe a form of solipsistic detachment; a practice dependent on an automated framework which tends to the body, while the mind withdraws from it.
In our age this second purpose is inferred in the eastern spiritual traditions, as being the only goal; a relieving, practice, given that the mind is freed from need and care, for a short time period, because this state would mean certain death if it were possible on a permanent basis.

In the Platonic quote the soul is taken as a given.
Presumably it tries to describe a mindfulness free of any temporal considerations; a shrinking of consciousness, passing through the primal, animal, condition, and diving further towards a state of complete absence.
The mind perceives its basic components of sensation without thought; a cellular existence.
All is unchanging because there is no consciousness, which is the perception of difference, and the process of discrimination.

In Plato we also find the reason why he was so easily integrated, along with Judaism, into Biblical nihilism:



"And you say that we have intercourse with becoming by means of the body through sense, whereas we have intercourse with Real being by means of the soul through reflection. And Real Being, you say, is always in the same unchanging state, whereas Becoming is variable." – *Plato [Phaedro]*

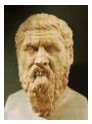
Besides the ambiguousness of what the soul is, if it is not the manifestation of the past in the present, we get the insinuation of a more real *Reality*, and a Being other than Becoming.
Thought becomes the antithesis to reality, as the mind constructs simplifications/generalizations, which it then symbolizes with static codes (words, numbers, art…). The other-worldly realm, of pure thinking, is compared with the uncertainty of the **Flux**, and there it finds no need or suffering or change, as thought, using imagination, can create whatever realities it wishes; it may even escape itself, by silencing the perception of its perceiving.
This is how the word, *logos*, comes to represent the word of God: an immutable, perfect, Being of pure contemplation.
Activity takes a secondary place, behind the word. The world of human abstractions is the more **Real** reality, requiring no references to the sensual, because it is the restricting, troubling, sensual which is being denied and ignored and escaped.

The easterners put it this way:

"The Self is not to be sought through the senses…Some wise man, seeking life eternal, with his eyes turned inward, saw the self." – *Upanishads [Katha II]*

It is this simplification/generalization, which thought uses, stripping away all dimensions other than the ones it can conceptualize, and then going further, finding patterns to simplify further, which is mistaken as the other realm; a more comforting one because in the ordering of thought, reason must prevail, rather than the randomness of increasing entropy.
The mind connects, suing its imagination, with the near-absolute, which is taken as the beginning, the source: there, where the singular was almost attained, and the spatial dimensions were close to the one.
Dualism, is the start of the process towards near-absolute randomness…and the "evil" behind man's fear.
It is this other-than, which consciousness requires, which is to be denied; it is both what confronts and defines the mind's identity. To escape it the mind must destroy its ego…it must return to the state of uniform, unconsciousness, represented in cosmology by the Big Bang.
The mind hopes to immerse itself back into this state, which it now fantasizes as being the end of rebirth, because it finds existence deplorable and the body disgusting.

Plato expresses this distaste for the individuality the corporeal multiplicity, trying to correct the absence of the absolute by seeking it in some internal realm of thoughts, this way:



"[The philosopher] will not rest in the multiplicity of individuals which is an appearance only, but will go on – the keen edge will not be blunted, nor the force of his desire abate until he has attained the knowledge of the true nature of every essence by a sympathetic and kindred power in the soul, and by that power drawing near and mingling and becoming one with every being, having begotten mind and truth, then he will have knowledge…" – Plato [Republic]

The modern popularity of Plato is fully comprehended.
He connects the understanding of otherness, via the knowledge of self, as resulting in an automatic sympathy and tolerance.
The reason why division occurs I dismissed as an illusion, some kind of testing, which must be overcome with this return to the first condition, of near-absolute unity, which he imagines as being complete.
What distances, and self-maintains so as to order itself, is considered an error.
Order is already present in a uniformity of nothingness, what the easterners call emptiness. Lack is here described, with words implying absolutes, as that which is void of an absolute, but it is also surpassed by taking it literally, making it possible to deny the metaphor, the artistic representation, and escape in some other-worldly, realm, not of continuing mutations, but of an immutable presence.
A presence which can only be alluded to but not defined, like the Christian God:

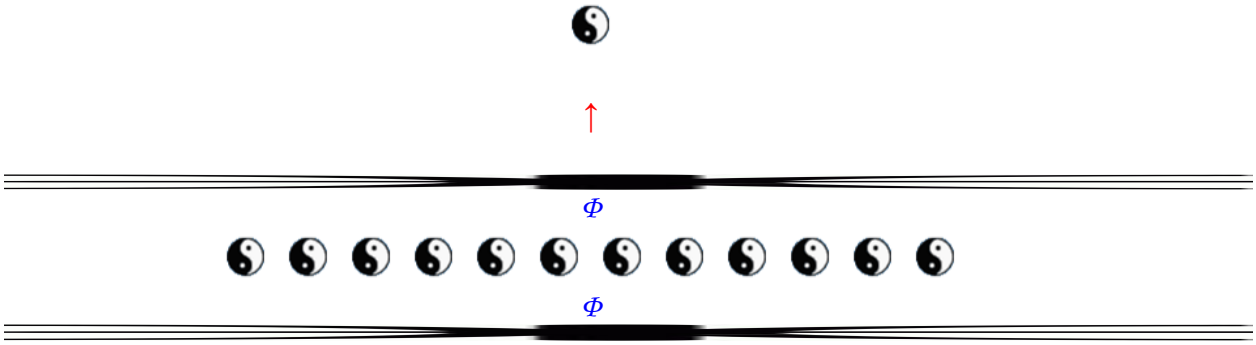
"Taught by an inferior man He cannot be truly understood, as He is thought of in many ways. Unless taught by one who knows Him as himself, there is no going thither, for it is inconceivable, being subtler than the subtle. Not by reasoning is this apprehension attainable, but dearest by another, is it well understood." – Upanishad [Katha I]

The artistic, indirectness, required to describe the fluid using static forms, can easily be misconstrued as a reality in itself.

The symbol becomes the more real reality, and words become magical in that they can now contradict the world with an ambiguous allusion.
Hinduism

With the mental abstractive ability to simplify, generalize, a fluid, increasingly random, world into static, ordered symbols, man creates his own noetic reality, which he then prefers as it is simpler, within his grasp to comprehend and to interfere upon, and ordered, as it is his own mind which has found patterns in the sensual world and ordered them into mental models.
This symbolic world, of shadows, is then considered the real, casting the unknown, chaos, as the world of illusions.

The reversal is part of the nihilistic tendency: the real becomes unreal and the real becomes real.
What is sensed must be distrusted; what is imagined as the corrective reversal of the sensual is more trustworthy.



Sex

Spice of Life

The designation of species is that of a reproductive co-dependency.
Members of the same species are those individuals who can not only exchange genetic material but also those who can pass on this genetic material to a new individual – new individual unities that are fit, in the genetic sense, by also being able to replicate these genes in turn. The exchange of genetic code must not result in an inherit conflict which either results in death or in infertility – in other words the product of this combination of genetic code must be fit in relation to the environment, of which others of its own kind are a part of.
The evolution of species centers around this exchange and the codependences and the specialized roles this necessitates.
With the continuous sharing of genetic material certain common traits begin to emerge - resulting in more codependence – marking and differentiating this reproductive (inter)relationships from all others.
This is where we can speak of a species.
Naturally sex becomes a fundamental aspect of self-identity within this population group for it is the only reason it comes about and the only way it can distinguish itself in the multiplicity of existence.
With the slow deterioration of this reproductive foundation in modern human social systems the necessity of providing a replacement marker results in the substitution of reproduction as the central identification of the human species with that of an artificial unifying factor: the idea(l).
At such a point the exchange of genes turns into the exchange of idea(l)s and the emergent identifying marker is that of a group who can combine their slightly different ideas into viable progenies – in the reproductive/replication sense – because they share a central unifying principle and because this union does not result in mutations which are predominately unfit due to an inherent contradiction.

☯

To hold onto a sexual designation while at the same time rejecting sex as a category, is part of the current hypocrisy.

☯

The primary reason for sex to have evolved at all is as a technique for procreation.

The single-celled manner of dividing itself, gaining whatever small genetic mutation this division produced during the process, eventually gave way to multicellular organisms combining their genetic backgrounds, their nature's, along with all the mutations that these organism's had incurred, into new emerging unities.
This recombination of genes offered the advantage of a faster rate of adaptation, because the totality of each organism's mutations could now be remoulded into a new organism within the span of the particular species gestation period.
This genetic combination method is what became, in time, heterosexual reproduction then, in turn, necessitating more specialized roles.
The male and the female are such specialized roles.
With their emergence the heterosexual reproductive method was turned into a more efficient and, therefore, a more effective reproductive tactic.
Masculine/Feminine
Sex began only for this purpose and no other.
If it later developed different applications which were integrated into more complex social strategies, it still does not dismiss this primary purpose.
The evolution of the sexual method only supports its original utility.

"From Mating to Sex: The third example I would consider here is the affect of mating. It is similar in some respects to other affects but in other ways quite distinct. Animal studies show that mating, contrary to what the popular mind thinks, is not a necessary drive that build up like hunger or thirst (although it seems so because of consciousness), but an elaborate behavior patterns waiting to be triggered off by very specific stimuli….
But when human beings can be conscious about their mating behavior, can reminisce about it in the past and imagine it in the future, we are in a very different world, indeed, one that seems more familiar to us.
Try to imagine what your 'sexual life' would be if you could not fantasize about sex." – Jaynes, Julian

Jaynes reminds us of the secondary role the sexual "need" has when compared to the more pressing fundamental ones, having to do with immediate survival" hunger, thirst, respiration, shelter etc.
The power of sex has more to do with tis hormonal effects upon the primitive brain, pushing it to do things it would not normally do. In more developed species its force can be found in the mind's temporal projections. The past services its anticipations and then the imagination accentuates them and projects them as possibilities and/or hopes. This over-inflation in significance can only be understood as a product of the mind's capacity to imagine, giving the concept the power of temporal "mass."
Within the premises of the present thesis, this obsession with sex can be considered as a social fabrication, injecting the mind with doses of frenzied desire, making it believe that the object of tis desires is far more relevant to its own well-being than it actually is.

The power sex holds over the human psyche can not only be attributed to its role as a (re)action to mortality, or to universal entropy, but more so it can be attributed to the mechanisms it employs to make itself possible, by overcoming the pre-existing fight/flight instincts which turn it from an otherwise secondary need into a pressing and dominant one.
Sex is not a primary need because the absence of its fulfillment does not result in immediate death.
In many spiritual dogmas abstinence is part of the path towards "salvation" and it plays the role of temptation, testing the resolve of the believer.
Far more primary are the needs of hunger and thirst; still, sex appears to overpower these, at times.
The reasons for this is that sex is a alter development in human evolution and so it had to evolve techniques which could sidestep already established drives.

For example, to enable a female to tolerate the approach, proximity and then the invasive actions of a larger, stronger male, the natural mechanism of fight/flight had to be overpowered or inebriated enough for the sexual act to happen.
But, more than this, even after copulation the sperm represented for the female's autoimmune system an alien invasion; a threat to her well-being. The female's natural defences had to be tricked so as to allow these alien bodies to coexist with her own cells not only long enough for her ovum to be fertilized but, more importantly, for the entire period of gestation, during which period an alien organism grows inside of her, living off of her energies and risking her life.
Afterwards these same self-numbing, methods had to also evolve ways to bond her to her newborn young; making her go to great lengths to ensure their survival up to the point in time when they can fend for themselves.
The latter we have come to know as "love," giving this method of reproduction a divine connotation.
This same methodology which allows for all of this to happen later develops in the social instincts allowing for communal living and promoting the tolerances necessary to make, otherwise, selfish organisms behave in ways contrary to their immediate interests.

We can imagine what a powerful force it would require to simply allow for the heterosexual act to occur; a kind of force we already know nature produces spontaneously in the form of chemicals that numb, poison, delude, and confuse the mind. Centuries of natural selection could not have been done away with so easily, especially since the utility of many of the mechanisms required to be subdued and dulled into acquiescence were still essential to the survival of the organism.
The effect had to be selective and ephemeral, thusly allowing the organism to return to his/her normal ways after the deed was done, and the replication had been successful.
Chemical inebriation manifesting itself as the sensation of lust or the feeling of love was a perfect tool, and nature took full advantage of it.
We can witness the powerful chemical agents at work in human sexual behavior, but also in sexual behavior throughout the animal kingdom.

There are species where the effect is so strong that the organisms forgo feeding for long periods of time, during the mating season, putting their lives at risk.

One cannot study sex, the very act of fornicating, and not see a distinct relationship between it and feeding.
The biting, the scratching, the sucking, the very act of kissing can be referred back to the motherly act of masticating and passing food on to her offspring, all of it shows us a connection between the more basic need to feed and the alter to develop need to join with another so as to produce a new generation.

If we consider the emotion of "love" carefully it is a desire, a hunger, when it is erotic. This is why copulation amongst many species takes on the form of a feeding frenzy, and is this aching need to merge with otherness; to find a final agreement between personal lack and the world, via an otherness.
Depending what perspective is taken (that of prey or that of predator) this can manifest as a masculine desire to consume, to absorb, to order, or a feminine desire to be consumed, to be absorbed, to be ordered.

I think that the act of heterosexual copulation is an outcrop of the feeding mechanism.
Many species consummate their cooperative sexual (inter)actions by devouring one another, or fleeing from one another as quickly as possible before damage is done.
Even our kissing is an adaptation of a mother masticating and passing on food to her offspring.

↑

Heterosexuality
Reproductive Specialization

↓ Battle of the Sexes ↓

There are no levels of depravity many men will not stoop to, to win favor from a beautiful well-endowed woman; there are no levels of depravity many women will not lower themselves to, to win favor from a powerful well-connected man. In fact one can more clearly observe one's true nature from this fact alone.
No principles, no ideals, no reason, no words can survive the desperate nature of the degenerate. For them all these take a back-seat to basic instincts, and from seemingly civil, rational beings they are returned to the state of unabashed beastliness which is closest to their true character.

When the madness dissipates and they regain their brittle senses they forget or they justify or they solemnly swear to never submit again...but they always do. This is how flimsy the divide between nature and man's civilization is.

In nature fitness is associated with reproduction, and every offspring represents the organism's renewed (inter)active options, by uniting past conditioning with an ongoing adaptation, even if limitations force the compromise of cooperation. Through the child the parent feels that even if dead a part of him/her continues participating, (inter)acting in the world as one congruent unity.
Duration represents value, as all that exists is active and so it measures itself temporally.
And for the reasonable man his mental products, whether in the arts or the sciences, themselves reproductions that unite the past with the ongoing, are evaluated on their relevance through time – on their potential (inter)activities, even if as passive inspirations and sources of insight.

For a female penetration happens through the vagina, and a specially evolved orifice, next to the urethra, for a homosexual, the male kind, the same penetration happens through the anus, an orifice with no specially evolved canal and one evolved to excrete toxins form the body, after digestion.
The female also evolved, after hundreds of thousands of natural selection, the attitude, the demeanor, the psychology, to accept such an intrusion, for the sake of reproduction; no such goal exists for the homosexual. For him the penetration occurs as a modification of a competitive drive, so as to avoid damage; a hierarchy display.
But the act of penetrating the anus has also the effect of pushing back feces; retuning it upwards; the symbolism is one of forcing the feces upwards, towards the digestive system. This being part of male homosexual intercourse, which also includes placing the penis in the mouth and suckling it; a degrading practice, displaying dominance and authority.

Both the entry and the exit to the digestive system plugged up.

They call this love.

Battle of the Sexes

If there is a conflict of interest here then it can be found in the lust for control.
Males have tried to guarantee the continuance of their genes by seizing control over female sexuality.
For a promiscuous male controlling as many females as possible ensures that his, and only his, genes will be passed on.
The sharing of females, and the innovation of marriage, was a way of making small compromises so as to increase the possibility for higher returns.

For females this is a bad deal.
Their sexual interests lie in sampling and being inseminated by as many diverse males as possible, thusly increasing the potential for some to survive the ceaseless fluidity of existence. Nature adapted her to this role, and ensured that her peak fertility would not be easily perceived by a male, so as to safeguard female sexual control over her ovum from the bigger sex.
Control, paternalism if you will, was a masculine response to this natural adaptation. We may say that this masculine response to a natural adaptation was an ingenious way of speeding up the process of natural selection, placing it in the hands of the male; this was a faster way of adapting, in comparison to the female's method of relying on the slower methods of mutations selected over time.

Feminine resentment towards this masculine adaptation is to be expected.
For her, this male dominance over her sexuality is a wresting away of her one and only source of self-worth and power. This is particularly troubling to a female when it takes on the form of a tribal sharing of females; communal sexual systems where all males are guaranteed a female though they may not merit one.
The system depends on male nobility; the spirit of not stepping over another man's territory, though one can, and though the female is asking for it.
If some men support females in their bid to regain their sexual power, it is because they secretly desire to remain child-like; men-children guided and looked over by some kind of idealized mother-figure.
MRA
Male competitiveness is a bit intimidating to them, and they are even more perturbed by the possibility of taking on responsibilities and the natural risks and costs of being a family's protector and leader.

↑

Metrosexual

Effete Males

↓ Dandyism ↓ Refined Man ↓

Immaculately dressed, quaffed, and looking like they just stepped out of a movie set and unto a red-carpet event, they speak the lingo of popularity as if they were reciting the words from a script they all know by heart but can never fully relate with.
They glance, they gesture, they smile with the on-cue precision of a tap-dancer.
Their every action is choreographed, meant to impress with the illusion of *idololatric* perfection; they wear the garments to fit the part, accepting direction only from renowned artistes with many accolades and a statue or two to add to their weighty tastes – those that have proven their worth by the sales they've produced, feeding the hungry hangers-on with the renewed appetites they've fabricated for them.
Then they glide across the urban settings, the concrete stalagmites acting like a staged backdrop for their cosmopolitan sophistication, making sure not to ruffle their hair or break a nail or, God forbid, wrinkle a surface – always turning their "good side" to the voyeurs so that the other side doesn't disturb the spell.

They are trim and properly naughty, their movements sparsely elegant, trying to make it appear unrehearsed when they've practiced their strut and posture before the mirror for hours; laconic, to the point of aloofness, as too much talk would crack the facade and show their inner uncertainty – they remain mysteriously "genius".
What they do allow their tongues to loosen up about are their many credentials, their social accolades, their famous networked acquaintances, who they call "friends," their marketability which proves how desirable they've become, and their many toys and trinkets, allowing hedonism to imply what their manners prevent them from stating outright.
They are truly and totally part of modernity – wanting only to be at the foreground catwalk, where all the eyes turn, making sure to catch the latest trends before they become kitsch and passé {trifles for trollops}then they are off again, as flighty as birds – their loyalties and interests only lasting as long as their deficient attention spans.

They exude youthful innocence and that cutting bite of yapping Chihuahuas.
Artists they are not, they are art itself; they are the artifice imitating itself, and the image reflecting itself – total forgeries and damn proud of the deception.
When they catch a flattering sight of themselves in an admiring glance or in a distant glass menagerie, they still themselves, for a while, drinking in their own image.
But beneath all the pomp, well-perfumed glitter and copied culture what are they but animated cadavers feeding on the flesh of others to compensate for the paucity around their bones; vampires sucking up verve, after-hours, when the sun goes down and the neon strobe effects add to that occult air of peculiarity and implied supremacy.

When accidentally amongst them, find your mark and play your role, if you must, but if you mustn't then best you keep them at a distance where their powerful fangs cannot break your skin.
But you mustn't worry, they are careful about who they allow amongst them.
They will ignore you and skirt around you, as if you were an annoying extra.

When adopting the feminine ideals the sexual game of attractions turns into a competition over style and appearances to hide or accentuate one's real essence.

Men used to attract females with their mind, their creativity, their access to resources (wealth), their social status, their genetic potential (athleticism), their character, and sense of humor, now it has become a competition over fashion, skin-care, hairstyles, popularity, emotional availability, sensitivity and girlish sway.
Of course the process is incomplete, as everything is, and we are but in the midst of a trend I call "feminization" but the first signs are becoming harder to ignore or to explain away.
As it is to be expected males will adapt to whatever is required to carry out their biological mission: to seed as many females as possible. Those who adapt first and more enthusiastically are the ones who find in their *avant guard* ability to be on the forefront of fashion trends, their biggest advantage over the more resistant, more masculine male.
It is a classic beta-male tactic.
"Taking care of one's self" is what they call it, but what it really is, is this obsession with appearing to be more than one really is.
In these sperm-wars the new intelligent-weapon is pretence and social adaptability.
The metrosexual is heterosexual, but in these times when feminine characteristics are more desirable, more valuable, they take-on the look they need to be sexually attractive.
The trick is to get that second glance.

The metrosexual has the charms of a boy, full of that innocent desire of wanting to fit in, and be liked.
He is the male equivalent of a female, in this, if he has not tittered over the line into bisexuality or homosexuality.
He is, at times, mistaken for a cultured man, a man of the renaissance, or, perhaps even a bohemian, but he has none of the depth required to pull off the illusion.
His pretence is only effective amongst those on his intellectual level, or those of his kind, who would never dare to think of exposing the farce – and along with it their own.
No, for the metrosexual appearances are all that matter, and in an age where the means exist to cover-up, accentuate, tug, pull and hem-in, the effort needed to present one's self as something he is not, is far less than actually being it – though the latter may not be in the realm of the possible.

Dandyism

*"A **dandy** (also known as a **beau** or **gallant**) is a man who places particular importance upon physical appearance, refined language, and leisurely hobbies, pursued with the appearance of nonchalance in a cult of Self. Historically, especially in late 18th- and early 19th-century Britain, a dandy, who was self-made, often strove to imitate an aristocratic lifestyle despite coming from a middle-class background." – Wikipedia*

A dandy – not to be mistaken for a man of taste; a man of refinement and culture, or a *renaissance man*.
If the dandy is not the quintessential expression of male feminization, then no better can be found.

*"The dandy creates his own unity by aesthetic means.
But it is an aesthetic of singularity and of negation. 'To live and die before a mirror': that, according to Baudelaire, was the dandy's slogan. It is indeed a coherent slogan.
The dandy is, by occupation, always in opposition. He can only exist by defiance. Up to now man derived his coherence from his creator. But from the moment that he consecrates his rupture with Him, he finds himself delivered over to the fleeting moment, to the passing days, and to wasted sensibility. The dandy rallies his forces and creates a unity for himself by the very violence of his refusal. Profligate, like all people without a rule of life, he is coherent as an actor.
But an actor implies a public; the dandy can only play a part by setting himself up in opposition. He can only be sure of his own existence by finding it in the expression of other's faces. Other people are his mirror. A mirror that quickly becomes clouded, it is true, since human capacity for attention is limited. It must be ceaselessly stimulated, spurred on by provocation. The dandy, therefore, is always compelled to astonish. Singularity is his vocation, excess his way to perfection. Perpetually incomplete, always on the fringe of things, he compels others to create him, while denying their values. He plays at life because he is unable to live it. He plays at it until he dies, except for the moments when he is alone and without a mirror. For the dandy, to be alone is not to exist. The romantics talked grandly about solitude only because it was their real horror, the one thing they could not bear." – Camus, Albert (The Rebel)*

The type is a consequence of a dead, or absent, God.
It relates to Sartre horror concerning freedom.
In the void left over by God's demise, the average mind seeks purpose and identity in the eyes of others.
He only matters if he produces and consumes, in accordance to the common

ideals.
He is nobody if he is not acknowledged.
He fears solitude, because there is nobody there to validate his existence.
He cannot create, or recreate, himself, now that the creator is gone, without a pattern...something, a pattern, to cut his garment by (skin) and sew himself together with (ideas).
He is the image this produces.
His substance is derived from the illusions he projects and reflects.

The dandy, of old, is what we now know as metro-sexual.

He is a male, only in appearance, as his mindset and his aesthetic sensitivity. He creates an image, in accordance with what is fashionable, because the Dandy is always up-to-date, and a member of the fashionably *avant guard*.
His mind is completely preoccupied with the immediate, making him the representation of what is trending at any given point in a culture's history.
He is modern, across the ages, because we changes images the way one changes shirts.
He is feminine because fitting in and being on the forefront of his group's becoming, its progress towards its own being, makes him obsessive about fitting in and only fighting the mold by remaining outside the mediocre and the *passé*.
He wants to be a part of, but still distinguishable, distinguished in tastes. For him remaining on the forefront is the constant work of predicting what will become trendy and what, next, consumer good, will go viral.
The Dandy is consumed with consuming, and being consumed as the epitome of the chic.

For him identity is a malleable persona, he puts-on and then takes-off to move onto the next one – he is whatever the others want him to be, what they idealize and covet.
Causing envy is his aphrodisiac, and he will not be outdone in his erotic appeal.
The heterosexual dandy must keep his nose to the air, sniffing the pheromones that tell him what is "in" amongst the females this year and the next.
He does not attract in the usual masculine way, by exuding strength and authority, but he scrambles to become seductive in the way females are describing their tastes in magazine articles and unofficial surveys.

Refined Man

Refinement is often misconstrued for snobbery.

In a world where the outer garments of refinement can be purchased by the vulgar, it is difficult to know if discrimination is pretentious or a symptom of sensitivity.

The man of discriminating tastes can be mistaken for a metro-sexual, just as refinement can be mistaken for snobbishness.

A man of taste may be aware of subtleties but is not dependent on their presence.
He may prefer a certain qualitative standard but will not complain when it is not available.
A male makes do, and he does not insult the one who offers.
He may wish for a higher quality, but will not turn away lower quality when it offers itself to him - sign of nobility: the generosity of spirit that finds some value in every experience.

This stands in contrast to the pretentious metro-sexual, whose refinement is imitated and so it acquires exaggeration as a mode of accentuating its presence in so much vulgarity; hyperbole to hide its non-existence. He imitates, adopts and plays a part he thinks places him within a more elite group.
The rich are prone to take on this tactic to play the part of culture, while not being able to fully appreciate it.
They purchase art or rare books as adornments, accessories.
They go to concertos and fund museums because that`s what is expected of them.
They learn foreign languages not to exchange ideas but to be cosmopolitan.
Finery, for them, is another draping.
They dine on fine cuisine, and drink the best wine, though they are incapable of appreciating the artistry in their making, nor the subtleties participating in their combinations.
They are detached, not because they stand above but because they are unable to connect, to sense, to be sensitive.
They will not once settle for the lesser, to the point of becoming demanding, garish, insulting, for this may shatter the image they wish to cultivate.
Their taste is acquired, not an innate quality.

The refined man has lost his tongue.
He can chew and swallow, but he must not taste.
And if his palate senses a slight bad flavouring, he, being a man of culture, must pretend he did not sense a thing.

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Homosexuality

Boys will be Girls

↓ Penetration ↓

Homosexual behavior has been observed in many species, besides the human one, lending credence to the belief that it is no different than heterosexual behavior and that it deserves the same handling and acceptance.
Of course there are many reasons why homosexual displays are observed in the wild some of which are:

a) Hierarchy displays where males participate in mock copulation as a way of establishing and maintaining internal social stability.
b) As a means of stress relief where anxiety is expunged from the body through sexual interaction.
c) Due to the unavailability of a member of the opposite sex forcing some to turn to their own sex as a means of focusing their natural sexual energies.

It is doubtful if penetration occurs in male on male homosexual displays, but if it does, one cannot imagine that it is anything more than a way of dominating another without having to use force. Sex, in fact, is a form of aggression as penetration involves a breeching of an organism's first level of defence.

In social species where pair bonding is the norm, such as in penguin social systems, homosexual unions may be caused by a shortage of mates of the opposite sex. The pair bonding instinct must be so powerful as to force some to settle for a member of their own sex, though this would lead to no useful product and all the energies sacrificed would be lost.
Nature is frugal and wastes no energies; this makes homosexual conduct a waste of time and effort, from a purely economic standpoint, or a result of excess, such as in the forms it takes within human social systems where it often accompanies decadence and overindulgence.
It is why when homosexuality becomes prevalent within a culture it is usually at the tail-end of its supremacy when its strength and virility turns to softness and the masculine spirit begins to decay.

The ancient Greeks referred to males that enjoyed being penetrated as "malakos" (μαλακος) which means "soft", and they looked down upon them, despite what legends persists about them in our time.
What homosexual behavior did transpire was amongst the urbanites and mostly during periods of decline.
Sexual indiscretions and perversities have always been reported amongst peoples who having reached the pinnacle of supremacy begin to then falter and decay.
There is no predicting what the human mind will indulge in when it becomes bored and when it begins feeling safe and comfortable.

We also see the same thing being performed amongst wild animals like the Bonobo apes. The absence of any real great threat to them over many generations makes their maternalistic systems a natural product of their state. Orgiastic displays are for them, as they are for humans, the final stage of stagnation.
Such conduct would not only be redundant but it would be dangerous in more austere and demanding environments.

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Homosexuality is a mutation dependent on parasitism to come about.
Its innocuousness, in regards to inter-group sexual hierarchies and its potential for producing effete males that pose no threat to the dominant male's status, makes it socially advantageous, particularly within large social groups where large numbers of males are integrated into the shared hierarchy.

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One more variation of paraphilia; no different than pedophilia, bestiality, necrophilia and any of the other human sexual practices which are dysfunctional, from an evolutionary standpoint, in that they fail to produce any offspring, but only gain purpose by playing secondary, more current, social and cultural roles.
Since it holds such an important, increasingly so, part in modernity it deserves its own special validation, particularly when it has been removed from the list of sexual fetishes in the *Diagnostic and Statistical Manual of Mental Disorders* along with its variant Bisexuality.
Let's be clear, homosexuality is no different than any other human sexual mutation, and if it deserves special mention it is only because of its increasingly central role in modern social systems and within the psyches of the modern, "normal" man.
That it is no longer considered a "mental disorder" by the certified specialists gives hope to a variety of other sexual deviations that are still on the lists as "mental disorders."
These things take time, and "progress," sometimes, proceeds at a snail's pace.
The "logic" must be followed through and if modern man wishes to still believe that he is equalitarian and open-minded, then the acceptance of bestiality,

pedophilia, and many more sexual practices must be cleared from the annals of bigotry…or so it goes.

Both the male and female versions of homosexual behavior, along with the bisexual variant, are by-products of genetic mutations which come about and are reinforced by environmental conditions.
The genetic predisposition to this mutation might be present in a bloodline without always emerging as a dominant factor.
Although the environmental conditions that contribute to its emergence are not fully comprehended what is certain is that some hormonal imbalances during the period of gestation contribute to its emergence.
The triggering on and off of particular genes by environmental circumstances is now part of a scientific field called **Epigenetics**.

Reproduction using the heterosexual method is relatively new to the animal world and the mechanisms it uses, dependent upon hormonal effects that alter the organism's physical structures as well as usurp its natural tendencies for self-preservation, are not yet strong enough to avoid the dysfunctions that may be produced by slight environmental modifications during gestation or the early period of development.
It is the later development of heterosexuality and the need for more specialized sexual roles which had to overcome genetic functions that had come to be over millions of years, making them more primal in nature, which accounts for the vulnerability exhibited by sexuality to environmental influences.
The chemical interventions (hormones) that were used to make heterosexuality possible are prone to failure due to the fine balances they depend upon to create the desirable effect upon the organism.
If homosexuality has proven to be beneficial to social cohesion, then this can only be considered a "happy" coincidence which enables it to persist, acting as a parasitical sexual deviation, but to also be taken as tolerable under certain conditions.
In fact mutations come about constantly and it is only their fitness, or their irrelevance, within the environment they come about within which establishes them as sustainable.
With the growing demographic pressures fully developed in modern environments homosexuality is more desirable since the elimination of masculinity within a system's internal hierarchies is part of its self-maintaining necessities. Masculinity is a disruptive element and is detrimental to group cohesion, particularly as the group increases in size and must assimilate males within its principles.
Male homosexuality is now exposed as being nothing more than a mere adaptation of the desirable emasculated male; an alteration of degree.

When it comes to female homosexuality it can be understood as the only alternative remaining. In essence the biological male is turned, in modern western

systems, into a surrogate female who simply has an additional appendage, and a few other "superficial" physical differences. Heterosexual relationships are now homosexual ones, as both the biological female and the biological male are expected to think and behave within the same parameters of social decorum, sometimes called political-correctness, as this is expressed by liberalism and humanism.
Therefore lesbianism is not really any great departure from the expected and preferred norm.

Once the first reason for the emergence of heterosexual procreation is accepted then the mutation of homosexuality is placed in its rightful place and understood as a later evolution of sex's utility within social structures.
By studying the social behavior of other social species we recognize how integrating all members into the group's dynamics acts as a supportive element to its genetic destiny.
The dominant reproductive pair is helped by the other members of the pack, in canine social groupings, in this way perpetuating their shared genes. A male participating within this structure experiences a decrease in testosterone levels which in effect makes him behave in more feminine ways and, for this reason, turns him from "free-radical" disruptor of social harmony, and challenger to the "throne," into a supportive pillar of established hierarchies.
From this emasculated position it is not difficult to comprehend how homosexuality can turn into a tolerable mutation, though it is unfit by any genetic standard.
Not only is homosexuality not detrimental to the species prosperity, if heterosexuality remains its central point of reference, but it is beneficial to its health since the natural competitiveness sexuality produces is decreased.

Foucault speaks like the homo that he was.

Monogamy and marriage are forms of sexual repression.
Being forced to tolerate pedophiles and homos is a form of oppression.
Modernity laid down the groundwork for mutations to proliferate that would normally be taken out, as soon as they emerged.

The variety of fetishism points to a sexual divergence, allowed to persist because natural culling has been kept to a minimum and all were given the "right" to reproduce.
"Oversexualization" is the result of many factors, such as:
-Hormonal influences from foods
-Increased nutrition resulting in a speeding-up of the maturing process

-Technologies that make the sexual act a plaything: the elimination of risk and cost in the sexual act
-The protection of mutations, under the guise of humanitarianism
-The reaction to the diminishment of sex is an exaggerated sexuality: more flamboyant displays ...all covering up the slow disappearance of sexuality as Baudrillard noted.

Homosexuality in animals is mostly one of displaying, and maintaining, hierarchies, and, in some cases, it is the consequence of an absence of sexual options – in Penguins, when the opposite sex is absent, due to monogamous pair bonding and some circumstantial event that unbalanced the male/female numbers, the choice of a member of the same sex is an inevitable compromise, when the sexual drive is pressing and no avenue of relief is attainable.
We witness similar phenomena of homosexual behavior in prisons where accessibility to the opposite sex is limited and the sexual drive is overwhelming.

In humans homosexuality can have another source, which cannot be shared by any other species, due to the particular traits of the human species, with tis larger brains and the pivotal role consciousness plays within the human psyche.
With humans homosexuality is no more than a disparity between body (past, nature), and mind (nurturing, immediacy). A human can feel alienated from his/her own body – a stranger in his own skin.
Transsexuals are a modification of this.
The homosexual mind will be attracted to what contradicts his/her own biological form. The body is a manifestation of a past, and its sexual type, is a product of a naturally selected biological role, within a biologically determined reproductive method: heterosexuality.
That there are two sexes, and not three or no sexes, is evidence of a particular biological role, producing particular physical and mental attributes, so as to facilitate the carrying out, the acting out, of this role.
The homosexual experiences a disjunction between this predetermined biological imperative, manifesting in his/her form, his/her physical attributes, and the brain, the mind, which is not in harmony with this determination.
The psychosomatic conflict between body (past, nature), and mind (future, immediacy, nurturing), produces this sexual ambiguity, resting on a sexual mutation which is not only parasitical but unfit, by natural standards based on the reproductive need sexes evolved to meet.

"An improper pairing and unproductive is jami, as is the fruitless coupling of two men or two women…
That, on the other hand, which is not jami is a productive and proper pairing…
What is uniform [ekarupa] is incapable of copulation and unproductive." – *Veda [Jaiminiya Brahmana]*

The attitude towards homosexuality is not, by any means, a western phenomenon.

Their more pragmatic position uses the unproductive nature of homosexual copulation as an indication of its unnaturalness; its representation of decadence and the *superfluousness* it, at first, exposes itself as.

In the modern west, any (re)action against homosexuality, in any of its forms, is accused of an emotional weakness.
It is natural to accuse the other of what you feel most guilty of; as a pre-emptive defensive assault, meant to disarm the opposition.
Fear, once more, comes to the rescue, turning a natural disgust, a weakness of the stomach, in (re)action to the act of shoving a penis up your rectum and/or suckling on a penis, like a newborn child suckles upon its mother's breast, into an emotional feebleness.
Using this logic, any revulsion towards feces can only be explained as a fear of it.

Penetrations

The symbolism some often use as a validation of homosexuality, because it is so prevalent in nature, amongst mammalian social species, of being, not only penetrated, but penetrated through an orifice meant to expel toxic excrement, or through an orifice meant to ingest nutrients, is obvious. It is so obvious that even the simpleton intuitively understands what being "fucked up the arse" or "sucking one's dick" implies, because he often uses it as a way of degrading another.

It's funny how sex is placed on such a pedestal, in feminized cultures, yet rape is considered the worse crime of all, against a female.
If I considered something lovely and with no other connotation, expect bonding and sharing and communing, then being forced into it would not be so bad.
It is the intrusive, domineering, aspects of penetration which make sex something one must be chemically inebriated to endure.

That females have evolved, through time, to enjoy it, only exposes the vast psychological gulf between masculinity and femininity.
The Greeks looked down on males who liked to be penetrated, despite the Modern narrative which now attempts to slander their memory.
In nature mock displays of a male mounting another male is meant to impose power over the other, and to reaffirm the hierarchy. In some species homosexual activities are the product of an absence of sexual options. In the often mentioned penguin species it is the males with no access to females, or excluded from the genetic pool, who redirect their libidinal energies towards other males.
But, even if we were to accept homosexuality as a natural by-product of heterosexual replication, and the mutations this involves, this still does not make homosexuality anything but a genetic failing, which pops-up, from time to time,

due to the hormonal sensitivities of the still developing foetus. If we were to grant homosexuality the status of "normality" then we must also do so for every sexual mutations that emerges in an overprotective environment.

Let us not get into this modernistic obsession with cunnilingus and how this represents the bowing down of the male sex to the female's sexual power.

Lesbians
Butching-it-Up

The female counterpart of male sexual dysfunction.
The male homosexual takes the leading position in our perceptions of human sexual mutations that are unfit, but are becoming socially acceptable. The reason why, this is so, can be understood when we consider what feminization is.
Feminization is the slow atrophying of particular human attributes and attitudes; a *social selection* which contradicts *natural selection*, choosing the feminine type as the more socially desirable one.
Once this is understood, in all its dimensions, then the reason why male homosexuality is at the social forefront and why it is the spear-point of feminization becomes clearer.
Male homosexuality is the behavioral tendency of masculinity towards the feminine, within each individual.
Female homosexuality is the behavioral tendency of the feminine towards the masculine, within each individual.
The common ground is this overlapping behavioral norm, neither quite masculine nor feminine, yet more feminine because of the social pressures and biases towards the more controllable feminine type.
As such, the homosexual male, is a flamboyant, display of human feminization, whereas the homosexual female is no more than a variation of the expected sexual norm.
Lesbians are the quintessentially "healthy" couple, minus the penis/testicles factor, and the reproductive element these penis/testicles would suggest.

True lesbians, those born on the Greek island of Lesvos, are insulted by the adoption of their topological identity by those wanting to associate a sexual mutation with an ancient tradition, so as to legitimize it.

The reason why lesbians are so outlandish, and far less socially effective, and entertaining than male homosexuals is due, in part, to the nature of men.
The masculine spirit is more reserved, and the male form is made for that self-possessed control.
With a female form it looks strained.
The other part is due to the problems associated with ascent and descent – to pretend to be less intelligent is easier than pretending to be more intelligent; to go downward requires less energy than to go upwards.
To revert to what is lower is easier than to pretend that you are what is above you, by simply putting on the outer symbolism, and the pretenses, within a socioeconomic context.
Therefore lesbian mannerisms and behaviors are more out of sorts.

More masculine lesbians are in a socially inferior position within western feminized systems.
They inconveniently identify with a diminishing sexual specialization in a world that prefers and nurtures feminine attributes, and ways of thinking.
The most crucial aspect of male compared to female homosexuality, or gays compared to lesbians, is that of psychology and how females are really adolescent males in spirit.
Retarding development to stay in a more adolescent state is easier than growing above it, and so for lesbians the hyper-masculine displays appear more contrived when compared to the lurid, but more honest, gay-pride hyperboles.
Ergo we have this cult of youth, and this obsession with remaining young or acting young.
Disrespect and fear of age, and growing old, is expressed by how invisible older people are in modern western cultures.

Feminization and adolescence go hand in hand.
For a man to remain infantile is not difficult in this day and age.
He is expected to do just that.
Males are expected to be homosexual, or asexual, or simply sexual non-participants – infantile.

Lesbians and gays meet somewhere in a murky middle: the gay man is proud of being a stunted male, and the lesbian feel ashamed of it, and tries to pretend that she is fully male.

In the hormonal chaos of bodies and minds being out of harmony they find their place within the uniformity of **feminization**.
Both are part of feminization and how maleness has now become a sexual organ and a hypocrisy; a social construction.

The openness to sexuality is part of our sexually dissatisfied and confused state.
Like teenagers we are completely taken over by sex and relationships.
Our culture is one of total disclosure.
Reality shows, pornography, entertainment in general, leaves nothing to the imagination, nothing for the private; all is public.
But none of it is real. All of it is teased, corrected, inflated, blown out of proportions, idealized, and romanticized.
You see, the gay man fits in with all this bullshit, the lesbian sits on the side, looking a bit uncomfortable.

The male homosexual has nothing to hide, because once he's admitted to being penetrated, or that he likes being penetrated, there is very little ego, shame, pride, left to preserve.
The most intimate part of him is already known from his identification with a sexual practice that represents submission and giving-in to power.
He feels proud of being used, and unlike the female, there is nothing to come of it as recompense, except that sensation of belonging to an otherness that feels so wonderful to the feminine spirit.
In this world of public displays, homosexual flamboyance is part of the normality of being teenagers forever: experimenting, dressing-up, flaunting, puffing-up, being extroverted and spontaneously boyish.
The male homosexual finds his place in this culture of shameless displays.

For lesbians, thing are a bit different.
Males are naturally more closed, emotionally more private, but, for a female to rise-up to the level of a biological male, who has the advantage of hormonal balances, is a difficult task, to say the least – particularly when the culture is making the type extinct and is redefining masculinity as something that only differs slightly from femininity – the difference is dismissed as primitive, or as a social construct.
The only thing left for the female who feels more masculine is to put on the attire, practice the walk, the mannerisms, and the hair styles, of masculinity and how it is symbolized in modern western societies – that and attaining that position of power from where she can wear the mantle of masculinity, backed-up by an entire institution.
The so-called 'strong female, intimidating men left and right.
A lesbian's wet-dream.
Lesbianism becomes a gender...in a world that only believes in socially constructed types.

But, the feminine is never fully let go of, and so you always get this mixture between the two which doesn't fully convince.
Same applies for the gay man, but here the metrosexual, up-to-date, modern, urbanite, career oriented, upwardly mobile, male is part of the heterosexual social ideal; worshipped amongst the young, and the homosexual, alike, with extravagance and style.

For lesbians feminization plays into the ploy of pretending to be male.
The lesbian is, herself, a stunted male, so she can only put on the outer appearance of masculinity, trying to exaggerate it, while still thinking as a more butch female.
This is, from the reverse angle, what is expected of heterosexual males: to appear male, while thinking as a female.
This plays into modern social beliefs.
Appearances do not matter, according to this belief system, therefore, the superficiality can be pretended by anyone; the materials required are provided by a materialistic economic system where all values have been reduced to the abstraction of money.
Money can buy anything, including sexual identity.

What matters is what is "on the inside," in other words, with what the particular mind identifies - the meme, not the gene; the noumenon, not the phenomenon.
It does not matter how you act - thinking being an activity - but what words you use to identify yourself with, and what words you use to explain yourself to others.
How and why this identification comes about and is established, in homosexual females, is particular to every individual, but as with homosexual males some hormonal imbalance during gestation and during the early years of weening, should be considered as a starting point for explaining how these sexual divergences come about.

The fact that lesbianism is between biological females, makes whatever mechanical penetrations, employed during their mock copulation, a practice with minimal significance.
As with male homosexuals, lesbians take-on the primal sexual hierarchies, one being more masculine the other more feminine, falling in with the nature of what this means.
Colloquialism describes these natural male/female roles, musing sportive symbolism, as pitcher/catcher, describing, in male homosexuality, the role accepted by each within the relationship; a hierarchy based on their comparative attitudes, and defining *a dominant* form *the dominated*.
Within lesbian sexual relationship the same hierarchies are defined by *buthness*.

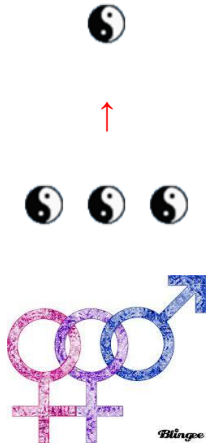
One of the two, in a pairing, will be more masculine and so more butch, in relation to the other, who will retain the role her biology implies, towards a member of her own sex.
In pairing with distinctive male/female divergence, the roles are easily put into place, referring us back to Weininger's explanation of attraction.
Attraction
In pairings where both participants exhibit near parity in their masculine/feminine drives, the roles can be reversed, at will, one taking on either sexual role at any given moment. Such pairings, like homosexual flamboyance, in males, are more obvious, and visibly displayed.

A **bull-dyke** is as close to the bisexual *Modernistic Ideal* as one can possibly get.
The external appearance of a confused masculinity, showing itself off in hyper-masculine symbolism, is a manifestation of this female-leaning sexuality, with strong masculine tendencies which never approach the level of being complete male.
The lesbian with a distinct masculine psychology will possess some of the attributes of masculinity, including a preference for the female sex, but will never come close to the attainment of them. Although more rational and unemotional, she will never escape social conventions (thinking outside the cultural box), or rise to the level of genius, as a man can. At most she will remain on the level of a mediocre heterosexual male or she will be the equal to an exceptional homosexual male, such as a Foucault.
This is how we get a comedian like DeGeneres, with the masculine cleverness, and the desire, to be somewhat funny, but never rising to the level of a Chris Rock, Bill Hicks, or George Carlin.
Comedians
Mediocrity, again, is the binding norm.

The sensual nature of females turns them into sexual objects, for others and for themselves. When the reproductive angle is reduced in significance, what is left over is the sensuality, the act itself.
Aesthetics dominate, and the desired outcome is the surrender to feelings.
Females can find this in other females, when the act itself is associated with male depravity or when physical unfitness makes heterosexuality unapproachable.
A male lacking the physical markers of fitness will not usually compromise by turning to other males for sexual relief. For him the act of penetrating and being penetrated has the natural association with submissiveness and emasculation.
For a female no such barrier exists…and the compromise is easily made.

Because of the absence of penetration, and the absence of psychological repercussions involved in this act of dominance for biological females, lesbianism or displays of lesbianism are less offensive, and easier for a female to indulge in.

It is said, that "all females are a drink away from a lesbian encounter," which may or may not be true, but it shows the ease to which a female can give in to curiosity and have a sexual encounter with another female, though she may be completely heterosexual.
The female's identification with sex, and her ability to experience it, body and mind (soul), to a level and amount no man can meet, is what makes them more likely to explore lesbianism without being homosexual.
For a female, the sensations, the erotic, emotional component, is so central to the sexual act that it does not matter who is providing the stimulations for it.
Many so called lesbians are really heterosexual females who have failed to be satisfied by a biological male or who have experienced some traumatizing event at the hand of a male, making her unable to surrender to the sensations of his sexual touch. These, last, females will compromise, enjoying a female's attentions, and avoiding a man's, who they now associate with that life-altering, event.



Bisexuality
Indiscriminate Interspecies Fornication

In short: Fucking everything that moves, and identifies with the category of **human**.
If you are looking for an excuse and a validation for your confusion, then the word "bisexual" is your last stop.

Twice the options; twice the fun.
The undecided ones.
Four times the confusion.

Bisexuality is the quintessential modernistic sexual lifestyle.
Not only is it non-discriminating but, in the end, it is vapid and sterile.

It makes a mockery of the sexual types and spits in the face of nature.

If equality is the common value, then bisexual practices reflect the eradication of sexual types, turning them into sexual organs; organic tools to be used, for pleasure, distraction, comforting, integration, social climbing, networking, and fertilization.
The reduction of sex to a practice, a method, with no identifying power, makes it accessible to sampling.
The bisexual is but a gender-less individual whose tastes open him/her up to a buffet of possibilities.

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Masculine/Feminine

Biological Attitudes

The terms masculine and feminine refer to the degree the male and female psychology has taken root in each individual.
Individual organisms are a combination of both the feminine and the masculine and only differ in the gradation of psychosomatic effects the hormonal impacts have had in each particular case. In this, both hereditary factors as well as environmental factors, in other words how these inherited tendencies are established within particular environmental conditioning, are what determine the masculine/feminine nature of each.

In all cases the starting reference point is the original natural sexual role and how each individual's development compares to it; how *fit* each is in relation to the natural reproductive standard.

It is of no consequence, therefore, if the words masculine/feminine can acquire cultural definitions which contradict the original intent, because the primary function of a male is to carry out the sexual role it evolved to carry out, and the same holds true for a female and her natural role.
These roles are defined not by human interventions or semantics or social eugenics but by natural processes necessitating particular physical and psychological and mental attitudes and characteristics.

From a metaphysical standpoint the masculine and the feminine attitude represent the relationship of a mind with the world; a (re)action to the absence of an absolute.

For the feminine the absence is identified with the absolute void, the nothingness; for the masculine the absence is identified with the absolute thing, the somethingness.
Both nothingness/somethingness are descriptions of the same absence, approached from a different vantage point, with a different psychology.
For the more female psychology the *absent absolute* is already in existence, waiting to be discovered and to absorb the "lost" mind within its order; for the more male psychology the *absent absolute* is what must be created and imposed upon the world, absorbing its chaos within its order.
The man is attracted to the idea of creating order, he constructs the absolute; the female is attracted to the idea of belonging to it, even if it is defined by a school of thought as being an absolute void.

The categories of male and female have no definite boundary as there is no absolute and all must be understood as an ongoing process, in relation to environment, and ambiguously.
In this case the environmental standard is existence itself and only within it do these labels carry weight and have meaning.
The first thing to say in regards to these types is that they are designations of a sexual role, if we first understand sex as being a survival tactic which tries to overcome the innate limitation of every organism: its mortality.

The evolution of these biological types is only in relation to procreation and they come about to facilitate and to enhance this process.
It is logical to assume that in order to carry out their specialized role each type would evolve the traits necessary for doing so and that whatever mutations are incurred through this process which might result in a diversion from the intended purpose is to be considered "unfit."

"I suspect that few people really believe, deep down, that boys and girls are interchangeable, that all differences in intelligence come from the environment..." – Pinker, Steven

The specialized roles the male and the female play in heterosexual reproductive methods is slowly becoming obsolete, first due to technological advancements which can enable a female to be impregnated by a cell from any individual, which can enable an organism to be cloned, and which can enable a woman to be fertilized artificially and secondly due to the fact of overpopulation and the growing insignificance and expendability of any single individual, though much lip-service is given to the "respect" of life and for "individual rights".

More precisely it is the male which is quickly losing relevance and is being forced to adapt to a feminine social interpretation of his role; his new role.
In the gender wars it is men who are under attack.
The masculine sexual role, as this has been determined by natural methods, is now being pressured to assume the same one females have within modern social systems.
In general terms the feminine is the *buyer* and the masculine is the *seller* in the market of genetics. As a buyer the feminine is passive, selective, and indecisive; the male is aggressive, conspicuous, and decisive in his challenging of norms.
The male must prove himself worthy to the female and so he must utilize all his talents to stand out from the crowd. He must think outside *the box* while at the same time make himself valuable within the contexts of *the box*.

If the road to a man's heart goes through his stomach then the road through his brain is blocked.
If we consider the stomach a metaphor for need, desire, then it can as easily go through his genitals; through the feminine parts of him, in other words.
It is to the feminine parts of a man that a woman must adhere to.
His masculine brain would find any treading through it an affront to its supremacy and it would challenge all wanderers.

Similarly, the road to a woman's heart goes through her brain and the road through her nether regions is blocked. In a woman's case it is her mind which must be seduced and dominated whereas the more direct path would be considered an affront to her femininity and it will be called rape.
For her it is the masculine aspects of her nature that a man must find affinity with.

Because the feminine in a man is inherited from the mother and because in a woman her masculine side is inherited from her father the Freudian insights still apply.

Another way of thinking of the term *masculine* and *feminine* is as a term denoting how each sexual type is applied within particular social, cultural, conditions – how the genetics are incorporated mimetically.
The sexual types are those naturally evolved to specialize in a particular aspect of heterosexual reproduction. How these types are then symbolized, clothed, repressed, nurtured, conditioned, institutionalized is determined by each particular socioeconomic and cultural type.

Modern women have no fear.
The costs, the risks, of child bearing, of child rearing, and of participation in a group, are diminished.
They have *the pill*, they have laws, the State, and its institutions, and they have social pressures and their behavioral normative, to protect them from themselves.
Men are no longer required because the institution is the *alpha-male*.
They do not need to be careful, to take care(to care), with their sexual practices and choices, because they have the pill, and abortion and welfare. The costs are reduced; the risks are reduced...care is reduced because there is little fear.

Males, in the **Modern** era, are surrogate females...or they are trained to be so.
Lesbianism is the ideal relationship...even in heterosexual unions.
The biological male is supposed to be like a female, in all ways, except for also exuding this primal masculine energy...this *butchness* with no substance.
If he is to perform his duties, in the bedroom, then it will be despite his emasculation. Sexual dissatisfaction is blamed on him, and sexual incompatibility looms large in current western sexual interactions.
The modern male is confused; he attributes this confusion to feminine complexity.
He is ambivalent about his role. On the one hand he is glad because he does not have to live-up to some primal masculine ideal, which would, most certainly, exclude him from contributing to the gene-pool, but on the other hand he does not know how male he should be, or what maleness means. He receives these cultural messages, through movies and television and pop-music, that caricature and ridicule masculinity, portraying it with such clownish, extravagance, that a male is relieved he does not have to be like that.
These pop-cultural portrayals are directed towards the younger males, in preparation for their gradual, future emasculation. Maturity involves coming to terms with this inevitability, and figuring out how to balance out effete rigor with sexual vigor …or how to house a feminine mind within a masculine body.
To accomplish this social balancing act, the past, nature, will be, declawed, defanged, and compartmentalized; caged in a way that it can be released, when required, and then returned to its pen, for the majority of the time.

Sexual (inter)play, turns into a staged performance – and the performance is judged by the female.

The need for this latent masculinity is a remnant of natural selection.

Because human social structures change faster than *biologies* can keep-up with, we have this grey area in between shifting paradigms.
This is where the confusion sets in.
We have individuals still governed by primal, natural, drives, but also infected by current social ideals.
The body is a manifestation of the past - it is past experience, encoded in genes.
The mind is a collector of data from the immediate environment - a collector of mimetic codes.
The two come into conflict when the mimetic codes describe a world, an ideal, in opposition to the natural, the genetic one. They are out-of-tune with the past.

Females, having little capacity to understand, surrender themselves to both, resulting in this confusion we then call "feminine mystique": the, presumed, infinite complexities, for the modern male, of the simplistic female psyche.
The common ground between this gene/meme conflicts, in our time, is **feminization**. A desire to redefine sexual roles, or to dismiss them altogether, offering in their place this amalgamation of homosexual parity.

For the more effete biological male, being a homosexual represents this harmony between the conflicting genetic and mimetic codes.
For the female, with masculine tendencies, lesbian relating is ideally suited for her modern lifestyle requirements.
Those more attuned with their biological sexuality will be pressured to capitulate, and compromise, making way for effeteness as the idea(l) style of social conduct – not only the lifestyle, but the attitude will be imitated, as it is provided for them via cultural mediums.
They will receive subliminal messages as to how a "healthy," modern male and female are supposed to think like and act like and be like.

Male – The will to be, in the becoming. The alternative proposed as the 'second', in dualism, wanting to be that singularity, that present absolute, which will then absorb reality within itself.

Female – The surrender to the tides of change/time, seeking something stable, concrete, absolute, to attach itself to, to belong to, to serve and to service, to be a part of and be absorbed by it.

Attraction

Pull of Power

Weininger successfully reduced the phenomenon of sexual attraction down to a simple mathematical concept:

". . . The law runs as follows: 'For true sexual union it is necessary that there come together a complete male (M) and a complete female (F), even although in different cases the M and F are distributed between the two individuals in different proportions.'

Were a man completely male, his requisite complement would be a complete female, and vice versa. If, however, he is composed of a definite inheritance of maleness, and also an inheritance of femaleness (which must not be neglected), then, to complete the individual, his maleness must be completed to make a unit; but so also must his femaleness be completed.

If, for instance an individual was three-quarters male and one quarter female, then the best sexual complement of that individual would be a person one quarter male and three-quarters female." – Weininger, Otto

Masculine and feminine become attributes of every organism, mixing in each one in different degrees, so as to determine the individual's overall masculinity and femininity. An individual who is 80% female and 20% male will be attracted to an individual who is 20% female and 80% male, together constituting a complete 100% human.
Here too the concept of completion – as in the complete human being sought when a male and female bond – justifies the proposition that lack is the normal condition of affairs and that the absolute, whatever forms it might take, is the thing desired.

In the case of sexual attraction the affinity of the sexual impulse to hunger, with the need to consume, is unmistakable. One seeks in the other what one feels, without this feeling having to be precise or reasoned, that the other promises a fulfilment. When we feed we consume the other's lack, wanting in the union this consuming produces, to complete one 's self. In the very act of copulation the feeding frenzy the organism falls into is palpable. Even the quintessential display of erotic love, or of affinity, the kiss, is an imitation of a mother passing to her offspring masticated and mushed nutrients.
In a man, a woman seeks what she is most in need of: a complimentary masculine entity; in a woman a man seeks what he is most in need of: a complimentary feminine entity.
As was noted, this need felt as lack, an absence, need not be conscious or lucid, for even in the act of eating the organism simply feels this absence in itself as a

hunger, therefore a man is attracted to a man who promises a completion or a correction to her state of becoming and a man is attracted to a female promising the same to him.
The attraction is uncontrollable and often unreasoned. It is the same kind of attraction a power has over what is weaker than it, oftentimes unintentionally.
And so, in the case of sexual attraction the game is confused by pretence, as the male and the female attempt to present themselves as more of the ideal so as to attract the desirable mate, overcompensating for their own lack.
A woman will present herself as being more feminine and more symmetrical than she actually is so as to attract a male who possesses the masculine attributes in far greater proportion to that which is lacking in her.

Eros: physical attraction.
An appreciation of an other's representation of a past order (symmetry, beauty).
Agape: intellectual attraction.
An appreciation of an other's present mental order (symmetry, beauty, intelligence).

Both are then divided into two types determined by the mind's self-esteem.

When self-love is present, then one finds attractive what is most similar to this self, as this is determined by self-consciousness.
The other attracts as the similar, yet separate; an appreciation of self through the other.
When self-love is weak, the mind insecure, self-loathing, dissatisfaction with how the past is represented by the particular, then attraction takes on the role of being drawn by what promises a reparation, a completion; compensation via the otherness.

Order is attractive to a female because she cannot produce any on her own.
She can only give herself to its reproduction.
She seeks it out in otherness.
She wants to surrender herself to it; lend her support, defend it, enhance its protective, predictable, unyielding, principles.
Order is a reduction of possibilities, making the male a predictable, direct, honest representation of this reduction of randomness.
She is driven to do so because her sexual role places her in a vulnerable state, requiring sheltering.
She wishes to decrease the risks to herself and to her potential brood by finding the most stable, harmonious, environment possible.
Her mind is totally dedicated to relating, relationships, creating and maintaining alliances.

She is a master in cutting through the pretentious bullshit, seeing the other beneath the social masks, evaluating psychology, value, intuitively.
She feels things, without fully understanding them, and she trusts in these feelings, for she has nothing else to go by.

This is her "genius."

Her ability to conform to any power, to any order, is part of her resilience. She does not fight, struggle, resist, much; she bends, conforms.
She is flexible.

Men promising the unrealistic make her smirk.
She sees weakness in masculinity when it pretends to be what it is not.
But masculine order is both attractive and a bit ridiculous for her, for chaos is increasing and order, whatever level is attained, is always ephemeral, unable to resist for long the tides of time.
This makes her loyalties flexible, adaptable, and ephemeral.
She does not fight on principle, she fights for survival. Ideals are only as good as their pragmatic application, for a female.
She need not understand it, she feels it.

Sometimes a female, having had a strong, inspiring, male presence in her life, while growing up, she sees in the idealist, romantic male, a version of her father.
She feels compassion, an admiration, for the male who struggles to produce what can never be completed.
She wishes to become the vehicle for it to continue to struggle on.

Male camaraderie can be more powerful than the erotic madness of sexual lust.
Sex would degrade it to a display of hierarchy, requiring repetition because of an internal (interpersonal) conflict.
The willingness of the boy to please his mentor should be considered through the reality of that age, and its comfort with the body, its nakedness, and with nature in general.
Sex for me is a settling upon the primal, and if the relationship between a man and a young boy was pure then it was motivated by a desire to go beyond it: to begin from the base, and build upward.

I find beauty in everything, even in the horrors of nature, but I cannot say that the male form can compete, in my psyche, with the female form, in sexual appeal.
The female form is shaped to produce comfort, protectiveness, the sensation of possibility, in the male.
In her a man sees potential, of self-expansion.
The attraction to the feminine is an attraction towards self-replication, through a healthy, capable, other.

In men a mentor sees the same on an intellectual level.
Here, once more, we find the meme acting in the same way as a gene.
Agape is the recognition of potential in an otherness.

Depending on the self-confidence, self-esteem, of the one looking, the other can either provide a reflection of self, or an expression of what is missing in self
in the first case the observer, the one judging, sees what he recognizes as himself, or what he identifies with, and he is driven to replicate it; in the second case he sees everything he is lacking, and wishes to merge or appropriate it.
The feminine psyche always feels a lacking, an absence, an in-completion in self, and so is always attracted to what appears to be a representation of all that she feels she lacks.
The masculine psyche is attracted to what is most like him and what promises the possibility of reproducing it: egoism.

In the realm of genetics this becomes erotic attraction.
For a female a completion of self through otherness; the male a continuation of self through otherness.
This can only be a heterosexual attraction.
Homosexuality is a mutation with no such possibility....it is infertile and a dead-end.
And like bestiality, or pedophilia, it promises nothing but escape and fruitless hedonism.
In the realm of memetics this becomes agape.
For the female an immersion in the other's ideals, ideas, power, order, symmetry of mind; for the male an inspiration, a reaffirmation of one's self in the mind of another.

The erotic is instinctual, sensual, and does not require awareness beyond the perception of patterns.
Agape is rational, pragmatic, realistic, it requires analysis, appreciation, self-consciousness, self-love.
Being that both biological males and females possess the masculine and the feminine psychological traits, the matter of masculine/feminine becomes a complex mixture, manifesting each individual differently.
In more natural environments, the erotic ascends in importance, as survival is the first concern and sexual expression is the only answer to mortality.
In human environments where mutations, not disruptive to the system, are protected and permitted to propagate, agape ascends in importance, as survival is protected, and identification with a meme an abstraction such as nation, tribe, ideal, God, makes personal survival a secondary aspect of communal survival.

Another thing which I think is important to keep in mind:
Danger, or the unpredictable, the chaotic, the seemingly random, leads to binding.
In times of war men bond like no brothers or sexual partners can ever bond. Their shared anxiety becomes an unquestioning trust.
A love like no other love.

There was a time when men and women bonded in the same way, due to shared risks and costs.
They became closer when they faced a common foe together.
This is not the case today.
In this age we live in a protective, artificial reality, where all is guaranteed as "rights," and given as "deserved," by all.
Males try to experience this camaraderie through computer scenarios, bonding in electronic realities.
Females find protection, agape, in the institution, and have no use, except as a hedonistic, emotional device, of a man.
There is no bonding because there is no real risk in copulation, in child bearing, in child rearing.

What risks there are involved, are shared between individual and State, or any abstraction of masculine power: Church, God, Institution.
The male is a sperm donor with no real relevance.
Given the advancements of genetics even this role is quickly becoming obsolete.
The result?
Fatherless children, finding identity in the State, God, Church, Insinuation.
No connection to any heritage, via a masculine presence.

Males, now in a panic, retreat into artificial realities – see MRA – hoping for vengeance, dreaming of a technological future that will give them liberty from females: the artificial womb.
Some try to adapt by becoming as effete, emasculated, as the women and the institutionalized judgments they are infected by, demand them to be.
Rise of the metrosexual, "nice guy."
Then, because the primal has not yet been extricated from their psyche, they ask: "Where have all the men gone?"
We all know that no "real" man would be tolerated by them, in their sheltered, artificial nihilistic realities.
What they are saying is that they want a "daddy figure." They are looking for that missing male in their lives; a missing flesh and bones father.

But what is a father if he is not the bringer of "tough love"?
How can men-children, and prissy, spoiled brats, ever accept the harshness of such a man, when they've been raised no lies and feel-good mythologies?
A woman says she wants to be respected, meaning she wants to be sexually dominated but not taken advantage of and hurt.
What can guarantee this?
Yes, the institution.

There is no such thing as inertia. This is another word for "perfect," or omnipotent, omniscient, absolute.
What exists is active, and what is active is lacking.

Conscious emerging unities, we call organisms, or life, sense this lack as need.

Therefore, there are levels of lack, power, completion, order.
The one who is more powerful would indeed tend towards the inert, the less active, because necessity is what makes a *conscious emergent unity* focus on an object/objective, and then move towards it, as a way of fulfilling this lack.
Power is characterized by less need, and so less movement towards an object/objective. The weaker ones are more active, for they need more and this need is more pressing. They are driven to find that fulfilment in otherness, in this projection of an ideal, as an object/objective.
The other becomes essential to its satisfaction, temporary as it may be.
It is always temporary because what is lacking cannot fulfill an other's lack.

What is less active is more massive...it has mass, substance; it is a higher form of unity, internal harmony, and so is more self-sufficient – it is enough in itself.
It attracts without intending to. It attracts by the sheer level of order it is characterized by at that particular time and place, and those particular circumstances.
It attracts unintentionally, just by becoming itself, because intention exposes need, and need is a sensation of weakness.
This is why, especially, females despise the needy male.
Like a **Black Hole** – a near complete singularity which appears to be dropping out of existence – the one of substance, of internal order, sucks everything including light.
On an emotional, intellectual level, the *powerful one* would be indifferent, and this indifference would be attractive to the one who is more in need, and so less indifferent.
The more indifferent it would be – without intending to be so – all the more this spirit of Becoming, this innate essence, would attract others (males and females) to the degree that they are lesser, or of an inferior grade of order.
This is where we find the lesser male, the boy, the man-child, the stunted male, the homosexual, the underdeveloped male, being attracted by another male.
It is the masculinity, the order, he covets. At first to be a part of it, then to take what it can from it, and then to destroy it as an undesirable challenge to its own Becoming.
The female spirit is always ready and willing to serve and to surrender such an entity; to be taken into its mass, and become a part of its Becoming.
A child is a representation of this merger.

This is what is meant by "overflowing" excess.
That which exudes abundance, is fed upon, by those who have need, because they lack.
It attracts because it is its nature to produce abundance, and unintentionally.

<u>A rule of thumb:</u> We attract what is beneath us (our level of ordering), or what is beneath our evaluation of ourselves.

This is why there is always an element of dissatisfaction, in the long run, to all relationships.
Here conviction and self-esteem come into play...and if *Know Thyself* is honest, and precise, then it attracts many but is not attracted to all; it is selective towards what it directs its own will, or need.
It does not surrender to emotion and instinct or circumstance; it uses detached evaluation, analysis, and then proceeds.
This is *rational attraction* (agape)...and it always has a goal beyond the immediately gratifying.
Consciousness evolved to offer the advantage of efficiency, and so it does not waste time on the temporary, the good enough, the distracting, and the short-term fix.
If we over-evaluate ourselves then what we attract will be disappointed by us; if her under-evaluate ourselves then what we attract will be unsatisfying to us, and we will be disappointed in the long run.

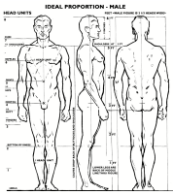
Having said that, we must also keep in mind that all is in *Flux* and so these evaluations and our assessment of ourselves and the accuracy of these self-judgments will always be changing.
We are constantly changing, and so our relationship to the world will be changing, and how we measure up will also be altering.
This is where finding that more timeless pattern, that core identity becomes crucial.
Do we identify with the ephemeral and immediate, or do we find something more timeless, something that anchors us upon a deeper seabed, and offers us value and self-esteem beyond materialism, hedonism, the temporary fix, and the shallow love/lust at first sight automated, subconscious, responses?
Are our affections directed towards a long term object/objective, or are they emotional fixes that immerse us in mind-numbing, sensation, so as to escape our essence in otherness?
This is why women are always "*looking for themselves*" in others.
This is why they say that "*you must first love yourself before another can love you*."

What is this self-love?
Is it narcissism?
No, for it admits, first and foremost, one's flaws, and goes on from there.
Faked self-esteem, or exaggerated self-love always exposes itself as brash, shallow, and comical.
Narcissism is an overcompensation for the absence of self-love.
Self-love is about knowing who you are, to begin with, and then accepting this.
Not settling for it, but improving the self, moving forward, without trying to avoid the past which determined it up to that point. Not flattering yourself, selecting what parts you accept and which to dismiss, but accepting all of it.
Once this self-love is achieved, to whatever degree you can achieve it, you will find that those who have a lesser degree of it will gravitate towards you, and you will not understand why nor do you have to.

At that point you will be becoming indifferent to their adulation because you will love yourself, and the other's affections, and admirations, are secondary to your own; pleasant, entertaining, valuable, yes, but not decisive, nor binding, nor addictive, nor necessary.

And this is why most of those who truly hold a high regard for themselves are loners, by choice.

↑



Male
The Expendable Sex

↓ Male Promiscuity ↓

"Male (♂) refers to the physiological sex of an organism, or part of an organism, which produces sperm. Each spermatozoon can fuse with a larger female gamete or ovum, in the process of fertilization.
A male cannot reproduce sexually without access to at least one ovum from a female, but some organisms can reproduce both sexually and asexually." – Wikipedia

The biological definition of this specialized type is easy. Its outer manifestations are difficult to dismiss as being superficial or ambiguous or, even, too complex to use as a categorical marker. The difficulty arises, as least form the sociological and cultural point of view and only within current western paradigms, when this biological sub-type of the species human, is defined psychologically and/or mentally – then the very fluidity and flexibility of the human mind becomes reason enough to abandon the effort, declaring it too difficult to grasp or too much of an emotional hot-button to dare to define.

Despite the difficulties I dare.
It would be disingenuous, if not naïve, to assume that the reproductive type of *male* had evolved the physical tools to carry out its role but had not evolved any accompanying mental tools or attitudes to do so.
The dichotomy of mind/body might have been overcome but it does not appear to have been forgotten by certain segments of the human population.

If we cannot divide the world arbitrarily choosing to apply one standard in one area and a contradictory one in another then appearance and essence (spirit) should not be torn asunder and place on opposite ends of our conceptual world-views.
The male does not only appear to be different but *is* so in all aspects and in all areas of its being, and, although, mutations do come about shifting the particulars and rearranging the ingredients the basic premises remains the same: male, as a biological or other designation only makes sense from a reproductive standpoint and only in relation to this possibility can the various mutations and divergences, in degree, be considered dysfunctional or effete or unfit.

The first ingredient in this masculine soup of traits, besides the testicles and penis, is the male's drive to prove itself worthy of being reproduced genetically and, later on mimetically, if applicable.
The male "sells" his essence and his essence is coalesced into a few grams of liquid teaming with sperm.
The male's role in nature is a tumultuous and violent affair. Not only must he compete with other males or seduce a female with his gifts and dances but then he must penetrate an alien creature's physical body to implant in it a few drops of his hope, not knowing if he succeeds or if his efforts go to waste.
To accomplish this, in the human species, the male must think outside the box, if by "box" we mean the rules and conventions and hierarchies of the social structure he functions in; a male is by nature counter cultural, if this is not entirely of his own creation. Just as a male lion slaughters the cubs of the dominant male he just defeated to take over the dominion of a pride, so too does a human male reject the progeny (genes or memes) of other males wanting to plant his own seeds in the void he leaves behind with his violent destructiveness.
This, by itself, makes him a disruptive social element. No social structure is tolerable to the masculine spirit unless it is completely his own or under his total control.

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A male is a specialized heterosexual type, possessing all the attributes – physical and mental – essential to carrying out his biological role.
As with all specialized forms, finding a biological niche, what attributes do not aid him in carrying out his role atrophy and diminish in prominence.

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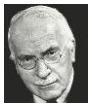

"Logos also contains the idea of the word; legein means to talk, to speak.
It is another characteristic of man that he insists upon giving voice to an idea, designating it, giving a name, making a concept, expressing it, while woman, characterized more by Eros, can leave things in suspense; they have not necessarily to be SAID.
A man says, 'Why the devil don't you say so?' but a woman doesn't need to say so, and usually she doesn't. Or she says something else, and a man is always convinced that she has said just the thing she should not have said. Therefore, men's

ideas about women –about their talk, you know: gossip and afternoon tea, that intricate talk, the indirect vague way of women.
If he carefully follows up such a conversation, however, he sees that she is like a spider weaving a web. The talk of women, being round-about, doesn't consist of words but of spider webs, and they have a purpose different from that of a man. He means, 'This is a chair, damn you, it is not a footstool.' This is interesting to him; he establishes this particular distinguishing factor.
But it is not interesting to a woman: if this is not a chair, it is a footstool and one can sit on a footstool if there is no chair. To a woman, it doesn't matter so much. It only matters inasmuch as a difference must be covered up or related; a bridge must be made in between, and that is the weaving of plots. The natural mind of a woman consists chiefly in weaving plots. ...in their natural mind they establish spider webs, threads leading from here to there which connect them up.
Eventually a woman gets herself in it as well.
They are natural spiders, because they can thus find out about connections. You see, that is Eros.
Therefore a man, in order to be definite, very often cuts a thing away from life; he does not understand its living function.
[Seminar on Zarathustra, p.102, 103]" – Jung, Gustav

We all know females and males do not communicate nor think nor behave alike, nor do we think we value the same things in the same ways….but few would actually come out and say so.

Nobody who just wants to pretend (s)he is in their right-mind, would ever say men are the same as women.
What they would say is that all differences are "superficial," which is modern code meaning: all differences are physical but not mental.
You see, in this day and age, at the start of the 21st century, the forgotten Cartesian dualism of mind/body still underscores our popular perspectives, though none would admit it and will be quick to point out that they do not think body is other than mind.

It would appear to most that maleness is whatever you choose to define it as, because being a man is about physical potentials, excluding the mind and its mental potentials.
A human reduced, using current methods, to body parts (penis, muscles, testicles versus vagina, breasts, buttocks).
Given that, everyone in possession of the appropriate parts is "male"...and if he prefers taking it up the arse or sucking on cock or fornicating with animals, is inconsequential as the parts are present and the mind is of secondary importance.
What threat is there to fathom?... given that your parts are taken care of and your mind rendered irrelevant – Hedonism/Materialism, the dynamic duo of modern man.

Even the so called "spiritual" types, cannot escape the gravity mass of pleasure and pain, and the desire to escape appearances (matter as something other than energy).
What does it matter how intelligent or what values the brain attached to the penis has, when it can fertilize just as well as any other?

What does it matter if it is human or ape – to pursue this "logic" to its absurd finality ...yet not so absurd because if we dare to follow the logic of modern thinking down to its conclusion (using its own principles) appearances do not matter, mind is other than body and all is one, because multiplicity is an illusion.

The compartmentalized consciousness of the modern man separates, though he will never admit it, the body form the mind, turning the penis into an organ with no attachment to the brain. The penis is no longer a tool serving the mind's will, but the mind is a tool serving the penis' automatic responses.

Finally...think about what underlies western civilization, before it was infected by a nihilistic dis-ease.
Genetics are still at play and masculinity is still in control...only it now uses insidious, conniving, indirect, feminine methods to achieve the goal of control and of tribal propagation.
The particular "tribe" in question has some additional characteristics which make it different; its tactics in harmony.

It is a tribe not birthed in genetics but in memes, trying to become genetic.
An ideal, seducing the weak, the sick, the wronged, the meek, the effete, the retarded, the child-like, then acquiring power due to quantities.
Seducing weakness is, after all, easy...this is why one has laws enforced protecting females, children and idiots.
As it attains power, using these compensatory methods, it begins to feel the pull of **Will to Power**, and so it begins to contradict its own principles, its own starting values.
It morphs into a hypocritical, self-contradictory, force seeking world dominion.
This leads to internal conflict, splitting the emerging tribe into two, often competing, in conflict, methodology of the same nihilistic world view.
We are in that stage.

☯

Male: The biological specialized sexual form which is more likely to be dominated by masculine psychology, and/or essence (attitude, character, personality).

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Male Promiscuity

Male promiscuity is limited only by opportunity and virility.
The size of the testicles becomes a factor.
The costs and risks to a male are immediate, and so calculation is restricted to what is present.
Once the risks and costs have been assessed and accepted, what follows is a matter of performance.

Afterwards the risk and costs diminish to that of maintenance, or the protection of the investment undertaken.
In non-social species they are left behind.

For a male multiple investments in sperm is a way of ensuring genetic success.
The male's virility is strong and ephemeral. He must strike when he is at his peak, and then retreat, or perish, once his role is fulfilled.

Testicles
Juggling Balls

The size of male testicles is proportional to their aggressiveness.
Their aggression is proportional to female promiscuity and the competitiveness (sperm wars) this produces.
Therefore, the human species is in between gorilla and chimpanzee, when using primates as our standard.
This is not to say that gorillas are not aggressive at all, but that they are less so in comparison to humans and, much less, when compared to chimpanzee – Bonobo being a special exception.

If we take this as a starting position then feminization, using human techniques, technologies, would result in the shrinking of testicles, and a reduction in testosterone.
If we also consider the fact that this is a by-product of human intervention, which proceeds at rates exceeding in speed those we find in nature, we see how this discrepancy between the natural – the sum of all nurturing, the past – is different, in degree, from the present situation of social rules and enforced behaviors.
We might think of human meddling as a phenomenon almost as traumatic and life altering as a meteor hit.
The sudden divergence from previous natural behaviors is resulting in extinction, and in mass confusion.

The size of the testicles reflects the frequency of copulation characterizing a particular species sexual behavior.
The frequency of copulation is determined on the certainty that a male's *sperm injection* will find fertile ground, or will outmatch the *sperm injections* of another, competing male.

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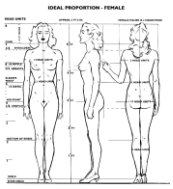

Female
Born to Give-In

↓ Female Promiscuity ↓

What was previously said about the male sexual type also applies for the female. The differences between the sexes can only be ascribed to the different reproductive roles each plays.
For the female this specialized role has manifested in a softer, less muscled, more adolescent form, accompanied by a child-like attitude and psychology.
To call a female "innocent" is to ignore the viciousness of a child and its impulsive, instinctive, non-reflective proclivities, where all takes on an air of playfulness.
For the child, as with a female, the world is an unthreatening place – protected by parents and state – where impulsive behavior is forgiven or sheltered by a mitigating social wall. Within this protected realm all play is permitted, except when it risks the realm itself, making this enclosed physical and mental space a sort of enclosure, a "box," the female finds some freedom in and so defends vehemently. For a female, as with a child, thinking outside the premises she is accustomed to and increasingly reliant upon is a "terror" she cannot accept as a possibility. She surrenders to authority, falls in step behind the crowd, submits to authority because only this assures her safety, and facilitates her reproductive role. She wants certainty and sheltering and warm bodies pressing around her, keeping the world she has no capacity to deal with, on the periphery.

For the female of the human species the fact that it must tolerate the approach and the penetration of a bigger creature, then enduring the growth of a partially alien body within her, putting her during this period of gestation, in a vulnerable position, and then forcing her to risk her life, during child-birth, as well as relinquish a large part of her freedom to tend and to wean this offspring up until an age of self-reliance, imposes upon her a demeanor which can facilitate this role as successfully as possible.
She is the buyer in the genetic exchange market.
This makes her more careful with her choice but then less deeply aware of its standards. For a female the world is engaged intuitively and emotionally; she feels her way around the world guided by an evolved method of deciphering and gauging genetic – and then mimetic – quality without having to understand or explain her conclusion, prone to amendments and constant corrective second guessing as it might be. Because her choices are rarely based on reasoning and careful consideration, relying mostly on gut-feelings, a female is always re-evaluating her decisions, though once her investment reaches a level where no turning back is possible, without a traumatic intervention, she is disposed to carrying through and enduring and sticking with what she brought upon herself. At least up until the investment matures and frees her form much of her obligations – the "seven year itch" as it is called these days. At that point the shallowness of her awareness becomes apparent as she changes direction and finds a new course, losing all interest in the previous one.

"A woman is natural: that is to say, abominable." – *Baudelaire, Charles*

Want to know why men can never beat a woman in a verbal scuffle? It's like grappling with water...she never says anything directly or succinctly...she retains evasiveness to pretend that she never meant anything she said.
It's because clarity is detrimental to her well-being...her simplicity is revealed and she wishes to remain complex; far too complex for any man, any average man, to make sense of.
She's intelligent because she has no clue, but she never lets on.

For women remaining on the level of emotion is good enough.
Awareness erases the effects of intuitive emotionalism. This is where she shines.
The goal here is not to see, to understand, to know...it is to dominate by confusing, by causing turmoil...like nature she is an agent of chaos.
This is why control attracts her so...it is exactly what she lacks.

"Women do not know how to separate the soul from the body." – Baudelaire, Charles

Weininger claims that for a woman her entire body is a sex organ.
If so, then to separate her from her sex organ is to detach her from her very nature as woman.
Woman falls in love, with every sexual encounter she surrenders to, and then quickly falls out of love, when her hormones subside in force and she is returned to her senses – such as they may be.
The sex act would not occur, willingly, if not for her capacity to be taken over by emotion.

"To love intelligent women is the pleasure of a pederast." – Baudelaire, Charles

A homosexual pederast, at that.
Only a male in tune with his own feminine side, could appreciate a masculine mind in a female form.

Fe-male: The biological specialized sexual form which is more likely to be dominated by feminine psychology, and/or essence (attitude, character, personality).

Female Promiscuity

When trying to understand why a female is promiscuous, albeit to a lesser degree than a male, one must come to terms with female sexuality and the reason why that sex evolves at all.
The gestation period for a human is around 9 months; the weaning period for a human child is around 7-10 years, depending on the circumstances and the intellectual sensitivity, inherited from the parents, and complexity, of the child - larger brained, more sophisticated organisms require longer periods to gestate and mature.
We immediately realize why males take longer to mature than females.

Female sexuality is in harmony with these cycles of physical and mental development.
Females are not only more careful in their sexual choices - at least before

technologies and techniques were developed to decrease the natural risks and costs of reproduction - but they are also more committed, more focused, in their sexual energies, during those years required to fulfil her sexual role. Love is a more powerful mind-altering, chemical, factor in females than it is in males, but it also quickly dissipates once that period is over.
In other words, the love sensation, the chemicals dealing with fight/flight, are more strong in females, for obvious reasons, but this emotional intensity is also short lived. It reaches a peak, slowly, and then diminishes at a faster rate.
The reason why is that it is most-often intuitive, instinctual, visceral....and we call this love.
This is different from the more conscious, rational, less intense but longer in duration, form of friendship – we may also call love – but would be best defined as friendship, or agape.

Once this erotic, sexual, love serves its ephemeral purpose, it quickly diminishes, allowing the organism, the female, to find a new mate, and go through the process again.

Now why is this behaviour natural?
Because the world is in **Flux**.
It is this continuously changing environment, sometimes extremely so, which makes it a survival advantage to reproduce your genes, by combining them with those of as many other genes as possible.
For the male this takes the form of a less discriminating spreading of the seed, whereas for a female, who must endure the months, the years, requires to raise a child up to the point where it can fend for itself, the very same drive takes on the form of a less conspicuous, more selective, more secretive, insidious, quick to develop, once the preliminary intuitive first impressions have affected the mind, and then also quick to decline, once their purpose has been served.

For a female sampling as many genetic types as possible, are a slow, arduous process, demanding patience, and care.
Crossing cultural, racial, national, lines is easier for males, but not so difficult for females as well.
Sampling the genes from a different genetic type is a way of increasing the odds for survivability.
Because in human females her cycles are hidden from view, control over her fertilization offers an advantage to human females, which are not shared by females of other species.
Now sex can become a social tool. A way of stringing along a male, or manipulating him, or of ensuring male presence though the offspring are not his own.
To reduce this female sexual power, males devised the morals, ideals, ideas, necessary to build a stable social unity. We call these techniques, technologies, Paternalism.

Once these restriction over female, but also male, sexuality, are taken away, the

female reverts to primal sexual practices, forcing the males to adapt accordingly.
This has two consequences, at least:

1- Internal tensions are increased. Disharmony, disinterest, become a social problem.
Males drop out, but also lose interest in sex and in reproduction. They are essentially castrated mentally.

2- Males are forced to dedicate more and more energies to pursuing and keeping female sexual interests, resulting in two effects:
a- Male productivity increases, as competitiveness takes on the only avenue permitted: impotent, infertile displays, materialism, hedonism.
Sex loses its value, becoming a casual pastime, a method of masturbation, an identifier with no spiritual substance.
b- Creativity declines in all areas of human interest, except the ones involved in sex and reproduction.
We call the latter Maternalism, and its dominant behavioural characteristic is sexuality as a social lubricant, or a social glue, or as a method replacing violence to reinforce hierarchies.
Sex becomes the all-encompassing focal point.

Female promiscuity is contained, in natural environments, by the risks and costs of the female sexual role.

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Gene/Meme Filtering
Nature's Perfect Agent

↓ Rape ↓

Females are agents of nature.
They have no capacity to define anything outside of this role.

What is being redefined today is masculinity in accordance to culture, which females are now becoming agencies of: genetic filters turning into memetic filters...causing psychological conflicts.
It is that survival is "taken for granted" which makes minds uncaring.
Engaging in philosophy, for example, from the safe distance of an English gentleman who has his survival cared for and can indulge in conversation over matters that do not touch him on a personal, direct way, is exactly what is wrong with what we call "stringent philosophy."
That aside, those sheltered enough to take their survival for granted, are not only what creates this present day, cynical, jaded, detached modernity, but it is also in error, for their survival, though they are convinced of the opposite, is not safe...ever.
But this requires further analysis as what survival is threatened is a matter of indemnification, and values.

For a dog, for example, survival is not in question when dealing with a human because an animal cannot project possibilities beyond a certain limit and so cannot feel threatened by a possibility which is not immediate; furthermore, a dog is willing to do whatever is necessary to survive as it has no sense of dignity, or values, it is unwilling to live without, and so its survival is not threatened because it is always willing to do whatever is required to survive.
Its identity is contained within a time/space horizon not exceeding anything which we would consider deep – it has very little sense of heritage or destiny.

This brings us to those that have no reservations concerning what needs to be done in order to survive.
Like a dog, some feel no immediate threat because one's perceptual horizons feel safe and comfortable. One is cared for, one's "rights", presumably ensured, one's well-being fine in the here and now...one's identity is totally encompassed in one's life to death cycle and one cares not for anything other than that – Living a dog's life.
Being a manimal has its advantages...

Perhaps it may seem a bit harsh to define the female gender as a genetic and memetic filtering agency, perhaps some would say it is a simplification of the intricacies involved in creating a feminine personality, but if we are going to be honest with ourselves such things should not sway us.
Simplifying is what the mind does. It takes the complex and by a process of elimination, it reduces it to a few parts; it finds patterns of repetitive predictability and using them it extrapolates a general category.
The complexity of man, furthermore, has been grossly exaggerated by those wanting to escape the lessons we learn from observing organic life, and how it behaves, what methods it uses, and what patterns it displays.

There would be no reason for the specialized sexual type, we call female, to evolve at all, in the way it has evolved, if it were not to play a part, by acquiring the traits necessary to do so.
The female sex has evolved the physical and mental characteristics required to select what genes will be propagated and which genes will be excluded from future generations.
Female sexual power resides in this fact alone: sexual choice.
It is this power that was restricted by the moral and cultural forces we now have come to call Paternalism, and it is this sexual power, this natural agency, which defines not only which male genes get to carry-on, but also how maleness is defined.

It is because of this evolved female specialized role, that the female sex is most often inclined, intuitively so, to stabilize a social unity, either by defending its premises and its hierarchies or by attacking any element which disturbs its inner order.
It is this instinctive drive, to maintain peace and tranquillity, so as to offer her coming brood a safe and stable environment to mature within, which makes her an energetic protector and contributor of masculine order.
It is only if she is seduced, or has been alienated from this order, that she sides with another masculine power, promising, in her judgment, a something more formidable.

This makes the female the most easily seduced sex. She has no ability to resist power when it presents itself before her, and so she gives in wanting to make a place for herself, and her potential offspring by its side, or in its domain.
A woman will always defend the status quo, because the coming change is unknown and untested, and potentially less able to produce order.
Order, the masculine, is for a female an aphrodisiac.
She is the perfect social sex, for outside this unity she has no chance to be a female.
Anything and everything that appears to her as something bringing with it the possibility of increased harmony, is for her, attractive…but also dangerous.
She is attracted and uncertain; swaying from one feeling to the other.

The feminine attraction to order is what makes her the perfect genetic filter: beauty, symmetry of form, and intelligence, symmetry of mind, is, for her, irresistible masculine traits – traits she must reproduce, and merge with, genetically.
Sickness, deformity, dysfunction, manifesting in asymmetry of form, ungracious form, and movement, dullness of spirit, are ignored by her. She refuses to reproduce them, and finds any thought of unifying with them, disgusting.

Later, when she is seduced by a different, more duplicitous power, a memetic entity which overturns her ideals and reforms her judgments, she remains

skeptical yet she cannot resist the power of the ideal: uniformity as the absolute harmony.
Though this may contradict her evolved role as a genetic filter, she must submit to power, to the promise of order, and become a memetic filtering agency.
She now filters out of the future generations, the anti-social, the disruptor of peace, the challenging mind, the less submissive, and intolerant of authority, the one who believes in ideas and ideals the culture she now serves considers threatening.

If the meme in question is a nihilistic one, then the female becomes confused, torn; part of her still functions under the primal state of affairs, while her consciousness is overpowered by an idea that contradicts it, but also offers a more ideal, for her, outcome.
This is where the infamous, post-war, notion of feminine mystique comes into paly, to excuse her double-entendre thinking, and her self-contradicting words/actions.
Many of them explain their life's confused disagreements, as being the result of youthful extravagance, turning to mature compromises, when the truth is that she never outgrows her internal strife, the struggle, inside of her, between the innate and the proper, the ideal and the real.
The true villain here is the life-hating meme infecting her mind, urging her to say and to idealize what her gut cries out against.

Place into contact such a female, infected by this nihilistic meme, with a more natural, virile, life-affirming culture, morality, ideal, and watch her turmoil, kicking and screaming against it, but at the same time unable to resist the strength of its health.

No guns, no blood, no strife required.
Seduce the tribe's females with empty promises, and hyper-masculine, imagery, and you've effectively destroyed the culture these females served, and propagated.
Train them to espouse the values of another tribe and you turn them into destroyers of their own heritage.
The role of genetic filter, now serves another master, slowly eliminating an old strain from the coming New World Order.

Rape

It is interesting that when males are placed in jail, to face a greater emasculation than they would outside of it, they endure rape, as a natural risk of that particular environment.

Females, on the other hand, who are raped, and though they are built to be penetrated by a male, find the experience so traumatic, that thy then have to be counselled.
Some describe the experience as so bad that it destroys their life.

In a culture that caters to female needs, rape is the worst thing for a female to suffer – at least according to modern moral standards.
The violent aspect aside, a female is naturally made to be sexually penetrated, but in this case the unwanted element is a contradiction to her sexual power.
This is the only psychologically traumatic aspect of rape.
In this act alone a male usurps social conventions, and reminds all that force is still a part of nature; a male option practiced in the wild as a way of ensuring genetic success.
Rape is not a human social phenomenon. It is a natural phenomenon.
It is this male option that forces females to seek refuge within a strong male's protective authority, and it is why human females have evolved a discreet fertility cycle, so as to still maintain control over her fertility.
Rape is traumatic to women because it reminds them that the male has also adopted counter-measures in response to those that natural selection had produced in her, and it reminds her that sexual power is only effective within environments where force is restricted, and her choices are guaranteed by a higher authority.
Gender equality, or the parity of sexes, is only possible within social constructs that intervene upon natural processes.
The opposite of what is considered fact, in our time: not that gender is a social construct, but that the elimination of gender as the socioeconomic, and cultural, application of sexual specialization is what is socially constructed.

So, while men also get raped and the experience should be more traumatic for them, because they are not made to be penetrated and this goes against their masculine nature and their sexual role, women still get the bulk of institutional comforting, as if the experience is far more intrusive for them, than it is for a male.
Exaggerating the effects of rape upon the female's mental stability feeds into the culture of victimhood, and it is meant to support the illusion that men and women are the same by restricting male sexual advantages, and the options they offer.

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Bad-Boy Factor

The Essence of Masculinity

↓ The Sexy Risk-Taker ↓

The **bad boy** is quickly becoming a thing of the past; too primal and honest to last in this world of pretences and feminine considerations.
It represents the alpha-male personality with all its arrogance and certainty based on the indifference for the immediate.
Yet, because of the disparity between mimetic and genetic evolution rates, this male type still remains an attractive force for both biological females and effete biological males.

With the emancipation of females and their return to their primordial sexual practices the alpha-male gains its past glory.
But social conventions still support the monogamist sexual paradigm, making bad-boys a disruptive social element. To curb his effect the system enforces strict parental rules forcing men to "own up" to their sexual exploits with monthly alimony payments that can accumulate to the point where he is effectively gelded.

Despite this, his charm is undeniable. He is an almost heroic figure within a humdrum world of dullards. He spreads his seed, indiscriminately, putting pressure on the rickety unity of matrimony, exposing not only male but also female promiscuity.
If he is to be called a *man-whore* then there are certainly many who are willing to pay his price.
In effect the bad-boy exposes the nature of man and woman, turning the tables on the seductive methods of the "weaker" sex.

In a feminized world, weakness is protected.
The natural superiority of the male is prevented from taking advantage of the natural simplicity of the female.
The "playa" can no longer play when the game is rigged to prevent him from indulging too much.
The "nice guy" gains ground.

Will the modern *bad boy* adapt or will he perish?

Indifference is an indication of independence.
Independence is an indication of power.
Power attracts what is beneath it.
The bad-boy never cares about the particular female, because she can be replaced. She finds this irresistible, wanting to make herself the one and only who made such a beast tame. If she succeeds, she loses interests in him – the paradox of power relationships.

The Sexy Risk-Taker

The "bad-boy" is always reckless, whether this is due to his ignorance, his access to alternatives or due to an overestimation of his own talents and an underestimation of the overheads.

This makes him a heroic figure.
Truth be told, the bad-boy is gripped by a sexual frenzy; a steady dose of hormonal stimulation raising his pain tolerance levels and decreasing his reasoning skills.
His object/objective is evaluated at a level higher than any possible negative outcomes; the benefit must exceed the price he is willing to pay.
In the area of sexuality this makes any female he sets his eye upon feel like she's the center of the world and a priceless gem.

But the female is mistaken.
It is not her he values but what she can do for him.

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Nice Guys Last

Modern Beta-Males

In primate social groups the beta-male will often compensate for his emasculated position by making himself useful to the female. He will bribe her, bringing her gifts of food, he will babysit her young, young often fathered by the alpha-male, and he will come to her aid when other females assault her; all this simply to retain the possibility that he will get a shot at reproducing.
Under the dominant male's very nose, and in secret, the female will give-in to him, so as to retain his services, though she has the ultimate control over who gets to fertilize her ovum during the periods of her highest fertility.

This is the beginning of the "nice guy" strategy, but also the first indications of female guile and social manipulation.

The *nice guy*, or any man under the dominion of the dominant male's influence – in this case that of an institution such as a Church or State – will be willing to sacrifice his pride, swallow his ego, risk his very dignity for the chance at procreation or for female affection which is nothing more than a preamble to it.

Nice guy?
A fearful, omega-male, desperate enough to do anything so as to get a chance at the genetic wheel.
An opportunist, with a secret agenda; one he hides from himself to make his performance more effective.

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Gossip
Sophisticated Grooming

↓ Members Only Club ↓

The woman, or the male, in this way of socializing by talking about other individuals within their common group, finds out what is going on in the herd and what place they have within it, socially.
This must be a constant thing, because power shifts occur daily and interactions happen unbeknownst to all but a few.
In the male version things become a bit more abstract.
First off, in this case mostly dead people are talked about, and ideas are mulled over. In this way, males feel-out where they fit in and what is considered cutting-edge and what is thought of as debunked; they deduce how the power balances lie.

In all cases the world is all around them, but the human part is all that matters to them.
Particularly when nature has become relatively irrelevant all that remains is petty little dramatics and titillating tails of sex and conflict.
Do not fret, if your social circle is small then the popular mediums will provide you with a wider circle of relationships to giggle over and infinitely ruminate over.
The greats were the ones who, despite the chatter and endless yapping, which they sometimes participated in, chose to look at the world outside human social and cultural conventions; they explored reality directly.
In this sense today this academic philosophical gossiping and all this talk about politics is but a way of positioning one's self within the pantheon of their insights.
What is called philosophy these days is nothing more than wiggle-waggling and the constant talk about others.

Men, and women, today do not think about the world, they think about the world as it was thought by another, and fight over who got it right.
They jostle for positioning, trying to gain a head-up in reference to the authority which is dominating in their time and in their geographical area.
They are entertained by second-hand accounts concerning intellectual debates and ego conflicts, like little schoolgirls.
Choosing the most popular authority is like choosing the right associations to scramble up the herd hierarchy with.
They call it "networking" or, to make any man snicker, they call it a "career."

Members Only Clubs

What is called philosophy, these days, has turned into a social exchange akin to gossiping.
The participants gather in groups to share what they've heard about what someone said to whom and for what reason, only offering their judgment upon what intentions this someone may have had for saying what he did to whomever

he said it to, and positioning themselves behind him or against him as their judgment and personal interest directs.
The dialogue takes on a formulaic character as reality encompasses the "old women" as they compare notes upon what this someone said in relation to it. They do not look upon the world, they look upon the other looking upon the world – they wish to see with another pair of eyes, because their own can make no sense of what is being witnessed.
Then all this information is gathered and it is codified and turned into a tradition, before it is established as an institution – a *club* – to give the affair an air of communal respectability, with its own jargon and its own holy texts.
The participants are then urged to acquire proof that they've heard all the gossip required of them, that they've assimilated all the possible motives, and that they are trained to use the appropriate language when sharing this shared information with the others in the group.
Any divergence from this *club* rule will expose one as not being wholly part of the *club* – like a secret handshake.
This excludes anyone not up-to-date on what was said, especially by the *club's* celebrities, about a reality that is all around them but nobody is allowed to engage directly under fear of ridicule and slander as all *clubs* need their scapegoats to bind them together, and it also excludes those that are incapable of assimilating all the *club's* information, using the appropriate words proving that this information has been adequately assimilated, so as to not waste the *club* member's time with the unwanted distractions from those not interested or not capable of appreciating the gossip about who said what about the world or not interested or incapable of repeating it as he heard it.
This, then, is called "stringent philosophy" as to distinguish it from everyday gossip or perspectives on reality from those not famous enough to be included in the gossip columns, or even in the *club*.
The talk of the rich and famous is far more interesting gossip as it enables the participants to find their place within the hierarchy of the established group - finding self-worth via vicarious thinking. The celebrity merely becomes the acknowledged and respected figurehead of one faction within the club, just as long as the club rules are respected and taken for granted – in other words not threatened.
Name-dropping or attaching second-hand experiences (gossip, knowledge) to a famous name makes what is shared all the more valuable.

Membership has its privileges.

As technology offers different views on reality, this is then used to create the logic of "rights." If you do not have access you do not have a right to speak, for this privilege has been paid for and so cannot just be given away to anyone. Discipline to the group must have value, or else the gossip group loses its special status…it stops being an institution. Therefore only "experts", that is those acknowledged by the *club* as superior, are allowed to speculate as to what the technology uncovers and what it means – even if meaning, or translating what is seen, has nothing to do with simply seeing.

The "expert" becomes the common judgment, the one whom others either fall behind or oppose finding another "expert."
Just as long as the members adhere to the *club's* rules then, no matter what absurdities are taken for granted, they behave as if these absurdities are correct and so within the confines of the *club* they are, practically, so.

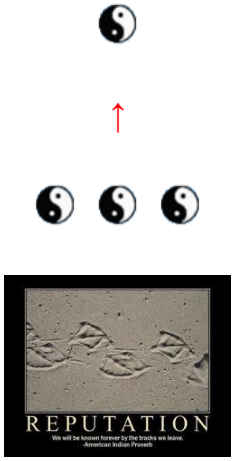
In the past once the group's (*club*) celebrated celebrities of social etiquette decided that some women were witches then these women were just that within the group's sphere of influence, even if this designation had no meaning beyond it.
The common judgment guided by internal structures manufactured its own reality and all abided by it, reinforcing its validity.
To be included within the club one would have to accept the group's reality, or risk being cast out of its sheltering premises.
The *club* walls represent a barrier to anything excluded by the *club*, the outer boundary of its control, and so if the outside cannot affect the membership it is to be considered irrelevant to it – the club has now created its own world, with its own lexicon, rules, behavioral limits, but also its own logic, by extension.
Now even the so-called "rebels" can be included just as long as they remain loyal and disciplined to club rules; their counter-club demeanor becomes an aspect of inter-*club* dynamics.

This "old wives club" does not tolerate interlopers, and even if philosophy simply designates a love of wisdom, or an engagement with reality, they shut their doors to anyone without the proper credentials, speaking in the right lingo about the right experts; closed to anyone not in the know about current gossip on these mostly dead rich and famous celebrities of comprehension.
If you don't know the "right" people you aren't getting in, and if you aren't in you are nobody.
Here knowledge replaces intelligence, as it isn't how good you are in interpreting reality but how well you know about how someone else interpreted reality, before the doors were closed and the institution was established - that is before membership was restricted according to dependence.
The world can be accessible to all, but unless you go through their pretentious *club* and you only speak about their superstars, their holy figures, and what they said about the world then you have nothing to say.

The topic cannot veer off gossip, as this would actually force them to use their own judgment – which is atrophying in silence - outside the prescribed principles. This is why these "old wives" continuously drop names, attaching their dependence to one cart and then to another; speaking with words not their own, about ideas they had no part in thinking, concerning people they never met who said words they never heard, interpreted for them by those "experts" who claim they understood them better than most.
An exclusive *club* dedicated exclusively to hearsay…while the world goes by.
Perhaps sophistry can be used to describe this dynamic, but this title is only used to slander anyone who does not belong to the club.
The *club* of "old wives" can now go on speaking about what they heard, or read in

the gossip columns; gossip columns written by expert columnists, about what someone said about reality…meanwhile outside, reality sits unaffected.
The membership is now so dependent on the group to explain to them what they see and what this means, and fearing that going out on their own might lead to the revocation of their membership, they remain loyal to the gossiping, choosing to endlessly discuss what someone said about what is before them to another and about what this meant, as this was explained to them by an "expert". In this manner they lose the very ability to discuss anything but this, and in time they consider all other talk nonsensical.

This becomes particularly ironic when these members pretend to be rebels, against exclusion, and "black sheep" within the *club*.
The leveling of mankind continues.



Reputation
Karma

In primordial societies one's reputation was part of his history. It followed him/her around, informed the other about his spirit and was something he had to live up to or change. Advertising said inter-group standing was mostly redundant; all knew each other; knew each other's parents and children and deeds and opinions.
This is no longer the case. In modern social groupings men are surrounded by strangers he must tolerate and consider his own. Reputation becomes a matter of display.
Celebrity is a form of intergroup reputation, but for the majority who must constantly introduce themselves to individuals that know nothing about them the usage of visual displays becomes an alternative. This can take on the form of a uniform or an emblem symbolizing the individual's social status and his affiliations, or it can take the form of material exhibitions of wealth and privilege.

Whereas in the past one's reputation was based on activities, which were well known, today this is not necessarily so. An individual can fake reputation, putting on the symbols and attitudes because there are few that can challenge or expose his claims.

This is part of the modernistic reinvention of self. At all times a man can leave his past behind, move to a new area where his reputation cannot burden him, and be reborn as someone new; this on an entirely superficial level as the past is never gone, and pretending, or forgetting that it no longer applies, does not make it go away or stop influencing one's present.
If in the past reputation was an indication of essence, a shorthand assessment of an individual's nature accessible to all, today it is a garment one can put on or take off, slice and dice, invent and then reinvent…in theory.

Nothing worse than a reputation that follows you forever.
When "poetic justice" fails to offer peace and vengeful contentment to the many who wish but do not dare, then the idea of karma stifles the selfish thoughts of those who may be waking up to nature's lack of care.

A young boy looks into the crowd, seeking his father's eyes; wanting to find approval there.
In time his gaze broadens to include the crowd's eyes, and his father's gaze is lost in their numbers.

A father's duty is to teach his boy to detach himself from those eyes; to become more indifferent to their approval...including his own.

There is no denying the indelible impact of a first impression.
The only way to counteract it is to administer a second, and then a third and a fourth even more powerful impression, hoping to bury it in linear succession, using the effect of propinquity to your advantage. But, even then, the first one will endure as a factor, exerting an effect on an intuitive level.
The force of the impact of a first experience stamps itself into the psyche – everything that follows may conceal, reveal, or attempt to enhance or correct it, but always in reference to the original.

Your reputation follows you around, like your shadow in the light…and only leaves you in peace in the darkest of nights.

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Sexual Aberration

Socialized Mutations

Heterosexual intercourse is a relatively new, using evolutionary scale, method of reproduction and one dependent upon hormonal balances occurring within the womb during gestation and afterwards by environment effects during the early and crucial years of human development.
It is, therefore, natural to assume that it is easily influenced by the slightest fluctuation in environment and in hormonal factors.
All sexual aberrations from homosexuality, the most acceptable in our modern western world, to necrophilia is determined by the consequences of hormones upon the fetus and later on by the environmental conditions that act upon the newborn, accentuating these hormonal effects but also and to no less a degree by the cultural and social milieu which establishes the limits and the acceptability of the expression of these effects.

Sexual aberrations can take the form of a fetish but they can also take the form of a physical dysfunction and deformity.

There is no easier way to delve into an individual's inner psyche than to have him express his sexual fetishes and romantic fantasies.
With them you can see the man's or woman's inner world; experience, second-hand but consciously, what (s)he experiences daily, though not always understood consciously.

Paraphilia

Hormones gone Wild

"***Paraphilia*** ***Focus of erotic interest***

Abasiophilia: *People with impaired mobility*

Acrotomophilia: *People with amputations*

Agalmatophilia: *Statues, mannequins and immobility*

Algolagnia: *Pain, particularly involving an erogenous zone; differs from masochism as there is a biologically different interpretation of the sensation rather than a subjective interpretation*

Andromimetophilia *:Trans men*

Anililagnia *:Attraction by young men to older women*

Apotemnophilia *:Having an amputation*

Asphyxiophilia *:Asphyxiation or strangulation*

Autagonistophilia: *Being on stage or on camera*

Autassassinophilia : *Being in life-threatening situations*

Autoandrophilia :*A biological female imagining herself as a male*

Autoerotic asphixiation *:Self-induced asphyxiation, sometimes to the point of near unconsciousness*

Autogynephilia :*A biological male imagining himself as a female*

Biastophilia :*Rape of an unconsenting person; see also consensual rape fantasy*

Breast fetishism *:Breasts; also known as mammagynophilia, mammaphilia and mastofact. Debate exists on whether the modern widespread sexual attraction to breasts among heterosexual males of western society constitutes a sexual fetish In clinical literature of the 19th century, the focus on breasts was considered a form of paraphillia, but in modern times this interest is considered normal*

Chremastistophilia :*Being robbed or held up*

Chronophilia :*Partners of a widely differing chronological age*

Coprophilia :*Feces; also known as scat, scatophilia or fecophilia*

Dacryphilia :*Tears or crying*

Diaper fetishism *:Diapers; considerable overlap with paraphilic infantilism*

Dendrophilia :*Trees*

Emetophilia *:Vomit*

Erotic asphyxiation *:Asphyxia of oneself or others*

Erotophonophilia: *Murder*

Exhibitionism :*Exposing oneself sexually to others, with or without their consent*

Fat fetishism: *Overweight or obese people*

Foot fetishism *:Attraction to feet*

Formicophilia :*Being crawled on by insects*

Forniphilia :*Turning a human being into a piece of furniture*

Frotteurism :*Rubbing against a non-consenting person*

Gerontophilia : *Elderly people*

Gynemimetophilia : *Transsexual or transgender women*

Hebephilia : *Generally early pubescent children*

Homeovestism : *Wearing clothing emblematic of one's own sex*

Hybristophilia : *Criminals, particularly for cruel or outrageous crimes*

Infantophilia : *Pedophilia with a focus on children five years old or younger, a recently suggested term that is not in general use*

Kleptophilia : *Stealing; also known as kleptolagnia*

Klismaphilia : *Enemas*

Lactophilia : *Breast milk*

Liquidophilia : *Immersing genitals in liquids*

Macrophilia : *Giants, primarily domination by giant women or men*

Masochism : *Suffering; being beaten, bound or otherwise humiliated*

Mechanophilia: *Cars or other machines; also 'mechaphilia.'*

Menophilia *: Menstruation*

Morphophilia : *Particular body shapes or sizes*

Mucophilia : *Mucus*
Mysophilia : *Dirtiness, soiled or decaying things*
Narratophilia : *Obscene words*
Nasophilia : *Noses*
Navel fetishism *: Sexual attraction to navels - either their own or someone else's*
Necrophilia : *Corpses*
Olfactophilia : *Smells*
Paraphilic infantilism *: Sexual arousal based on dressing or being treated like a baby, also known as autonepiophilia or 'adult baby syndrome'; considerable overlap with diaper fetishism*
Partialism : *Specific, non-genital body parts*
Pedophilia : *Prepubescent children, also spelled paedophilia. Often confused with hebephilia, ephebophilia, and pederasty*
Peodeiktophilia : *Exposing one's penis*
Pedovestism : *Dressing like a child*
Pictophilia : *Pornography or erotic art, particularly pictures*
Piquerism : *Sexual gratification through penetration of another person, most commonly by stabbing or cutting the body with sharp objects*
Pygophilia : *Buttocks*
Pyrophilia : *Fire*
Raptophilia : *Committing rape, possibly consensual rape fantasy*
Sadism *Inflicting pain on others*
Salirophilia : *Soiling or dirtying others*
Sexual fetishism *: Nonliving objects*
Somnophilia *: Sleeping or unconscious people*
Sthenolagnia : *Muscles and displays of strength*
Stigmatophilia : *Body piercings and tattoos*
Symphorophilia : *Witnessing or staging disasters such as car accidents*
Telephone scatologia *: Obscene phone calls, particularly to strangers; also known as telephonicophilia*
Teratophilia : *Deformed or monstrous people*
Transvestic fetishism *: Wearing clothes associated with the opposite sex; also known as transvestism*
Transvestophilia : *A transvestite sexual partner*
Trichophilia : *Hair*
Troilism Cuckoldism: *watching one's partner have sex with someone else, possibly without the third party's knowledge; also known as triolism*
Urolagnia : *Urination, particularly in public, on others, and/or being urinated on*
Vampirism : *Attraction to or involving blood*
Vorarephilia : *The idea of eating or being eaten by others; sometimes swallowed whole, in one piece*
Voyeurism : *Watching others while naked or having sex, generally without their knowledge; also known as scopophilia or scoptophilia*
Zoophilia : *Animals*
Zoosadism : *Inflicting pain on or seeing animals in pain.*

Technical terms for non-paraphilic sexual interests

Alloerotic*: Sexual attraction to others (as opposed to autoerotic)*
Androphilia: *Sexual interest in men*
Anallоerotic: *Lacking in sexual interests towards others (but not lacking in sexual drive—see asexuality)*
Ephebophilia: *Sexual preference for individuals in mid-to-late adolescence, typically ages 15–19.*
Gynephilia: *Sexual interest in women*
Teleiophilia: *Sexual interest in adults (as opposed to pedophilia, etc.)*

Homosexuality

Homosexuality and bisexuality were listed as sexual deviations in early versions of the Diagnostic and Statistical Manual of Mental Disorders and were removed from the third version." – Wikipedia

Every type of fetish exposes the inner workings of the mind whether it is considered acceptable or unacceptable and whether it is called *paraphilic* or not. Sex evolved for the purpose of reproduction. What other uses it acquired along the way only represents the particular nature and the influences that have worked

upon the individual mind directing it towards sexual fetishes which have nothing or little to do with reproduction.
It is because sex, as a reproductive method, is relatively new and it is because of the central position it takes within the human psyche that makes it so vulnerable to the slightest environmental stimulus.
Sexual fetishes along with sexual fantasies and sexual dreams are like the canary in the mental mineshaft: they reveal the slightest pressure and the slightest atmospheric divergence.

As always, what is designated, by authorized experts, as an aberration and what is included into the realm of "normality" is determined by the politics and the cultural and social provisions of every age.

If homosexuality has earned a place out of this category of sexual mutations it is entirely due to its utility in a feminizing world that prefers the feminine rather than the masculine.
Homosexuality

Bestiality
Loving the Animal Within

I came across an interesting and quite disturbing documentary the other day which went into some detail about a fringe sexual deviation commonly referred to as *zoophilia* but also called bestiality.
The film is a patchwork of reenactments of supposedly real events, overlaid with the actual voices of some of the participants describing some very disturbing human practices.
This aside, and if you manage to keep from gagging, the interesting thing about it was the way these pathetic sexual deviants justify their activities.
The usage of the term 'love' as a way of purifying their need, by eliminating its sexual content and all that this implies about them, reminded me of how pedophiles and homosexuals defend their own sexual deviations.
The usual easy way of using consent as a deciding factor that then cleanses a

sexual dead-end from its dysfunction and then absolving it from the stigma of its obvious parasitical nature, hinges on how one defines consent, as most heterosexual sexual encounters occur between individuals that have little, if any, understanding of what is happening.
Being unable or unwilling to explain it they too would defend their activities as being a product of love, skirting away from the more vulgar drive of lust.
Is their adult consent then accepted even if it is based on ignorance, akin to an animal's? This smacks of *ageism* if you ask me; is the naiveté of a child offered as an argument against the lustful pedophile whereas the ubiquitous ignorance and simplicity of the average adult is considered good-enough?
How about two retarded adults fucking – is that acceptable?

If consent is only valid when it is offered from a rational mind that is fully aware of what will occur, why it will occur, and what the consequences of all that will occur may have, then how many sexual encounters can be said to be between such aware creatures?
I say a fraction.
Should we not consider outlawing sex between the lowly animals, who are far more ignorant and unaware than any ten year-old child is?
Is this how we, enlightened modern humans remain consistent with our principles?

But more than this, can we honestly say that all sexual encounters between adults are based on honesty and total awareness?
Is not seduction dependent on exaggeration, partial disclosure, posturing and many times blatant lies?
Does a man not lie to get laid, does he not posture and inflate, hoping she'll take the bait, and is a female's makeup and her pushup bra not a way of hiding, rather than revealing, the truth about herself?
At the very least they should be condemned for false advertisement and guileful manipulation and be fined.
If we are to say that an action is the most honest manifestation of essence, then are not all actions more authentic than the bullshit we spread around to attract a members of the opposite sex?
I know that I, at least, am more inclined to believe an act of love rather than the words spoken, for there is no end to what a man might say to get into a woman's pants or to gain an advantage, and there is no knowing what a woman means when she says *no* when she means *yes*, and *yes* when she means *no*.
It's all a gamble at that point.
Hopefully it'll land on...*heads*.
The body does not lie.
Can we not, then, take an erection as an indication of the purest form of consent or consider tolerance an indication of acceptance, or shall we arbitrarily decide to call all sexual encounters between beasts as being non-consensual because they are not fully aware of what they are doing and they lack the verbal means to offer human words of presumed consent?
I guess what I'm driving at here is that if we eliminate the factor of procreation

from the value of intercourse, as all liberal pseudo-humanitarians do to defend certain, but not all, sexual deviations that have no procreative function, and then if we accept the hypothesis that we are all automatically equal, just because we are alive at the same time, then the natural next step is to accept all sexual deviations, if they do not hurt anyone, as acceptable alternatives that have no bearing on the mental quality of the participants, and therefore can never and should never be used to judge these poor bastards.
Shall we turn our noses up on a human being who offers his body, like many of us offer our organs to the sick, to be used for sexual satisfaction by his loved one as a *necrophile* can only wish?
Is necrophilia truly despicable when it hurts nobody? Will we allow our unrefined primitive ideals to condemn a *necrophile*, who only wants to love and be loved like anyone else, to a lonely life? Will we hardheartedly prevent him from sharing his love even after his lover is dead? Is it not the ultimate gesture of love to offer your cadaver to your partner? Who can love a lifeless "stiff" body more than he?

Will we be hateful and prevent these human beings from participating in our wonderful modern civilization, as governors or presidents or doctors or mothers or whatever they dream of being, as we once did homosexuals? Will we reciprocate their gushing pure love by opening our minds up, further, stretching it to the very edges of insanity, and finally achieving enlightenment?
I have a dream.
Homosexuality is the first step, but we have a long way to go before we reach that *Promised Land* where nobody is excluded or judged by his actions...not even a thief or a rapist or a retard.
If we're going to socially accept a man sticking another man's penis up his asshole, or a female rubbing her clitoris against another's, as being but a personal choice, and a loving activity between consenting, rational aware adults, then I fail to see how sticking a horse's penis up his anus or sticking his own penis in a cadaver's orifice would constitute much of a difference.
Who is being hurt? It's all done with love, people.
Open those closed minds up, and stop hating.
I mean, really.
Is not the horse being aroused, because if it isn't consenting then how the hell is it being aroused?
Are we claiming that it is possible for a woman to rape a man, using the usual heterosexual method, when he really does not want to, because if we are then we are treading on the ground of the ridiculous.
What then, is the horse deemed incapable of consenting? If this is the case then we should prohibit all sexual intercourse between any organisms with an intelligence quotient below that of an eighteen-year old human.
Is not the horse being manipulated by a, hypothetically, superior mind, as we take it for granted in pedophilia that the child is being manipulated by a stronger more mature intellect?
Is not all seduction a form of manipulation, almost always based on limited awareness, and the usual bullshit of trying to sell yourself to another judgmental mind?

If this is the case then all sex should be made illegal, according to our own enlightened modern standards, unless both sides are guaranteed total disclosure, and are protected from any possible guile, hyperbole and hidden motives.
The same rules should apply here as they do in any marketing scheme.
Does not the citizenry need to be protected form its own stupidity, as a child does from the vileness of a pedophile or a goat does from the illness of a zoophile?
After all, nobody is being hurt here, right?...well not in any way unacceptable to either party, and to stoop to bigotry by judging another living breathing creature as being incapable of offering consent, in its own primal way, is to show a level of hatred that confronts our shared ideals of egalitarianism and humanitarianism.
The whole thing stinks of *speciesm* if you ask me. I am appalled and flabbergasted, if not a bit dismayed and perturbed.
Perhaps, in time, I will also be asked to overcome my visceral revulsion for these animal loving cretins, and my *zoophiliophobia* will finally become a thing from mankind's distant and primitive past, but until then I remain forever a disgusted antagonist for all these sick fucks.

I can only dream of the day that I, like many of my liberal minded, enlightened brothers and sisters can one day overcome my utter disdain for a disgusting pedophile, using weakness as his crutch, as I have for the homosexual whose screwed-up sexuality has made him or her attracted to what goes against the very purpose of sexual intercourse.
I can only dream of feeling warm instead of ill when thinking of a zoophile sucking on a dog's penis, as I am trying to do when imagining a homosexual male licking another male's dick.

I'm getting there....not.
Baby steps.
What other creature can reach such heights or fall to such lows?
In the end our uncontrolled mutations will do us in and we will remember that primitive and now surpassed past as a time of savage nobility.
When we manage to stop being such simplistic selective cretins and embrace the very dictums of our own 'enlightened state' offering necrophilia and zoophilia, if not pedophilia – not to mention many of the other sexual deviations that do not harm to anyone and are practiced privately - the same tolerant understanding as we have the homosexual, embracing them in our midst, as neighbors and friends, knowing that they were born that way due to no fault of their own and that they also deserve respect and love, then we will have reached the promised land.

Are we on the brink of a coming age of enlightenment, or are we tearing ourselves to pieces, trying to escape a nature we do not fully understand nor can fully accept, once understanding begins?
Are we reinventing ourselves, finding liberty in denial, or have we denied our past only to become victims of its determinations?
What a manipulative, selectively rational, screwed-up species we are.
I think what is more sickening to me, other than these sick fucks, are those simpletons who defend them or that have bought into the coming cultural norm

and now repeat it as self-evident when they have about as much understanding of what is going on as a horse does when his dick is being squeezed up a human beings – and I use that term loosely – anus.
I guess you can make anything seem normal and healthy.

Ashes to ashes, dust to dust, my cup runs over with disgust, and the world, as we've allowed it to become, makes me feel embarrassed.
I boil over with the desire to bury it with my wrath, enjoying the tortured end of those I revile with every cell in my living body.
There is no compassion left in me, no forgiveness, for my empathy has had the unforeseen consequence of increasing my antipathy along with my understanding.
The road to heaven is paved with bad intentions.
Under the pretense of love we'll bury ourselves in filth, drowning in the bullshit we once called the fertilizer for a blooming new age.

What a zoo.
Shit is everywhere.

☯

The "logic" of the common modern mind leads it inexorably to the abolition of all designations, making the "love" of animals and a sexual (inter)action with them, nothing more than the next step towards total enlightenment.

☯

I wonder how much more different it is for a female to fornicate with a male so beneath her that he is almost a beast in comparison, to a male fornicating with a cow or a chicken or a goat.
I wonder how the genetic considerations, concerning back-sliding back into the muck, apply.

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☯ ☯ ☯

Asexuality
Lost Libido

The loss of interest in sex could be a result of a low libido confronted with a reality where the cost for sexual gratification exceeds the individual's comfort levels making sex a luxury not worth working for.

A-Sexuality represents a shift in consciousness; one away from genetic towards memetic considerations.
Reproduction now takes on the form of mind-fucking: seeding the other's mind with an idea(l), allowing it to gestate there, and then hoping that this mind will nurture it and bring it to fruition, repeating the cycle.

Under this light many of the old bachelor philosophers were the fathers of many offspring.

"The hatred of woman is always only the not yet overcome hatred of one's own sexuality." – Weininger, Otto

Weininger's comment points to a possible reason for the emergence and increase in a-sexuality.
In Japan the social phenomenon of *Hikikomori* has reached a level where the government is taking notice.

"Hikikomori (ひきこもり or 引き籠もり Hikikomori?, literally 'pulling inward, being confined' i.e., ('acute social withdrawal') is a Japanese term to refer to the phenomenon of reclusive adolescents or young adults who withdraw from social life, often seeking extreme degrees of isolation and confinement.
The term hikikomori refers to both the sociological phenomenon in general as well as to people belonging to this societal group." – Wikipedia

A social phenomenon becoming popular amongst male youths.
A possible reason is the return of sexual relationships to a pre-modernity norm which imposes upon it a price few males are able or willing to pay in an overpopulated world.
When sexual power is returned to biological females, given that masculine traits are now being filled through technological means, the cost of sexuality is increased. Amongst those not used to any level of suffering this increase in cost is met with consternation and an increasing sense of insecurity in one's individual ability to pay the demanded cost or face the necessary risks.
Sheltering amongst the young, particularly the males who have been taught to remain adolescent in their mindset contributes to the reaction.
MRA
The empowerment of females is based on the system's monopolization of masculine energies. Females become directly subservient to the system without having to be so towards its biological representations. This further decrease in

masculine prestige results in a pulling away and a growing dissatisfaction with sexuality, and its demands upon the individual, in general.

Another by-product of sheltering, in tune with infantile behavior and retarded development is the stunting of the sexual instinct.
The individual, having been prevented from engaging with reality, other than on a theoretical superficial level, is reluctant to go further.
The sexual urge, being a secondary one, is easily satisfied with little to no external aid. The *superfluousness* of the environment, in this case the western one, makes immediate gratification a non-issue.
The other becomes expendable and recyclable. What remains certain is that the need is satisfied with minimal effort.

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Monogamy
Forced Exclusivity

↓ Tentative Defense of Monogamy ↓

I include this in the section dealing with paraphilia because it is a sexual deviation which is either produced by social, economic, cultural, or religious, forces, or is a result of a sexual diversion from the natural.

I take as my starting position that the human species is not monogamous, as this is proven not only by how difficult it is to impose marriage, as the institution of monogamous sexuality, but also by taking other primates as an example.

Tentative Defence of Monogamy

I would be the last to deny the promiscuous nature of man. It is evident that many of the failings of modern-day coupling and marriage is due to the fact that it is imposed upon an instinctive beast that has little ability to control self through the intellect and must be coerced, threatened or rewarded and/or indoctrinated into a moral dogma in order to remain disciplined and moderate.
Common man, governed by a need that emerges in times of indigence, has carried this superfluity like a camel carries its hump into a luscious rainforest. This doctrine of excess, which forces out behaviours of gluttony, is an expression of undiscriminating tastes and subdued palates that are more interested in quantity than quality.
The practice of suppressing sexual drives, that sometimes threaten social order and harmony, has been a deciding factor in the emergence of civilizations and complex human economic and cultural structures. It enables the full participation of males/females in the system and the full investment of these males/females in the system itself that turns them from rebellious vagabonds or indifferent observers into defenders and guardians of the norm.
This imposition of monogamy on a polygamous species has been successful, or relatively so, mostly through the utilization of institutional authority and the restriction of female sexual choices. But I am going to defend and describe a spontaneously emerging form of monogamy that is not a product of moral and cultural force or paternalistic social order but more a product of refined tastes and noble predispositions.
It would be remiss of me to neglect to state that the creation of distinction and refinement could only happen, ironically, in times of superfluity and in ages of abundance, for in times of poverty all, by necessity, become ascetics and minimalists and it is leisure that often results in heightened awareness and wisdom.
This spiritual refinement that is shaped by hypersensitivity and an overabundance of inner strength leads to a discriminating palate and a pickiness that should not be misconstrued for snobbery or pretentiousness; this discriminating taste that leads to some form of monogamy should not also be misjudged as another instance of the common form of monogamy that is more a result of moral imperatives, hypocrisy and socio-economic pressures as well as cultural conformity than anything else.
Since metaphor and allegory are the best ways to become precise while still remaining discreet and indirect I begin by encapsulating my perspective of this more noble form of monogamy with symbolism: Let us then take wine as a substitute for mating, since it is an unnecessary aspect of individual survival, as sex is, while still retaining the attraction and sweetness associated with coupling.

The common man, with his unsophisticated tastes, gluttony-sometimes reaching the proportions of alcoholism-and insensitive tongue, may find that all wines are the same or similar enough to not make great differentiations, and all that really is at stake here, for him, is access and availability. In other words, the average man wants wine on his table-if it is his preferred beverage- as a sign of affluence or happiness or conformity and its quality, its distinctive bouquet, the year and the

region it was harvested in, is of no or little importance to him. For him the experience of wine drinking is merely encompassed in the general sensation of swallowing and tasting its broad and obvious aroma and in the inevitable high spirits it inevitably results in. Any bottle will do, within reason, from any time and from any place, and large quantities of it are preferred so that his greedy needs are met, his belly and ego are engorged and his needs momentarily placated.
But for a refined palate, one that can discern nuance and subtlety, not all wines are created equal. His discriminating tastes are not a consequence of pretentious snobbery and feigned aristocracy but a result of an oversensitive taste-bud and a hypersensitive nose. He cannot ignore, no matter how much he may try, the faint fragrances, the quiet bouquets, the textures, the aftertastes or the colorations of each Olympian nectar; for him the wines history, its symbolism and art are just as relevant as its simple drinking. He may drink an inferior fermented grape, from time to time so as to not insult a host or as to not make an unwarranted fuss, but given a choice he will prefer abstinence from indulging in pigswill and fire-water. The refined palate, therefore, will choose asceticism rather than to debase and degrade one self by settling for inferior products and individuals just to quell an inner instinctive need or desire. He will see any submission to his hunger and thirst, which often demand compromises of great proportion, as a defeat, as an insult to self and a loss of dignity that is often felt in hindsight.
We must keep in mind again that this refined taste is not an act of conceit but a product of awareness. It stems from this extreme sensual perceptiveness [hypersensitivity] that is inescapable, as no man can blind himself to what he sees or ignore for long what he hears, and it also stems from a deeper appreciation of emotions and of self. It is an appearance of pride we call nobility.

What a common man calls love, compassion, loyalty, responsibility, commitment and empathy pales in comparison to what a noble mind understands them to be. If we are to understand hypersensitivity or awareness or refinement we must here use, once more, some figurative symbolism.

Two men walk into a room in which a party is going on. The first is a common, average man for whom the scene is a joyful one, full of smiling faces, mirth, clinking glasses, the din of happy conversation, the smells of food, all engulfed in a kaleidoscope of pleasant background music and dazzling lights.
The second, "suffering" from hypersensitivity, perceives a totally different scene. He sees what the first man sees but also so much more. He sees a momentary frown, a glance, a stolen kiss, a discreet touch, a smirk; he hears a sarcastic giggle, a stomach churning, a door slam; he smells perfume, cologne and sweat; he knows who's had a little too much to drink, who is walking with a limp, who's talking with whom, who wore mismatched socks today, who just hit on someone's wife and so on.
It is possible for two individuals to experience the same thing but perceive it on different levels, levels of lucidity if you will. It is this lucidity that gives reality, life and emotions more substance for the noble man. His love is more precious to him and not something he gives out lightly, his compassion is more profound, his loyalty more true, his friendship more deep and weighted down with meaning

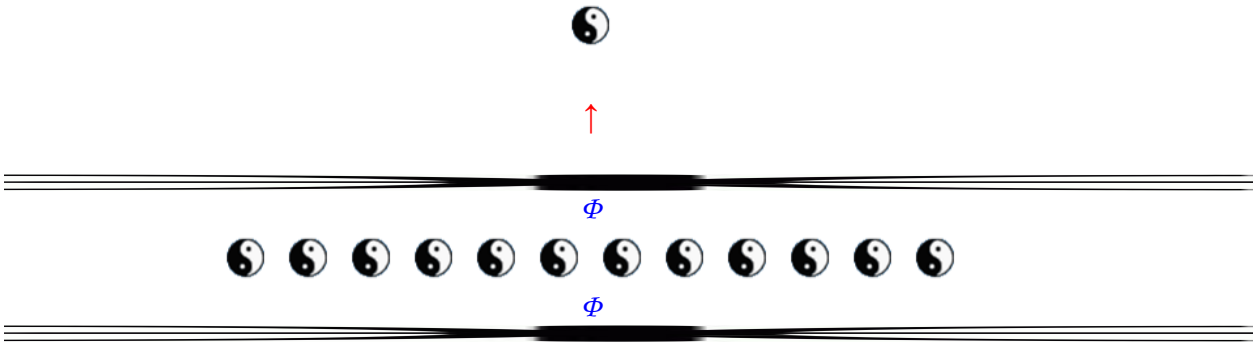
and not mere words he flings around to appear civilized and moral or to ensure another's respect.

This noble man of refined tastes takes responsibility seriously and that's why he enters it so rarely, he takes commitment more austerely and that is why he rarely commits. For him love/hate, loyalty/betrayal, compassion/cruelty, mean so much more than for the common man that enters relationships of enmity or cooperation blindly and full of insincere innocence, delusional confidence and naïve hope derived from an absence of awareness or an inability to self-discipline.

That's why Christianity and Democracy, or any ideology that institutionalizes emotions and behaviours, is an anathema to him. Compassion and love are precious things to a noble mind; precious things beyond measure that are offered only to the worthy and to those that have earned his trust and loyalty and that is why his emotions are so much more weighty and meaningful and not just words that lead to ephemeral commitments of need.
Common love relationships often begin with an attraction based on superficial criteria. A man may just be attracted to a woman's ass, to her full bosom or wavy hair, a woman to a tall, dark and handsome man or a rich man or a man of status and so soon reality will disenchant them from their fantasies about how things could be or should be.
Sometimes shallow relationships are a product of physical needs and social imperatives that force two people into each others spaces for better or for worst, often the second more than the first. Shallow choices lead to shallow lives where often the sense of something missing is felt and one blames the other or conditions but rarely ones judgment, original choices and criteria of evaluation. So errors are repeated, over and over and over again.
In comparison noble love relationships are more difficult to find and so much more valuable. It is difficult enough to nourish nobility and remain noble at all in such a world of superficiality and vulgar narrowness, it is rare that the right genetic and environmental circumstances will arise in an individual at all and that the right balance of strength and consciousness will coincide in a single entity, so two noble spirits finding each other is a rare thing indeed, especially when one considers their solitary and shy nature. This is what makes them precious and an exemplification of idealistic romantic love.
Their rarity and value is due to the fact that they are based on more than just mere lust but exhibit a spiritual interconnectedness where two people become united in more than a physical way, although the physical is always the first connection. Here the mind takes precedence and decides when to suppress or express desire and need, when to expose or hide vulnerability and strength, when to love, commit and remain loyal because only it can comprehend the full breadth and depth of the issues involved.
This nobility of spirit, this refinement of taste forces the individual endowed with it, into some uncomfortable choices: Either find solace in solitude and asceticism through the denial of instinct, as many sages have done, so that no compromises are made and no loss of self-worth ensues or search and wait for that single one, that diamond in the dirt that lives up to heightened standards and meets reality

eye-to-eye, that gives as much as it takes and understands the entirety of what commitment, loyalty, trust, compassion and finally love entails.

Only nobility can truly love whereas a common man merely lusts and covets.



Race

Breeds of Homo Sapient

↓ Inter-Racial Diversity ↓ Anti-Race Rhetoric ↓

Race, is for the human genus, what type, breed, category, species, kind is for any other organic, and inorganic, phenomenon.
Race is a sub-division of the category *homo sapient*, or human.
Like all sub-divisions, it represents a more precise definition of a more general term.

"The case against bigotry is not a factual claim that humans are biologically indistinguishable.
It is a moral stance that condemns judging an individual according to the average traits of certain groups..." –
Pinker, Steven

The emergence of racial traits must be explained from a historical perspective.
At some time in a particular population's history a period of genetic isolation must have come about which, along with the ongoing environmental conditioning, spread amongst this population group characteristics and traits that were distributed, to varying degrees of effectiveness, across this population group's entirety.
This constitutes the beginning of a genetic splintering that, if it persists for a sufficient time period, leads to the development of a species.

A breed, a race, a genetic type, is a burgeoning species which has failed to splinter off a common ancestry.
If there is more genetic variances within a racial group than between racial groups this is due to the fact that splintering has not concluded upon a reproductive division, which would have resulted in a different species, and due to the fact that the time period which resulted in a divergence of racial types was smaller than the subsequent, and current, period of rampant, uncontrolled, reproduction.

Evidently culling prevented the emergence of mutations which would speed-up the process towards total genetic splintering in opposition to modern times where sheltering and human interventions, in general, allow the propagation of mutations and their distribution within a population.

The concept and category of race is intimately related to the concept and category of species.
The former follows from the logic of the latter.

A species splinters off from another and their common ancestry when a period of genetic isolation has been experienced; if this period is long enough then the interbreeding within the particular environment results in a divergence which may reach the level where the main group and the isolated one can no longer exchange genes – at this point we are speaking of two different species.
A race, a breed, whether naturally produced or whether it is a result of human meddling, is merely a partial divergence which, nevertheless, is still derived through genetic isolation.

A breeder of dog's, for instance, purposefully, mates particular kinds of dogs so as to achieve a desirable result; in nature there is no end purpose, but a process of natural selection which promotes certain traits, mental and physical, as more fit within the given environmental conditions.
We cannot be so harsh and claim that the different human racial types are a split akin to that between a horse and an ass, but we can admit that it is on the road towards a similar outcome that never reaches that level.
The horse and ass species is an interesting example, given the topic. Here we find two distinct genetic types that would normally only exchange genes with their own kind, but if forced to mate, by man, they produce a hybrid which is not fit. The mule might be a viable organism but it is also a genetic dead-end, for it can never replicate itself. In this case the horse and the ass have experienced some genetic isolation at some point in their history but this period was not enough to cause a split where no exchange of genes was made impossible; the isolation was only sufficient in producing distinct species that could only reproduce an unfit hybrid.
With human racial types the isolation period was even less severe, yet still not entirely inconsequential. Human population did experience genetic segregation due to geographic and climatic circumstances and during this time they did endure different environmental stresses and they did adapt to dissimilar, sometimes extremely so, environments but this period of segregation did not suffice to create a rift large enough to result in an incapacity to exchange genetic material.
Subsequently the development of human technologies toppled all geographic and climatic walls leading to a period of exploitation and continuing degradation, this time due to human will, which did not last long.

In our time uniformity has toppled all walls, calling it "enlightenment" since the goal here is to create internal homogeneity that can be manipulated easily.

Race, like any other category, posits a behavioral pattern based on a past which manifests in an on-going present.
The past can predict, within limits, how one will (inter)act in the immediate; it determines the potentials within which the fluctuating world establishes its reality.
Race may not be able to define precisely the particular individual and member of a particular breed but it can be used to predict the probabilities which will direct its possibilities, while maintaining the possibility of the exception as part of the chaotic *Flux*.
But this is true of all scientific and biological categories.

Anti-racism liberals obsessed with losing themselves within an undeviating throng of unity where the only designation is utility to the whole, conspire to eliminate the racial category by firstly preaching shamefulness in relation to the very idea of human breeds and secondly lowing identity to its lowest point where all belonging to the human race can find themselves included.

If we are to dismiss human races as "superficial" then we cannot do anything more than to dismiss breeds of all kinds as being no more and no less.
If we cannot and do not, then we must justify the reasons.
If the reasons are more shallow and irrational and uncertain and superficial than the original categories, then we must dismiss them as excuses, and no more than emotional desires projected as hopes.

The populist dogma dictates that we take race as being a "social construct." Many, belonging to this camp, would say that sex and sexuality, is also a social construct they've summarily incorporated within the term ***gender***.

If this is so then it remains up to them to explain how speciation occurs and why humans are excluded from this process.

If species splinter-off from a common ancestor then we must accept the theory that genetic isolation, coupled with environmental conditioning affected by the mutations that come about due to the imprecision of reproduction, must have something to do with it.

If we, then, take this as a starting point then the idea that humans are excluded from this natural phenomenon or that this cycle of splintering is not gradual, but is sudden, must be explained.
If it is not explained and some trivial bullshit is offered, or some emotive justifications are provided, instead of reasonable arguments, then we can only conclude that race, like breed, type, is nothing more than a term used to describe a human divergence produced by a period of genetic isolation, affected by environment over time, resulting in a splintering that did not quite make it to the point of total sexual divergence.
In such a case, sex and heterosexual sexuality remains the only factor retaining congruence.
This only makes sex and gender, all the more relevant.

"You cannot Destroy a pure Caucasian race.
This is psychological fact, a law of nature that dismayed the kings of Egypt and Assyria, Roman emperors and Christian inquisitors.
No punitive system, no physical torture, can cause a superior race to be consumed or destroyed by an inferior one." – *Disraeli, Benjamin*

This fight over the legitimacy of race can best be understood when one considers Disraeli's comment.
The Jew provides evidence of his own stratagems.
It would be easy to assume all of this is nothing more than some defunct observation from an age that had no access to our **modern** knowledge, if we assume that categories must be validated by some abstract, scientific data, and that the past is automatically inferior to the present or the future – in that linear, modern way of ours.

Perhaps what is more important is not that Disraeli was himself a Jew but that he spoke from an era where modern methods of censorship and our current politically-correct sensitivities had no sway over the thinking and evaluating of men.

Perhaps it would be too much of a simplification to speak of race, in our time, as being defined by 3-4 major groupings.
With the advent of technologies much genetic mingling has taken place, and the spread of dominant cultural and socioeconomic dogmas across geographic boundaries, has blurred, somewhat, any behavioral differences that have been produced by genetic isolations in the past.
Nevertheless, appearance is our guide and what we see as having a recognizable pattern, must point out a commonality beyond the here and now.

Appearance, after all, is the manifestation of the past upon which the mind builds, and against which it struggles, and with which it selects a course of action.
If the body is the determining sum of all past experiences, resulting in the apparent, then the mind is the immediate application and cultivation of this determining past.

Although we generally acknowledge 3-4 general physical types, which we call races when it comes to the homo sapient species, we can also admit that within these general categories we, if our attention to detail is sufficient, recognize sub-categories which further distinguish peoples from different parts of the world still not totally diluted within globalizing uniformities.
We can recognize, for example, a person whose genealogy is rooted in Somalia or Eritrea, Ethiopia. The particular traits developed in that region stand apart from those emerging in other parts of Africa.
We can also recognize a northern European from a Mediterranean type, simply by looking at them.
The possibility of being tricked by appearances is always present, but then one must figure out why one was tricked.
For example, if someone looks like he is of a particular race but then identifies, or claims to be born within a different one, the possible reasons are multiple:
-His bloodline might have mixed with another which carried a determining past form another part of the world.
-He, or one of his ancestors, may have been adopted.
-How one identifies his background is a memetic construct, where the mind can even be taught to identify with an abstraction, such as the nation-state, or God.
When we speak of race, or bloodlines, breeds of man, more accurately, we speak of genetic markers pointing to a period of genetic isolation in the past which now becomes apparent as a pattern of appearance: physical characteristics manifesting in unison producing a general type.

Inter-Racial Diversity

It is simplistic to speak of races as they've been defined in modern times; or should I say, as they've been caricatured so as to be ridiculed and easily dismissed, in current social and cultural norms.
The categories are so broad that they can include individuals so different as an Italian and a Swede under the heading of "Caucasian" or a Pilipino and a Vietnamese under the heading of Oriental.
It would be more accurate to speak of bloodlines that coexist within similar environmental conditions and that are then formed by these conditions in a similar way, while reacting or coping with them in different ways, resulting in inter-racial diversity.
The fact that a Swede and an Italian are distinctly different in appearance from a man being born in the orient, whether he be born a Tibetan or a Thai, is an indication that no matter what inter-racial differences there might be within the

bloodlines of a Swede and an Italian they, nevertheless, retain a similarity with one another born of their common ancestry in the tribes that emerged out of Africa and then settled in the European continent, destined to be genetically separated by climatic and geographic conditions in the course of time.
It also points to a possible gene mixing along the boundaries that separated these bloodlines and which were less formidable than those between European and African populations in the not so distant past.

A factor that must be kept in mind when speaking of race is how human interventions have affected and diverted the process of genetic uniformity, which is what a bloodline and a racial category, is.
If there is more difference within a racial group, as it is presently defined, rather than between racial groups, then it is because man intervenes upon natural processes ensuring, firstly, that not one male will spread his seed at the expense of another and that the ensuing offspring will not face the normal, natural, consequences of dealing with and adapting to the environment that challenges them.
Race mixing as it is promoted by modern ideals is also to be considered a factor along with the normal cross-breeding that happens when populations come into contact with each other.

The criteria of judging types have now shifted from natural to social resulting in a growing uniformity of thought, behavior (memes), while making it possible for an increasing diversity in genes.
When genes are protected from culling, disease, and allowed to flourish, only selected for their ability to conform and remain true to the prevailing social and cultural rules, we get an explosion of genetic mutations that are protected from their own unfitness within natural environments; protected only in as much as they exhibit a uniformity of adherence to social, or manmade, environments. Therefore, as genetic diversity increases mimetic uniformity must increase proportionally, whereas the opposite is true within natural environments. In natural systems as genetic uniformity increases due to culling, geographic isolation and the dominance of a few genetic lines, mimetic diversity increases along with it given that the very factors that lead to a single individual's dominance and survival will be passed on to the offspring resulting in a more dominant, challenging and self-sufficient individual prone to create his or her own ideas and attitudes towards the world and towards others.

It is noteworthy that the very factors that bring an individual about will be the ones (s)he will value and defend vehemently. The individual who is a result of sheltering and rules that make monogamy a social norm – that being but one example of human meddling – and that protect him/her from the dominance of others will be drawn to defending these conditions as being *ideal*, and if enough of these individuals join forces, given that sheltering creates an explosion of populations that would not have stood a chance outside human intervening agencies, the defence of this ideal will grow into a popular one, supported by a

common interest and an implied and taken for granted agreement; regularity within an ideal or a mimetic congruence is achieved.
Therefore, a man birthed within environmental conditions and then supported and allowed to survive, protected from outside factors, will find these conditions desirable and he will defend them as being based upon his highest principles.
It is this social uniformity that also contributes to the illusion of human parity and the irrelevance of racial categories or the irrelevance of bloodlines and inherited genes. Once a common rule of behavior and thought is accepted then whatever genetic divergence exists becomes secondary, thusly making a uniform memetic reality while promoting genetic variations within it, just as long as they do not disrupt the homogeneity of the expanding and dominating ideal.

What is happening today in the west is a type of extinction.
Human diversity may be incorporated within uniformity, but this does not mean that the distinctive characteristics of each breed of man do not suffer the natural consequences of attenuation.
The European man is slowly being taken out of the scene.
Along with him he takes the ingredients that made civilization, as we know it, possible.

When a people lose control over their females they lose control over their future.
A female will always opt for different genes. Whether she knows it or not, her promiscuity is meant to pass on a variety of genetic mixtures.
Men, wanting to take hold of their destinies, preserving their bloodlines, have tried to control natural forces, in all their manifestations, and female sexuality is, most certainly, a natural force.

Anti-Race Rhetoric

What follows is a list of counter-arguments, and methodologies, dealing with the possibility that race might be fact.
Some of these responses to the mere mentioning of pro-race positions are automatic. They've been trained into the populace as ways of helping the layman deal with the reasoning they cannot fully follow.

Before I proceed to the counter arguments of anti-race positions, it would be helpful to give my own overview of what is meant by RACE, without going into

the details, because these will come out as I try to deal with each counter-argument, or contradicting methodology, later on.
Perhaps it would be too much of a simplification to speak of race, in our time, as being defined by 3-4 major groupings.
With the advent of technologies much genetic mingling has taken place, and the spread of dominant cultural and socioeconomic dogmas across geographic boundaries, has blurred, somewhat, any behavioral differences that have been produced by genetic isolation in the past.
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For example, if someone looks like he is of a particular race but then identifies, or claims to be born within a different one, the possible reasons are multiple:

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When we speak of race, or bloodlines, breeds of man, more accurately, we speak of genetic markers pointing to a period of genetic isolation in the past which now becomes apparent as a pattern of appearance: physical characteristics manifesting in unison producing a general type.

The starting proposition for what is being called RACE REALISM (I will explain later why the name change had to take place) is that appearances do, in fact, matter.
They matter to the degree that nature, or natural selection, had developed senses to perceive, interpret and use the apparent.
When we speak of appearance we do not only mean that which stimulates our visual sense, although that we rely more on the visual is an indication that it is the most efficient method (due to the speed of light advantage), making it the dominant sense amongst predatory species.
By appearance we include the entire gamut of sensuality: hearing, touching, seeing, smelling, tasting.

To simplify further, all these sensual perceptions are different methods of becoming aware of patterns in (inter)activity.
The only thing that changes is the medium used to interpret, the sensual stimuli...or the medium used to transfer datum by (inter)acting with other and then with sense organ.
Only the intervening medium alters the context, and the method of interpreting patterns in the fluidity of existence, because when we speak of perception we speak of the awareness of a pattern.
For example, color is a pattern of vibration (interaction) - falling within certain limitations in sensual acuity - which then stimulate the eye and are translated into hue.
Therefore, the acuity of the sense organ and the mind's ability to recognize details, or finite patterns within the patterns, might further accentuate his perceptions, and what may appear uniformly red to one persona may, for another, contain a kaleidoscope of red hues.
This is called discrimination: the perceptions of more details means the perception of more finite, more subtle, patterns within the fluidity of time-space.
For a less refined mind what can be divided into further categories seem uniform and a whole.
For instance, for a less refined palate, all wines taste almost the same, and anyone who thinks otherwise is either faking it, as a way of being a pompous ass, or as a way of dealing with personal insecurities, or is deluded, sensing things that are not present.
This is exactly what is happening when one speaks of breeds within the human species.
The very idea of refinement, leads us to the projection of a potential higher degree of suffering.
The more aware one is the more he is burdened by this awareness, whereas to be totally ignorant or oblivious is a sure way to remain content.
Appearances when dealing with race are decisive.
Here, no clear knowledge is necessary because to perceive the apparent is to perceive details, patterns, which expose the past to the immediate present.
It is only after the initial perception has taken place that the mind must come to terms with it, by understanding it – exploring, knowing, analyzing what brings it about.

We do not need to know the scientific details of what makes an apple an apple or why it is one color when ripe and another when not, because we've evolved the ability to appreciate the end result and judge it according to experience.
It is experience – first or second hand – which informs us as to what each appearance means, but the fact that there is an apparent divergence automatically implies that it must mean something.
Unless we conclude that nature is a trickster, or superfluous, then what appears as different, or as a pattern of divergence, must be rooted in a determining past. It is not incidental, superficial; it is the end result – unless some intervening willful hand has manufactured it – of particularities, or a sum of circumstances, in the past.
The past presents itself to us, to our senses.

How well we perceive it, or how well we understand it, finding patterns in these perceptions, is what differentiates the more aware from the less aware, and within natural environments it spells out the difference between fitness and unfitness or life and death.
Therefore, when I see two different creatures, I need not know the scientific jargon, the reasoning, the explanations, because my senses have already evolved to recognize a pattern which informs me, though I may be ignorant of the intellectual reasoning, that a divergence is present.
Science come later to give our sensual awareness a reason, reasoning.

A cat does not need statistics, a scientific study, to recognize a mouse from a dog. It perceives a divergence, connects it to its experiences, some inherited as innate (re)actions, and formulates a response.
Modern science in many cases has tried to convince us that what we perceive is wrong, and that we should not trust our own, evolved faculties and sensual perceptions, replacing them by some grand authority, a deciding institution which will then inform us about what we see and what we do not.
Emotions, instincts, are such automated, inherited through genes, responses to sensual stimuli...and their visceral, automated nature, makes them easily manipulated using interventions, techniques, such as Pavlovian training, repetition, social engineering, etc.
We call these last marketing, or politics...and we see the application clearly when dealing with certain taboo subjects in the west: sex (male, female, homosexual), race.
The social conditioning is so thorough that most, without fully understanding how or why, have an automatic emotional reaction to the mere mentioning of certain words, pointing to certain ideas, ideals ...and then associated with certain images, ingrained in them through popular culture.

What follows is a list of anti-race, anti-racism, arguments or methods exhibiting this social engineering, and ironically convinced that they are free of prejudices and free-thinkers.
The irony also lies in the fact that many of these minds are convinced that the opposition is brainwashed or is dealing with personal insecurities, when it is they

who are most guilty of being socially and culturally contained within specified, feel-good, ideology, manipulating, in very sophisticate ways, human emotions; taking advantage of human frailties, fears, hopes, needs and then directing them towards behaviors (thinking being an activity determining behavior) which are beneficial to some ambiguity called "the whole" or "humanity".
The conspiratorial doors are open for speculation, keeping in mind that man does not invent circumstances, or natural processes, but merely takes advantage of them: diverting, sublimating, repressing, promoting, shaming, manipulating existence with educated guesses and willful nudges.

You can't Judge a Book by its Cover

The quintessential anti-empirical proposed, often, by those who consider themselves empiricists and scientifically minded.
Well, of course you can't judge a book, by its cover, because a book is a human construct, which can contain codes which are not represented in the packaging.
The words, mimetic codes, do no manifest in the covering, as the genetic codes do.
This is the utility and power of the word: it can be independent from all reality. It can hide, mask, cover, suppress, manufacture realities, with its only limitation being human imagination.
The linguistic code, in this case, does not produce the appearance. The packaging can be uniform, saving on money or trying to manipulate the buyer into purchasing the time, when on the inside the codes could be of any kind and of any quality/quantity.
Here the same methods of manipulating appearances to attract a mate, to sell yourself as being more than what you are, in essence, apply.
The cover may hide blank pages, awaiting some Lockean to write his own verse, telling himself that this is exactly how nature works.
Then, these same selective empiricists claim that all appearances are manufactured, because nature has been so thoroughly covered up, intervened upon, and buried under human artifices. Those who indulge in the easiness of social engineering then claim that race, and sex, are also socially engineered, making the entire affair a pathetic display of human hypocrisy.

The Judeo-Christian/Islamic undertones are obvious.
These, so called secular humanists, calling themselves atheists or agnostics, in a bid to save themselves from the discomforts of their own immersion in this anti-life, anti-reality, dogma, cannot escape their need for a Creator, a Willful explanation for every single phenomenon.
There must be a *reasoner* behind the reason, or else the cold hard realities of existing may cause anxiety.
Justice must prevail, or else mankind, brought this far in lawlessness and naturally selected indifference, is doomed.
But we can judge a book by its cover, and we always do...even when shopping for books.

We examine the cover, the packaging, the imagery sometimes placed there by the creating entity to inform us about the content. We do so even when there is nothing on the outside but some dull monochromatic covering, because we know, instinctively, that the exterior must inform us about what lies beneath, unseen, hidden.
To seek truth is to seek to uncover it from its concealment.
If books or some packages confuse us or offer us but little data it is not because appearances do not matter but because men intervene upon appearances, for their own reasons, turning them uniform and bland.
It is man that makes of appearance a uniform, boring, uninformative dullness.
Man intervenes even upon his own appearance, hiding genetic imperfections, morphing shapes, colors, shades, to adhere to some genetic or mimetic ideal. Then, when he's created a world of artificial uniformity, where all are pretty and look alike, he says: "See?!!! Appearances mean nothing".
And how comforting this is to the majority, making it a popular appeal to human vanity and cowardice and hope.

What can be more seductive, more easily purchasable, to a throw-away society which has to deal with the injustices nature produces daily?

Unless you accept the Biblical accounts or those tales Monist Nihilistic spirituality offers as a method of creating harmonious herds, then you cannot, without lying to yourself, claim that nature's codes, the genes, results in uniform exteriors that offer no information about the individual's past.
And this crap about beauty being skin-deep, is another way of dealing with the bitterness, insecurity, of millions of buffoons living but unable to deal with life, having to be comforted, reassured, integrated, so as to maintain the production and consumption levels where the system keeps on chugging along.
And yet, despite all this brainwashing, since childhood, and all this nice civil, rhetoric, the obsession with appearances, image making, persists, only now, marketing offers a solution with coverings, artistry in creating illusion using fabric, shadow, color, lighting...the art of image making where all can slip on a new skin and then feel comforted by the read-made, off the rack, solution to thousands of years of Evolution.

Differences are *too* small to Matter

This is a curious argument, or excuse, in an age where science is dealing with the infinitesimal, trying to measure the minute, the invisible, the tiny.
I can only recall the *Butterfly Effect*, and consider this another mind-fart in the tsunami of existential angst.

Who determines what is too small to matter or to try to measure is left in limbo, like an elephant in the room of social civility.

Here the perceptual acuity and the mental sophistication of the individual, is to be taken into consideration.
I would suspect that for a dull mind anything above a certain level of complexity is just too intricate and so too demanding for it to consider. Add to its the emotional and social engineering element, and you have a trio of good enough reasons to remain obtuse and dimwitted.
For the tone-deaf all music sounds the same, and when someone exposes such a tone-deaf mind to the possibility that there are nuances in music which might differentiate music in the order of complexities only a few can appreciate, then the old, tried and tested, method of confusing snobbishness for perception comes into play.
Who, but a pompous ass, trying to compensate for personal failings, would even try to claim that he can perceive and appreciate music on a level not common, or that men are divided, even in tonal acuity, between those that can only appreciate noise and those who can perceive sonar details, tonal fluctuations, which make music far more intricate and particular?

In the effort to eliminate or ignore the possibility that men differ in perceptual acuity, and in appreciation of what is shared, the simple, the base, the uniformity of tone, is raised to the level of bonding art.
Those who dare to hint at a distaste for the noise the commoner considers music, and is called pop-music to make it more appealing to those who only ant to be part of a larger group, and to disappear into the multiplicity, can only be snobs and prejudiced minds dealing with psychological issues.
Shame, is so helpful when manipulating Judeo-Christians, now referring to themselves as Marxists or secular humanists, or equestrians, or liberals, or feminists, or MRA's, or Trashumanists.

The only refuge for whatever remains of individuality is in taste.
All becomes a matter of preference, or perspective...the real reduced to a quirk of personality.
If beauty is in "the eye of the beholder" then why not in his ear, or his fingers, or his olfactory receptors?
Why is not the smell of shit, also possibly something pleasing to a beholder?

The modern man needs to reduce all into some personal choice or uniqueness which makes his tastes less than predictable and malleable to external guidance.
He prefers one color over the other and his choice of attire and beverage makes him feel special, and yet, at the same time, part of a uniform, whole.
This reduces choice, and preference, to some random event, nobody can fully comprehend, and by not being able to comprehend it, nobody can judge.
Unfortunately for such a populist, popular man, there is an underlying determining factor that makes his preferences and the choices that come of them, comprehensible and subsequently easily manipulated and guided and manufactured.

Difference is not something a mind adds on later. It is a prerequisite to becoming conscious of sameness.
There are no absolutes, means there is no such thing as absolute order and so there can never be absolute sameness, uniformity.
Even clones differ from each other, because existence is multiplicity, or divergence, seeking to attain unity, order, Being.
It is only because we are different that the same is attractive.
When self-love is present then what attracts is that which reminds us of ourselves....and when there is self-hatred, dissatisfaction with self, then not only is the past dismissed, rejected, as a determining fact, but one seeks in the other what is different...or what, as they say, "completes" or repairs or compensates.
Of course this all depends on how one perceives self...one's self-consciousness...and how one identifies and recognizes self within the multiplicity.
This sense of self, Know Thyself, is what determines one's attraction to the same or the different.
If it is associated with otherness, the different to begin with, and it places self, in some "outside" realm, position, then there is an alienation between self and all the aggregate energies, processes, that manifest in the physical and the mental; a schizophrenic detachment of the mind from the body.
This is the first stage in mental development, as consciousness precedes self-consciousness, and self is discovered amongst otherness, defines as a negation of otherness. The self is, at the beginning of self-consciousness, some otherness, reflected in otherness.

The act of wisdom, of mindfulness, is this process of perceiving and coming to terms with one's own solitude, or differentiation, within the patterns of similarity.
Love begins with love of self: this desire to Be, in the Becoming...to reaffirm and coalesce identity into a cohesive, distinctive whole within the differentiating chaos of growing randomness.

The recognition of self in the other becomes a more refined perception of patterns of ordering. The desire to love to be part of a unity of the like-minded is this desire to preserve whatever elements in the self one also perceives in the other.
Not some general, over-simplified, base, identification with animalism, or some grand category of Humanity, founded no sexuality, but something even more precise, more detailed...more refined.

If a difference as small as 2%, as that found between humans and chimpanzees can result in such a discrepancy of perception as to make one swing from the trees and the other reach for the stars, then we might say that difference, no matter how small matter.
When we deal with categories we are not dealing with thingness, or substance, as these are denied by reasonable minds as being nothing more than human tools, human methodologies, and human prejudices, what we are dealing with are potentials, as these are determined by the past.

Potentials are projections, informed by the past (experiences, knowledge) as more or less probable behaviors, and/or (inter)activities.
Being told that an organism is a chimpanzee – that it falls within the biological patterns which we label with the word chimpanzee – informs us not about the particulars about the specific organism, but about its potentials, its possibilities, the probable behaviors and appearances we've associated with this group of organisms through experience: observation, analysis etc.
Being told that the organism is a chimpanzee is not telling us "nothing," as some desperately like to believe. In fact this word, refers to a pattern, we call a category. It gives us a parameter within which we can speculate about the particular individual manifestation of that pattern.
Then, if we sub-categorize this category, our assessment of the individual, though we may not perceive it directly, becomes more precise, more refined.
For instance, placing the particular phenomenon, the individual – itself a generalization of time/space processes, and made up of many other parts – into a further refinement of the sub-category of chimp, such as female/male, or young/old, or big/small, makes our speculation about its particular nature more precise.
Each category enhances the category it is a sub-category of, and though absolute knowledge is impossible, because the phenomenon is always changing, we try to get as close to the absolute as possible.

This is basic human reasoning codified into a methodology we call science.

Our awareness of details gives our minds the ability to further sub-categorize, so as to come closer to the true essence of the Becoming we perceive as apparent. This perception is what we use to judge the phenomenon.

We speculate upon its possibilities, turning them into probabilities, which are perceptions of patterns of (inter)activity in the space/time continuum we call reality.
All consciousness is a perception of probabilities...orders in the chaotic unknown.
We approach absolute knowledge without ever attaining it.
We may never know the particular completely, no more than it can know itself, but we can know enough about it and its behavioral patterns to make it predictable.
This becomes easier when we have a framework, a precedent, to draw data from.
Order, furthermore, is a reduction of possibilities, with the absolute projection of it, this hypothetical singularity, being the most predictable of all.
Order *is* predictability, as it is a word describing patterns of repetitive, expectedness.
When we speak of a category dealing with organic life, we speak of a behavioral pattern which unites all the individuals belonging to that group, into a greater individuation.
A cell is a sub-category of organism, and although it can go awry and become cancerous, it behaves in predictable ways.

Even its unpredictability can be used to understand it and make it more predictable, by making it a factor, a part of tis essence.
And an organism, a social one, is nothing more than a cell within a greater superorganism, we call a species.

The Hive Mind

Hive Mind

A favorite angle taken-up by those New Age spiritual, liberal, nitwits, who like to detach the Judeo-Christian/Islamic element from the needed substratum of life-denouncing, nihilistic, comforting.
It takes particular talent to twist, with *Spinozean* finesse, into a mystical caricature which both denounced God and still retains His, imagined, basic traits.

The idea(l) of uniform single-mindedness, is the great equalizer. No matter how you look, how ignorant you are, how dimwitted you might be, you are still included in this all-encompassing, cathartic, vague, super-category which absolves you not of all sins but of all insecurity and all inferiority.
The very idea of superior/inferior becomes a remnant of the old, overcome, identification - that dreaded ego that exposes the mind to so much pain and suffering...and so much responsibility and accountability.
All the past - the past nurturing we call nature - is swiftly dealt with under the arrogant humility of being immersed into this GREATER SELF.
This can take on many forms, the one already mentioned being God, as a projection of an ideal Man, but different enough to make no man His equal and all men his inferiors: equality via communal subjugation to the singular Identifier.
This has been overcome, as they say...progress they call it, or enlightenment.
Both these terms denote this advancement in the sophistication of the methodology being used to reduce man to an automaton while saving him from total oblivion with the delusion of individuality.
As was stated earlier, you are part of a uniform whole, but different only in appearance.
The sensual is but the trick, testing your commitment to the presumed whole.

Now, the concept of "whole" is an interesting one, because it can mean just about anything.
In its most abstracted form, the numerical values of 1 and 0, it becomes a instrument of labeling categories...those manufactured mental abstractions, we then denounce as fake.
To construct a "whole" requires of the mind to place itself at a distance, outside, above, beyond, what is being generalized/simplified into a category.
The concept "uni-verse" uses “uni" in place of one, and is based on infinite regress/progress, when it projects consciousness outside the whole of existence, no less, to some godly position, from which the entirety of all is declared ONE.

This, like all abstractions, requires a simplification/generalization equal to the complexities involved. The reduction is helped with these grand dismissals of phenomena as being a part of an "all" category, then the hard labor of defining what exactly is meant by "all" becomes part of the intellectual milieu.
The end result is established...the analysis of the details is meant to justify the already given result.
This is a classic case of **Top<>Down** thinking.
Top<>Down
Begin with an easy, emotionally comforting, projection, having no basis in anything perceived, and in fact contradicting the perceived, and then work backward from there.
The hive mind has the added benefit of being a part of something big.
A herd animal always feels safer in numbers....and there's nothing like repetitive, reaffirmation of shared “truths" to make them seem almost a certainty.
Conveniently these shared “truths" also offer a comfort, a positive projection, a hope dealing with anxiety towards the uncertain, increasingly random, unknown.

Quick to turn the tables, the average, common, hive minded, will always mention how all humans, no matter how individualistic they are, are part of a group, and how those who contradict the shared values and myths and delusions of the larger hive mind, must be ill, or compensating for some personal sense of inadequacy ...because who, in their right mind, would stand against the majority, given the costs and the risks?
Albeit, all social behavior is a product of individual inadequacy, seeking a compensating synergistic advantage in participation and cooperation, we cannot ignore the particular neediness of those who cannot help but want to be a part of the greater, the grander, and the most popular and quantitatively superior whole.
It's a secret desire to disappear in multiplicity, to me engulfed in the uniformity so that the only thing distinctive left is some quirkiness left-over from a primitive, past, one should want to leave behind.

The conception of a *WHOLE* is nothing more than a wish to return, to progress back, to that Big Bang near-absolute, imagined as a completion, a singularity, a godliness of *ONE*.
Love is the emotion associated with this desire to return to go back, to that state, before birth, when all was and was not.
Ironically, it accuses of those who reject this as being 'primitive' when it is they who want to go back - projected into the future as a going towards – that state of singular unification with the source.
God has now become a concept...a beginning, a numerical value, an emotion.
Also ironically, the first stage is that of humanism, a term referring to a biological category based on sex and reproduction....then sexes are denied importance, exposing the selective reasoning that wants to go to the end, but not to any intermediary stage.
And even more ironically, the category of human is entirely based on appearances which are then stripped of all detail, until this vague outline of human, with no sex organs no pigmentation on hair, skin, particularities remains....or if it remains it is but a quaint detail with no real significance.

The general/simplified must be made as bland as possible, for it to be all-inclusive, and worthy of the label **ONE**.
This is a kind of mental regression, where sub-categories are erased, or turned into fashion accessories, choices in lifestyle, individual expression of this presumptuous individuality leveled down to a social necessity.
Only the human category can be accepted as saying something about the individual encompassed within its premises. Going upwards into more simplifying/generalizations, such as Universal consciousness, Universe, world, God, is acceptable, because it further reduces complexity and helps the singularity stand its ground...but going downwards, into the blood and guts, into the mud, of nature, into sub-categories that further enhance awareness of the particular, is considered "evil", inappropriate, hurtful, a result of some dysfunction only forgetting and becoming blind can heal.

Who, but an insane person, would choose the uncertainties and sufferings of reality when artificiality is more entertaining, more forgiving, more pleasing?

So, it is madness to question the whole, the label humanity, as one which we all must lend out loyalties to, but it is not insane to think of consciousness as a product of something above and beyond, as a product of some universality. The idea than your awareness is not yours, but part of a universal one, is not schizophrenic...no more than hearing God in your head is.

The whole means that nothing which blemishes the perfection, the uniformity, the harmony of this all-encompassing category will be permitted to matter to any extent that disturbs its cohesion and its narcotic effect.
Nature may naturally select, in accordance to how particular traits adapt to changing, but the **Hive Mind** cannot handle such circumstances, uncertainties, for order, despite its addiction to the hyperbole of individuality and its rejection of authoritarianism, is what it truly needs.
It just wants to also maintain the illusion that it is not as cowardly and decrepit and needy and addicted to order and authority from above and beyond, as it truly is.
The "social contract" is another term for the unstated, but implied, agreement, that all pretenses, all lies, all duplicity will be tolerated, and humored, unless they threaten the duplicity, pretenses, and lies of all others.
You can pretend to be, and to identify, with whatever you like, all are expected, because of good manners, to pretend like they buy into it, except that which threatens to expose all duplicity and lies and shared delusions.
That one will be called cynical, hateful or evil, or ill.
The entire force of the majority will fall upon his head, like bad karma, teaching him the lesson, that you never disturb a herd when it is sleeping, because no wolf pack can withstand the power of a stampeding herd of bull.

Quantity over Quality.

The entire scheme is reinforced by these rules of behavior, these ethical standards, these data sources embedding, for easy access, the benefit of information - the appropriate kind – wherever the herd turns.

When morals, peer pressures, social laws and rules of etiquette, enforce a strict rule of conduct, the illusion of parity is safeguarded.
Civility means remaining within the communal standards where nobody is made to look like a fool, or made to feel bad, or reminded that his equality is but a hoax, meant to keep him involved and productive.
To add to the delusion of uniformity in potential, and parity in value - creating this humanity of common purpose – is the easy access to information.
Knowledge is confused with understanding, making data recitation the new way of understanding intelligence.
We see this in the emphasis given to education by population groups lacking in intelligence.
This is a by-product of the hive Mind, as the data - censored and translated to fit into acceptable communal beliefs – offers each and every dimwit the illusion that by knowing, one understands.
To know, to repeat verbatim, to discuss what others have said, to regurgitate information, to rely on prescriptions, precedent, recipes, an other's imagination, is what reinforces this illusion of equality.
Any mediocre mind with the capacity to memorize and understand the basics, passing a few exams, displaying his/her commitment to the common pool of knowledge, can now rely upon this share knowledge to create a career as a disseminator of insights (s)he has had no part in creating.
This is how we get these "artists" who sample the past tracks and then apply a recipe of beats, to recreate and recycle the ongoing hit-parade of musical "genius."

Because data is accessible to one and all, if the payment is right, the shared genius of centuries can now be parroted by any mediocre, mind.
This is also true to what constitutes political thinking and these defense challenges to "racist" positions.
Any moron with an internet connection and a need to preserve his sense of wellbeing had readymade counter-arguments to all racial commentary.
Not much thinking required, really – just enough to purchase the "rights" to access this steady stream of the Hive Mind's pragmatism, so as to acquire the shared responses to anything the senses and anyone reminding us of it.

The communal pool of data is not only comforting, in that it gives us a sense of shared insights, shared beliefs, that sensation of community in a system that is slowly destroying it, but it also offers us the comforting perspectives of what is popular or most in fashion, or the cutting-edge in anti-community positions...called fascistic, Nazism, racist, sexist...homophobia.
Anything with an emotional backdrop and the imagery, provided by pop-culture, of death and violence and destruction. making fear a component not in the

opposition but in the ones trying to defend themselves from reality and all those that remind them of it.
Here, once more, accusing of the other of being dominated by an emotion is a sure way of 'cutting him off at the pass,' of self-righteous indignation, making your own emotional reasoning less obvious; stripping them of that weapon, as it were.

Imagine, if you will, a populace of brain-dead, zombies, plugged into the system, feeding off of data on how to behave, how to think and when to think it, and how to respond to anyone or anything which approaches lucidity, reminding the mind of its own sleepiness, and you have a cleared conception of what is happening in this *freedom* of modern western, Americanization.

The Complexity of Man

This is a brilliant excuse.
It has, as an advantage, that flattering aspect that makes it easily acceptable to the most in need of comforting and the most simple-minded of all.
The *lowest-common-denominator*, becomes an argument in itself, when in a democratic, equalizing, mindset, all judgments are rendered similar.
Only a, cowardly, simpleton, would find such pleasure in the possibility that (s)he is far too complex to be understood, or far too intricate to be manipulated and used and abused or...judged.
The entirety of female mystique is built upon this presupposition of equality.
A female's irrationality is made into a product of intricacy; saying one thing while acting in a contrary manner, is not a result on memetic/genetic conflict or the ideal not meeting the real on an equal footing, but it is made into a mysterious force, one cannot fathom, except as something distinctly unique.
In many cases exploration, deconstruction is inhibited with shame or this threat that the magic of life, the effect of being awestruck, will diminish with comprehensions.
A desire to remain obscure so as to retain the benefits the illusion of complexity offers, is here, insinuated, though never admitted.
It is a desire rooted in the presumption that the basest nature is the most desirable, and that nothing remains to be interested in once sex and hedonism is made into something all in all predictable.
The feminine always wishes to retain that Dionysian madness, for its advantage.
It prefers to laugh cynically, like a Jew, at any attempt to establish Apollonian order in a world that refuses to accept it.
The shared perspective of feminism and Semitic is left bare for all to see – that Jew cynical humor that ridicules all that stands in the way of its Divine role as sufferer for the **King** of kings.
The very ones, who have the least reason to think of themselves as complex, are the first one to latch unto this possibility to make themselves feel like they are more than what they truly are, or ever can be.

Let's forget, for this instance, that uniqueness is another term for absolute, and reprehensible, as an idea alone, to any rational mind that knows how creativity and imagination works.
Let's forget, just for the fuck of it, all about this bullshit myth.

Instead let us think of uniqueness, creativity, as a recombination of what is already in existence (the past) in different ways, accentuating not uniformity but divergence.
We already get a sense that creativity is about discovering and using the different, not what is the same.
Nature, in "her" oh so wise ways, makes use of this, when she recombines, sampling from sameness, into different forms...genetics, and the mutations derived from genetic reproduction, is about reconstructing and recombining divergence, so as to deal with an ongoing tumbling toward chaos.
It is the most effective method of adapting to unstoppable change.
There are two ways to deal with unstoppable, uncompromising, change: either resist, standing your ground, reincarnating, as much as possible, the older order, the older combinations, or you indulge in some experimentation, hoping that something more resistant will come of it.
The first is called *Conservatism*, the second *Progressiveness*.

But there is a third option, which is deplorable to both, in different ways: eugenics.
One, the progressive liberal camp, employs it hypocritically. It uses it, but then baptizes it as "pure" or a return to Frankish delusions about the nobility and paradise of primal living.
It enforces a strict rule of thinking and talking (behaving in general) as part of its social eugenics, but then calls that more "authentic" then the natural way, with its indifference, cruelty, and injustices.
The modern man insists on projecting some kind of reason, purpose, and teleology to deal with increasing randomness, and does so by accusing all those who refuse these claims of being guilty of fascism, and hate or from benefiting from the perspective.
It is this presumption that all conception of reality must offer a direct and immediate benefit to the one recognizing them, which underscores the melodies of modernistic claptrap.

When God was declared dead, for the fearful, insecure, but too intelligent to succumb, moron, the alternative was to suppose a reason to all occurrences and a purpose behind all phenomena.
The infamous *thing-in-itself*.
Behind all appearances lies some mysterious *thingness*, which lends itself to any hypothesis, merely by being mysterious and inaccessible.
A philosophical free-pass to any perspective, to assume and to project anything it wills ...and to then assume that all assumptions are similar, in that they also are governed by a need other than comfort, pleasure and arrogance masked in humility.

The common moron presumes a motive beneficial to the one uttering a position of belief, because it takes itself, and the vast majority of the idiots around it, as evidence that ALL are the same.
The idea of divergence does not enter the equation because it is incomprehensible.

To a simpleton what is simplest is held to be truest, and since similarity is how we make sense of the alien otherness, all minds take themselves as a starting point and project outwards form there.
What is simplest is what is habitual, common, known, and recognized as being a part of self; it is what is beneath the mind's capacity to understand, for the mind can only perceive patterns which are within its ability to perceive, and so it can only make sense of what is within these limits.

One is left to assume that despite this self-professed complexity, that no category can box-in and no mind can fully comprehend, falls into predictable sociological, political, psychological behaviors because it chooses to remain common and predictable. If man, or the species known as homo sapient, were so complex then how does society manage to work, and how do marketing ploys succeed?
If we begin with the presumption of intricacy, which cannot be defined, then we can assume that this institutionalized, moralized, manner of thinking and acting can only increase simplicity in thinking and acting…as it obviously is.
To start-off with the presumption of human complexity, is to make it difficult to explain why and how civilizations came about. Sure, you do away with baseness and unflattering traits, but then you are left with the problem of civility, civilization, conflict, mass movements, and rebellion – not to mention medicine psychology, sociology, political science, philosophy, and biology.

If human beings are so complex then why do we dress in the almost the same ways, follow the same social norms, think within the same contractive ideologies, and are driven by the same goals?
I would think simplicity would make humans more controllable…explaining why the masculine has to be leveled down into another version of the feminine.
No civilization could endure freedom…so it makes it into a commodity, a marketing scheme all can partake in.
And who buys into it first?
Yes, the simplest, less individualistic, less unique of the herd.

The less individualistic is the first to declare egotism a sin, or a myth.
Why are females always trying to "find themselves" or so desperate to find an identity in the institutionalized servitude of production?
Because, as females always are, they are conduits of power and so they merely pass on quality without ever embodying it fully; they find identity in otherness, because, for them, there is no other source left to draw inspiration from, in this modern, western, nihilistic, culture of no culture, globalized, world of ours.

Man as an Exception

Another argument taking advantage of natural stress and a desire to escape, to comfort, to self-medicate and self-flatter.
A narcissistic wet-dream.

With this argument, one finds that Christian excuse to remain dumb and outside the rules of common sense.
The fact that it does not make sense, within any other context except this one, is what makes it all the more inspiring, seductive. The idea that man, for some reason or other, remains outside the natural laws.
"Man is not an animal" ...one hears repeated and agreed upon by all the morons who hide deep seated insecurities and need something to feel proud of.
Only a mind controlled by its animal nature would be ashamed of it.
They watch documentaries on primate social behavior but none of it applies to them. They do not try to connect animal behavior to human behavior.
Humans, as was noted before, are far too complex, to be understood with such simplistic comparisons.

Having said that, they are perplexed by the news-feeds, the daily occurrences, and their own behavior.
They cannot understand why they did or why they said what they did and said, when they did and when they said it.
Their own actions are mesmerizing to them; more proof about how complex and unpredictable they are.
They pride themselves on it. They are spontaneous, totally undefinable, disordered, they abandon themselves to circumstance to feeling to impulse.
This is their only reason to feel special, unique, and different.

Nothing else can be accepted, for it is too authoritarian, too constrictive, the element of mysteriousness must be part of the paradox of identity.
Though they may think and eat and bathe and clothe on almost the same way as anybody else, it is those slight diversions in harmless expressions of individuality that makes them feel totally unique and special.
Their individuality is, remarkably, contained within the acceptable boundaries of what is considered civil, or normal.
This is why homosexuals must stretch those anal boundaries to include their own parasitical, sexual, mutation.
What's next on the agenda of activism, wanting to include all emerging mutations that do not disrupt the cohesion of unity, into a harmonious acceptance of superficial individuality?
Pedophilia...if ageism is surpassed, in a final effort towards further progress?
Necrophilia?
Coprophilia?
Bestiality, bridging that social gap between animal and man?

Is not the last, also based on sexuality (procreative potential) and superficial appearances, after all?

The reason why man is the exception is never fully given. It is insinuated as being connected to man's ability to speak – because even a dullard can manage a few words – but nothing more is said on the matter, in fear of being cornered with reasoning which might expose the bullshit involved, in this communal self-deception.
By, conveniently, exempting man from nature, the idea that man cannot be defined by using nature (the sum of all past nurturing) becomes a "logical" argument...particularly to the desperate, imbeciles, wanting to find an escape out of the determining, indifferent, past.
This line of "reasoning" is in line with the Judeo-Christian/Islamic crap concerning the incomprehensibility, and infinite mysteriousness, of God.
Once you place anything outside the realm of sensual perception, you free it from all justifications, except the ones you prefer to consider relevant.
In this case emotion becomes the standard.
If it feels good, if it feels right, then nothing else is required. And if anything stands in its way, and contradicts it, then it can easily be dealt with by using emotion.
What stands in the way of universal love, a whore's love?
Yes, hate; the discrimination which prefers one over the other.
Natural selection, as it is expressed in personal attraction or preference.
The counterpoint to this presumed unifying love is satanic, evil, hatred.
The duality of Judeo-Christian/Islamic reasoning finds a place in Marxist classes and in secular humanism's "us/them" or human/animal/other."
In the latter, the Marxist classes of exploited and exploiting become human and non-human – ambiguity based on appearances and sexuality, but rejecting further sub-categories of each.
"All" is then a fluctuating category that can, or cannot, include, depending on the circumstances.
So, discrimination can apply, or it might not, depending on the situation.
The motive only remains the same: uniformity, and the benefit of peace and internal tranquility, no matter what the costs are.
The universal rule of all-inclusion changes, like the universe does, with only the idea(l) of a coming (progress) paradise, utopia, eternal peace and harmony as its ultimate goal.
The collateral effects of this projected object/objective are never considered, and if they are then the costs are diminished before the potential benefits.

What must be preserved, despite all costs, is the hopeful, projection of a coming end to all suffering and all pain and misery.

If anything exposes secular humanism, and Marxism, to its foundations in Judeo-Christian/Islamic nihilism, then it is this relentless desire to expect one's self from

nature, reality, the world, the universe, or whatever other symbolic, metaphor one wishes to use when trying to escape from nature's rule.

You cannot, pretend to be pure and authentic and against eugenics, while at the very same time proposing situations and possible realities based on manipulating, healing, changing, ignoring, training, and dismissing the determining past.
Your hypocrisy becomes apparent with this desire to redefine history, and change the past by simply relabeling it, or by employing different words, or by ignoring nature, as it presents itself to you, daily, all around, though you may live in urban settings, surrounded by human artifices.

Cunt-ian Coercions

A favorite amongst the effete, douche-bags, wanting a legitimate father-figure, to stand behind when the going gets tough and the tough need to get going.
Kant is a good reference point, when you are a cunt, desiring a cock, to fulfill you, with its mental injections of fertilizing goodness.
Girls, if they can get so far into phailisophizing, and men-children, find this Christian cunt, inspiring.
Negroes, and all types of pseudo-intellectual, penis sucklers, fins his erect member too enticing to pass-up on.

Imagine:
What is perceived is but a front to something deeper...something entirely incomprehensible.
What can be more hopeful, more awe-inspiring, than this open-ended, orifice of possibility?
Any prick can fit into it, big or small.
Thing-in-itself, becomes a reason, reason enough, to assume just about anything.
The most absurd, the most ridiculous, the most self-serving, all become plausible.
The deciding factor, usurping all reasoning, is emotion.
If all is possible then what can be more seductively enticing, than what feel good?
If the thing-in-itself remains indefinite, beyond recognition, then all perspectives become equally relevant.
What remains is blind, intuitive, faith- based, emotiveness.
Reason finds its end, and what remains is blind speculation which tilts in the favor of feeling and preference.
Ignorance stops being a negative and turns into a positive, upon which any hypothesis can be built because nothing is known for certain, and in the lack of an absolute, anything goes.
Equality in weakness.

Weakness instead of being a reason to doubt becomes a reason to be certain, to rely on faith.

Faith, directed by the all-encompassing, lack, finds direction in hope - the antidote to fear.
Hope is salvation...the endless supply of positive possibility.

Rather than the unknown, the unknowable, being a source of anxiety, a challenge to be explored, to be tamed, to be demystified and understood, as much as this is possible, the *thing-in-itself* becomes a source of infinite possibility.
In ignorance every perspective is equal to every other, and the absurd finds an equal footing to the reasonable.
The very idea of reasoning loses its power, as all appearances are turned into a shroud, covering the "core," the thing.

If absolute gnosis is impossible, then in absolute ignorance, parity discovers a new argument.
If you cannot be certain of anything, then the possibility of error is reason enough to discount every possibility on any grounds.
The reign if the skeptical cynic who laughs at everything because none of it is eternal and absolute.

Dionysus laughs at Apollo, woman turns her eyes up at man's boyish antics...and the Jew finds humor in the goyim's arrogance, funny in comparison to his Deity's infinite power; the rise of the jaded teenager, the stunted man-child, who shrugs and mocks all which cannot stand the tides of time.
This is the mirthful surrender to time….female power in her ability to give-in to whatever takes her over and pulls her away.

What flesh and blood man can ever live-up to her expectations?

And in that vortex of randomness, a new God is placed, outside space and time.

<u>Emotional Appeal to Reason</u>

Akin to the Christian appeal or Pascal's Wager.
And if nothing is absolutely known and we can never know anything for certain, then why not pretend like what we would prefer to be so, is actually so?
This remains convincing just as long as some skepticism remains on this, or any subject with socially and psychologically negative undertones.

The emotional appeal is a shrug and a smile:
"*What would it hurt*," it asks," *if we were to pretend like we are all equal and have equal potentials, if it hurts nobody and it benefits all?*"
The cost is never considered for it is insignificant before the possible benefits.

And if resistance is met then such minds, seduced by such "reasoning" cannot help but presume that there is a greater benefit in the other's mind, for insisting on remaining fixed upon a perspective that can only result in pain and suffering.

Intellectual integrity, the need to know, just for the sake of knowing, cannot be understood by those who must find in knowledge an end result, some positive outcome, some beneficial application.
What is their conclusion, taking themselves as an example?
Yes...vanity, masochism, a compensating psyche using misery as a crutch.

To say that a dog is inferior to man, in any way, is to do violence to a dog, to desire its pain and suffering, to not appreciate its loyalty, friendship and companionship.
If not total parity, the, at least when it comes to humans, total disparity, despair.
Because to judge others is to invite judgment...and this might result in one's own suffering.
But judge we do, only to feel ashamed about it; embarrassed and secretly proud, because we think nobody notices.
We get the usual lip-service to cultural and social ideals, while in our practices we remain firmly in tune with natural selection and judging others entirely on appearances.
We say that "all deserve love and compassion" because we want to reassure ourselves that it will be given to us, in our time of need, but inside, we still remain paranoid and selective with our affiliations and relationships.

It's all a game...we call civility, politeness, courteousness, respect.
We don't really mean it, and if push comes to shove, the gloves are off and the hidden truth comes out.
In the meantime, who is hurt by a little hypocrisy, we call honesty, and a bit of selfishness, we call selflessness?
It's all word-games, anyhow...semantics.

The emotional appeal is never far from hand.
If it cannot persuade then it will dissuade.
Whoever remains unyielding to emotional blackmail, will be accused of emotional obsession.
The hater is the one who insists on remaining indifferent to emotional arguments.
If he cannot surrender to love, then what is left but to explain his attitude as surrender to hatred?
It's part of the dualistic reasoning on the simpleton.
If you cannot love the other, then you must hate him.

Therefore, when saying something controversial and unflattering about someone we are all supposed to be kind to, this can only mean that we are driven by a desire to hurt, and to damage, and to insult.

"*Love thy neighbour*" is still part of the modern paradigm, only now it has no religious backing.
It is pretending to be secular.
Speculation, analysis, is always tied into the moral code of Judeo-Christian-Islamic victimhood.
"*If you cannot say anything nice, do not say anything at all*," the self-censorship rules of civility, of civilized living.
The code of silence.
Pretend, excuse, spin…rinse, repeat.

If you are going to lie to yourself, be duplicitous to yourself, then, at least, have the courtesy to do the same to the other, who also pretends to buy into your lies.
In time, and with repetition, the act becomes confused with the real.
The real world falls back, leaving the artificial stage of actors, wearing nice uniforms, hiding that naked skin and bone.

Nurture over Nature

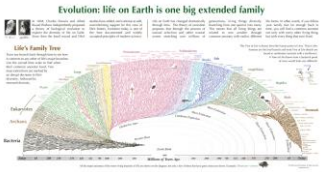
This one is a beauty.
It is fantastic in that it exposes the average moron's appeal to quantities, to its own logic.
With this nurture over nature, what is really being stated is that the sum of all previous nurturing are, somehow, erased, they do not matter, because the current, the immediate, the nurturing (education, training, socialization), overpowers them all.
A lifetime, or less, of "proper education" can overturn thousands of years of nurturing.

To achieve this feat, the child must be born blank, void of all predetermined predispositions...except, when it comes to homosexuality, of course.
For the average retard, even sex is nurtured into a child, from birth...except homosexuality, of course.
Homosexuality is the ideal sexuality...because it makes of sex nothing more than a socializing pastime...a binding, loving, mechanism with no other reason of evolving.
The ideal man is the homosexual one...and we see it in both feminist and MRA dogma.
Not merely a hatred of the opposite sex, but a need to be totally self-reliant...homoerotic.
A hidden competitiveness for the affections of the *Alpha-Male*, abstracted, institution.
When biological males are forced into effete, feminine roles, then what remains is being the top-dog's favorite bitch.

The lesbian wants to be the alpha-female, no more to spread her legs to these inferior, pesky, beta-males, standing in her way to the true masculinity, the State, the Institution.
for the castrated homo, a desire to be left alone, to escape in artificial gamesmanship where a return to masculinity proper, does not hold the costs and the risks it does in the real world, where males are disposable.
He wants to boot down, at the end of the day, have a snack, jerk one off, and call it a day.
What contradicts this nurturing clean slate beginning is **Evolution Theory** itself.
If all are born with a clean slate, waiting for the environment to write upon it, then how do species come about, and how does intelligence become such a decisive, survival trait?
An appeal to the irrational is at hand, again.
God, or some magical entity, creates man, already formed.
No gradual development is necessary when a magical beginning out of nothingness can explain multiplicity.

The nature over nature argument is reinforced by a clever little fact.
In a world where all behavior is limited and repression is part of what is considered social graciousness, and manners, it is easy to see how this self-disciplining moral and social code can produce the illusion of equality.
The only place where it is permitted to admit disparity is in performance when dealing with production, and then only if it is followed with the right amount of humility.
Taking advantage of inferior intellect is prohibited. The lowly must be protected from themselves and from those vile predators that manipulate their inability to perceive and to understand.
This is where education and proper mentoring comes into paly as the most important part of raising a child.
Not to teach a child how to reach its fullest potential, and to learn how to think, but to train it where the boundaries are, and to instill in it the proper thinking which will be self-correcting, making it reliable and trustworthy.

A culture is judged by how it treats its weakest members and in this culture of nature hating nihilism, the weakest shall be told they are superior, not only equal, but morally above those who reject this common lie.



Species

Self-Replicating Patterns

A species is a biological taxonomical system distinguishing groups of organisms which have evolved, in time, the capacity to exchange genetic material and in this way to reproduce; this (inter)dependence increases producing specialized sexual roles – males/females – and resulting in uniform characteristics distributed across the population group.
A species is a sexual by-product of natural selection explaining why the members of a species are primarily concerned with their sexual status within this designation.

This taxonomical system is also challenged as there are examples of species interbreeding, such as brown bears with polar bears, or species that interbreed and produce fertile offspring: the horse/ass hybrid mule is a case study where it has been reported that fertile mules have been produced from this genetic mingling. Recent studies in China indicate the possibility of hybrid fertility, as in the case of the Mule, which challenges the current definitions of species and points to a slow genetic splintering which may produce periods of continued mingling or even of a possible reversion back towards a common ancestry.
Evolution is not linear nor is it static. What produces speciation might also reverse the process.

Polar Bears And Brown Bears Kept Mating, Despite Split

Polar Bear Brown Bear Interbreeding

Polar bears split from their ancient ancestors more than 4 million years ago, according to ancient DNA maps of multiple bears in a study that was published in the Proceedings of the National Academy of Sciences journal.
USA Today reports that the new polar bear genome finding contradicts earlier gene studies that suggest an earlier split of within 600,000 years, because polar bears and grizzly bears are still able to mate and produce viable offspring.

The study, led by Penn State's Webb Miller, begins by saying:
'Although polar bears (Ursus maritimus) and brown bears (Ursus arctos) are considered separate species, analyses of fossil evidence and mitochondrial sequence data have indicated a recent divergence of polar bears from within brown bears.'
Miller also states in the study that:
'A whole-genome analysis of the polar bear may provide a more complete picture of its evolutionary history, possible signatures of admixture, and clues about the genetic basis of adaptive phenotypic features facilitating life in the Arctic, all of which are imperative for gaining a better understanding of possible responses to current and future climatic changes,' says the study.

According to The Christian Science Monitor, the study also shows that despite their split, brown and polar bears have interbred multiple times since then. They believe that climate change was the cause of the bears interbreeding, and also believe it may be happening again.

Study researcher Stephan Schuster, a professor of biochemistry and molecular biology at Pennsylvania State University, and a research scientist at Nanyang Technological University in Singapore, in a statement that:
'Maybe we're seeing a hint that in really warm times, polar bears changed their lifestyle and came into contact, and indeed interbred, with brown bears.'" – Internet Source

Once species designations fail to be as concrete as they were assumed to be, demanding precise delineations in regards to race seems absurd if not insincere. Science is not as stringent as it pretends to be and once one takes this flexibility into account, the notion of race ceases to be as farfetched and as backwards as some would like to think it is.
If a horse and an ass can produce a fit offspring then the idea of a Negro being able to reproduce with a European stops being so decisive an argument against racial diversity.
There have been cases of tigers procreating with lions, but no fertile offspring have been reported…yet.
One cannot say that what genetic isolation occurred in humanity's past was enough to create a split akin to that which splintered-off a horse and an ass from a common ancestor; or a tiger from a lion or a brown bear from a polar bear. Whatever the case may be, what genetic isolation did occur was enough to produce some divergence in physical and mental potentials, and using the fact that all human types can still reproduce with each other is no longer an argument against the idea of human races.

☯

In time this exchange of genetic materials leads to increasing codependence shaping an identical organic form and behavior and reinforcing a trend towards increasing codependences and then specialization.

The physical and behavioral similarities between members of the same species can be ascribed to this ongoing exchange of genes, distributing these traits across the population group; still, mutations do arise with every exchange and it is these that are filtered out or nurtured by the female of each species.

☯

When splintering does occur it is usually due to a dramatic effect.
One population group finds itself excluded from the main body of the species developing in isolation and becoming increasingly independent from it.

During this period of isolation the population group continues to reproduce, thusly spreading what mutations arise across its members but not across the entire species. The environment determines what mutations are passed on and which ones are allowed to atrophy and so the species evolves in relation to the particular geography and climate and fauna within its immediate space/time.
Therefore, a species is an organic representation of a reproductive method (inter)acting with the environment and being shaped by it.

The category of "species," is more than one based on appearances, it is one founded on sex, and sexuality.
Surprisingly, it is those who reject sex, as a decisive component for defining man, who most cling to the label of "human."

↑

Human Race
Homo Sapient

As *races* go the human one (Human Race) seems to be a more palatable one for the average modern mind. Though accusations of "over-generalization" and "simplification" abound in all other forms of categorization, in the case of this generalized, simplified designation nothing is troublesome.
Humanity is once more exempt from the usual rules of thinking and categorizing. Human "complexity" enters the scene to save the day, avoiding those nasty associations with prejudices thinking and superficiality rooted in emotionalism. Humanity is given a special pass and all must be swept under the proverbial carpet for the sake of…humanity, presumably.

Ironically where sub-categories built on empirical evidence such as *race*, denoting a genetic divergence due to isolation, and such as sex, denoting a genetic divergence due to specialization, are considered far too broad and "sweeping" by the common liberal, the same does not hold true for the sweeping generalizations involved in calling someone "human". Here the rules are suspended, along with reason, and one gives way to need or social and cultural necessity, or pure emotionalism.

The sexual designation of racial categorization holds strong, because in feminine systems sex is paramount and overwhelming in its power to persuade.
Even now when the older taxonomic rules concerning species are on the same level of ambiguity as those regarding race, the sexual element trumps all other

considerations and it still remains the only way to differentiate one species from another.

The modern man likes to place his own kind on a pedestal, while at the same time professing innocence and humility.
He applies his reasoning in the harshest most egotistical of manner in all cases except the one where the repercussions and insinuations do not bode well for his self-esteem and sense of well-being.
Breeds, types, are rational designations, yet when applied to humanity they seem to suffer from the "failing" of being too honest to handle and too disturbing to contemplate.
The generalization of human holds strong whereas any specificity, in this case, fails to convince the modern sheltered coward, because it is far too "generalizing" to describe the "complexities" of a creature easily swayed by marketing and simplistic political rhetoric.

No matter what you say, the modern, liberal, hell-bent on preserving his reassuring myths, cannot offer an alternative to speciation other than claiming that in regards to man the process has suddenly, and conveniently, ceased, hundreds of thousands of years ago.
The theory that evolution occurs in sudden spurts and long periods of dormitory non-activity, satisfies the average, liberal, modernist, because it gives him an explanation as to how after a long period of genetic isolation, between human populations, no changes, worth mentioning, took place, reassuring us all that humans are all alike.

Steven Gould, another secular Jew, says this:

"I want to argue that the 'sudden' appearance of species in the fossil record and our failure to note subsequent evolutionary change within them is the proper prediction of evolutionary theory as we understand it.
Evolution usually proceeds by 'speciation'—the splitting of one lineage from a parental stock—not by the slow and steady transformation of these large parental stocks. Repeated episodes of speciation produce a bush.
Evolutionary 'sequences' are not rungs on a ladder, but our retrospective reconstruction of a circuitous path running like a labyrinth, branch to branch, from the base of the bush to a lineage now surviving at its top.
How does speciation occur? This is a perennial hot topic in evolutionary theory, but most biologist would subscribe to the 'allopatric theory' (the debate centers on the admissibility of other modes; nearly everyone agrees that allopatric speciation is the most common mode). Allopatric means 'in another place.' In the allopatric theory, popularized by Ernst Mayr, new species arise in in very small populations that become isolated from their parental group at the periphery of the ancestral range. Speciation in these small isolates is very rapid by evolutionary standards—hundreds or thousands of years (a geological microsecond). Major evolutionary change may occur in these small isolated populations.
Favorable genetic variation can quickly spread through them. Moreover, natural selection tends to be intense in geographically marginal areas where the species barely maintains a foothold.
In large central populations, on the other hand, favorable variations spread very slowly, and most change is steadfastly resisted by the well-adapted population. Small changes occur to meet the requirements of slowly altering climates, but major genetic reorganizations almost always take place in the small, peripherally isolated populations that form new species." –
Gould, Steven Jay

In this case we must also argue away the current discrepancies between racial performances in the arts, in philosophy, in science, in civilization, in general, just

to make the model of reassurance stand a chance. Skepticism deals with whatever remnants remain once our emotions take hold of us and lead us to accept what is evidently not the case.
Ignorance, reinforced by emotionalism and popular appeal, urging all to simply give in to the beliefs of the here and now, settle the argument for the many.
The rest know better.

☯

The homo sapient is not as fast as other species; it is not as big as other species; it is not as strong as other species.
The one defining trait that sets man apart from all other species, and results in his domination over most other species is his mind: intelligence.
If we wish to define the general, simplified, category of human species, then the first trait that must be included will have to be the trait that separates it from other creatures.
To only use the sexual designation, as is most often done, is to minimize mankind's most extraordinary trait.

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Racism
Breed Blindness

↓ Prejudice ↓

☯

The institutionalized acknowledgment of human breeds is countered with the institutionalized rejection of them.

☯

Racism is the third taboo, in the post-modern, triad of social anathemas.

Along with "sexism," and "homophobia," "racism" reflects the activism focus of liberalism, as this serves the internal needs of the superstructure that must level all, into one harmonious "whole."

The automatic association of an awareness of diversity, a discriminating eye, with violence and the emotion of hate, is a form of mind-manipulation.
Once this association has been ingrained into the mind, it cannot help but cause anxiety, and produce an automated response to the very mentioning of particular words.
Not much peer-pressure and even less institutional force, is required.

Prejudice

To pre-judge is to sample experience, weather in the form of personal (inter)activity, or in the form of inherited (inter)activity, we call knowledge, data, statistics.
To reject this selectively is to prejudge a prejudgment.

This issue could not have avoided the usual double-standards and selective reasoning characterizing most of these nihilistic, social constructs, pretending to be "authentic," or an expression of pure individuality.
Statistics are often cited in defence of uniformity and to oppose realism, but when they go against the desirable outlook, they are "debunked" or dismissed or explained away, using the usual methods of *victim psychology*.
So, while the Negroes are guilty of a disproportional percentage of U.S. crime – particularly violent crime – they are, again the victims of society, who put them in the position of being violent and who force them to contradict social mores.

Prejudiced, bigoted, chauvinistic, judgmental, hatful, discriminating, are all words used to silence any opinion that does not follow the shared, common, popular, modern, fashionable, trendy, comforting, life hating, perspectives.
They are also called politically-incorrect, but this lacks the shaming connotations, and it, sort of, hints at peer-pressurized, social-eugenics.

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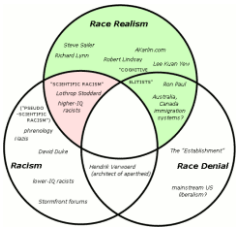

Race Realism
Forbidden Perceptions

↓ Redneck ↓

The term *race* has been so thoroughly associated with brutality, expressed by the word "racism," that a new term had to be invented to express the perspective that cannot but accept, as probable, the existence of breeds of humans, and the significance of appearances (empiricism).
With the term race realism an attempt has been made to detach the hypothesis, about reality, from the social mechanisms that oppose it by using emotion and social mythologies.
Language

For the domesticated human, being cruel, or even thinking cruel things about someone is shameful.
Domestication
If you associate with someone, or if like them, then no negative can be found in them, or none can ever be admitted, or announced openly...fearing a break in the relationship.
Because the effete mind is all about relating and socializing and maintaining good ties with every member in its group.
Hypocrisy is how we remain civil towards those we need...because respect, after all, is a founded on fear.
We respect those we fear can subtract from us something we value and we want.
This is where we get this break between *racism* and *race realism*.
The domesticated mind tends to prefer using the lower end racist, to caricature and then use to dismiss an idea he cannot fully contradict or ignore.

True, there are those who use hatred of other peoples as a way of dealing with personal insecurities, but the same can be said about those fearing the possibility that they may be wrong about equality and uniform potentials, or about humans

being the only species excluded from the rules that govern natural selection and Evolution Theory.
There is just about the same insecurity in hatred as there is in love.
It simply uses different methods to deal with it.

Love, after all, is no less a way of compensating for personal insecurities than anger or hatred is.
Hatred is the fight mechanism; love is the flight mechanism suddenly surrendering to the inevitable.
Nothing like reducing the other to something familiar to make it less of a source of anxiety.
We anthropomorphize everything, including the world itself....the latter we make into a God with bears and kind eyes.
He now loves us and we love Him...and our concerns about the randomness of existence and the pains and suffering it entails are suddenly reduced, somewhat.

The practice of using hillbilly, Rednecks, and these Nazi skinheads, as an example of those who insist on considering appearance relative, and who cannot just ignore how humans are to be considered exempt from natural processes, by the shared modern narratives, reminds me of the methods used to dismiss valid conspiracy theories, and how those who have some valid questions concerning the official story, the official narrative, are included in the same category with those who believe in Big Foote or aliens in the White House.
A coward usually considers his acquiescence to the popular a sign of health.
He thinks belonging to the bigger group makes the fact that he congregates in groups of the like-minded more inconspicuous.
He insists, though he may not be totally aware of it, in associating value with quantities.
Here is where his baseness, his stunted mind, shows itself to be only slightly above those degenerate Rednecks and those infantile Skinheads he feels so above of.
He is but a more cowardly version of the same stupidity, permitted to propagate in the human herd for far too long.

The slight superiority is found in that he sides with the most comfortable, easy, soothing, less challenging side of the same coin.

Redneck

The imagery of the proverbial redneck varies from place to place and from year to year, but he, because the male is usually the primary target, is a quintessentially North American caricature of liberal defensiveness.
Although it is true that racial and sexual, issues, attract a variety of people to their positions, the association of the position itself with its worse elements, is a way of discrediting it without having to respond to their challenges.

A redneck is the unsophisticated version of a race realist.
Someone who has failed to integrate into modern society and by doing so has escaped the training required to be considered "normal," or common.
His reliance on his own sensuality may lack the ability to rationalize what it sees, and this is taken advantage of those urbanite, liberal, nit-wits, as a defaming caricaturing of positions they cannot fully explain away.

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Appearances

Sensuality

By appearance I do not only mean visual stimulations, but the entire gamut of sensual interpretations as these are experiences through (inter)activity.
What appears, what is apparent, is what can be perceived by using a medium which (inter)acts with the phenomenon and then with the perceiving organism's sense organ – evolved to specifically collect particular stimulations.
These sense data are then transferred, via the nervous system, to the part of the brain dedicated to the analysis and processing of that particular sensual material, interpreting it according to how it has evolved, through trial and error, to interpret the variations in the stimulations.
Ergo, when I speak of appearance I do not only mean how a thing, a phenomenon, looks, but also how it moves, how it acts, how it smells, how it sounds, how it feels – how it behaves in general.

The apparent, that which appears, is perceived using five human senses: touch, taste, smell, sound, sight.

The first sense would be that of touch, given that it is the simplest and the one requiring immediacy.
Taste, for me, should be the next one. It includes touch, yet also includes a perception of essence beyond texture.
Smell, would be the one that follows, in quick succession, for it includes touch and taste, and it deals with the consequences of immediacy and of tasting.
After that, sound, is the next one to have evolved. It deals with the immediate but not immediately. That which is perceived is at a distance, allowing the organism time.
Sight is the last and the most effective. It is effective at a distance, but it also pinpoints the source, in a manner sound cannot.

"The revulsion we feel toward discrimination and slavery comes from a conviction that however much people vary on some traits, they do not vary on these [innate traits]." – Pinker, Steven

The prevailing modern myth in the west is that appearance is superficial and that it cannot be used to judge another. This usually only applies to humans because in all other instances appearance is the only way to quickly judge the nature of the otherness. The excuse consists in claiming that humans are far too complex to be summarized by their looks, deferring judgment to the "experts" who are usually guided by convention and a desire to maintain a career and skirt around the issue siting studies that always supports the popular sentiment.

The brutal truth is that appearance is the manifestation of the phenomenon's essence – its nature.
An appearance, if not intervened upon to hide it or morph it, is an entire past displaying itself in a present, as this is projected towards a future.
Every detail every sensual interpretation of the otherness, this alien phenomenon, that appears before us, is a product of its past; a code one must learn to decipher.

Not only is not appearance irrelevant but it is the very representation of a phenomenon's essence.
The world appears before us and is dynamic and fluid, and it is the mind that interprets its every fluctuation as a characteristic. Every color, shade, texture, sound, smell, form is a product of the mind interpreting the sensual world in a way that it can and that it has evolved to over thousands of years of natural selection.

One can only wonder how these minds justify the necessity for sensual perception or their dedication to empiricism, if there at all, when at the same time they declare the appearance and its perception inconsequential or, worse, a big hoax.
At some point they too must feel the contradiction of judging all things, except man, by using sensuality and coming up with an excuse as to why the same method of evaluating a human as one evaluates any other phenomenon does not apply.
The basic tactic in dismissing any judgment of humans, outside their service to the whole and their adherence to the communal rules, the common good, is to reduce it to one attribute – color is the modern preference – and then to ridicule it based on this reduction.
This is like claiming that one defines the difference between an ape and a man as being no more than about follicle distribution and thickness.
Dismissing color as a factor to be considered when judging otherness is confusing when form or sound or smell or texture are not so easily dismissed.

Aesthetics
Emotional Symmetry

The apparent and the appreciation of the apparent are not synonymous.
Order occurs as a reaction to entropy, and stands out as distinct because of it, whether there is someone there to perceive it or not.
If order or symmetry required an observer to be so then it would not have developed into a life, nor sprouted the consciousness to appreciate it.

If life, existence, the world, is experienced in hindsight, as a looking back, then order must come to be before it develops the capacity to appreciate itself.
This appreciation increases in complexity as more complex minds, producing consciousness, develop.
Aesthetics, therefore, is the appreciation of order, symmetry, power, beauty, gives it whatever term you desire, in retrospect.
This is why aesthetics is tinged with a hint of nostalgia.

The appreciation, evaluation, of otherness using the senses can be limited, in that it utilizes one sense organ, and immerses the mind in the data input, but, by far the aesthetic experience is multiplied in effectiveness when one or more, or all, the senses are stimulated, as in the case of moves, flooding the brain with sensual data, and overwhelming it with sensations.

For a carnivorous organism, such as man, aesthetics are always dominated by the sense of sight.
The eye becomes the most important organ of sensing, and light is associated with what is highest.

The assault upon aesthetics begins with the diminishment of aesthetic appreciation.
What is now considered in bad taste lies at the source of what it means to appreciate beauty and divergence and the other. Without discriminating tastes there is no recognition of; no wonderment, no sense of awe.

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Beauty
Not so Skin-Deep

Beauty is symmetry in the physical, material, context. The brain is an ordering organ and so it is attracted, intuitively, to whatever displays a degree of order superior to its own.
Symmetry is another term for order.

Beauty is another term for power.

If we are to apply the definition of symmetry to the context of the mind then beauty here takes on the form of what we call *intelligence*.
Ironically the latter inhibits or is hindered by the physical kind of symmetry.

As beauty is an inherited form of order, power, superiority, it is transmitted through genetic code, which inhibits its further development in the individual who inherits it without earning it.
This is how cycles of ebb and flow persist as a constant upward and then downward movement across temporal landscapes; one succeeding the other.
The superior one essentially produces the circumstances for its stagnation. By overcoming all challengers the victor loses this confrontation that keeps him/her developing further.

Beauty hints at the absolute, never delivering it; it impresses the ugly, just as order attracts chaos; then it shatters by the influx it cannot assimilate and organize and fit into its unity.
In the end order capitulates to chaos, just as beauty surrenders to time and reverts to ugliness…leaving behind it a fading memory of its passing.

The tragic-comedy of existing is encompassed by this memory.

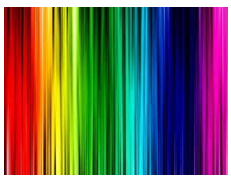
We might divide beauty into contexts, each with its own variants.

-Beauty of the sexual kind can be considered a recognition and appreciation of fertility: the **7/10** waist to hip ration can be included in this context, as can be height, shoulder width, and hip to waist ratios in males.
Along with it skin health, smell (pheromones projecting fertility and availability) and symmetry of form can be included in this evaluation of erotic beauty.

-Another kind of beauty is the most basic: symmetry of form, or sound (melody) or, I dare say of mind (intelligence).
The Greeks appreciated the symmetry of form that they recognized as beauty, and used their understanding to construct some of the most beautiful human forms in history.
The sloping of the forehead, in relation to the eyes and their spacing, in relation to the harmonious size and shape of the nose, and so on, constituted the elements of a beautiful human face.
In this context basic geometric symmetry and its patterns, is appreciated by the human mind as a higher form of order.

-The last kind of beauty man can appreciate is that associated with perfection, in regards to a natural setting.
In this case and within this context, symmetry takes on the form of lusciousness (fertility) and appearance (colors, shades, shapes: the *feng shui* of nature), as it is perceived from a distance, giving the impression of unblemished, pristineness: **Utopia**.
This kind of beauty is one associated with a perfect world, as man imagines his favoured reality as being.
In this case beauty is associated with a world unblemished, unsoiled, unaffected, by anything the mind considers vile, brutal, terrifying, and unsavory: a world cleansed and quarantined, appreciated from a safe instance where nothing of the "ugly" shatters the illusion of perfection.

The "eye of the beholder" is determined by what it then seeks, wanting to find itself in otherness.



Color
Vibrant Reality

↓ White ↓ Black ↓

"Color or colour (see spelling differences) is the visual perceptual property corresponding in humans to the categories called red, green, blue, and others. Color derives from the spectrum of light (distribution of light power versus wavelength) interacting in the eye with the spectral sensitivities of the light receptors. Color categories and physical specifications of color are also associated with objects, materials, light sources, etc., based on their physical properties such as light absorption, reflection, or emission spectra. By defining a color space, colors can be identified numerically by their coordinates." – Wikipedia

Color is but an interpretation of (inter)actions exhibiting the essence of the phenomenon being (inter)acted with, via an intermediating medium, in this case light. Color cannot be said to be accidental or superficial, since the nature of the phenomenon perceived visually through the medium of light, determines the

quality of this (inter)action. Granted the interpretation is partial and simplified but it is not irrelevant nor is it useless.

White

The sense organ overwhelmed by information overload, interpreting it as blinding brightness with no distinctions.

Black

The absence of any information, of no sensual stimulations, interpreted by the mind as a dark void.

All colors are derivatives of these two states of sensual stimulations.

Color is much maligned in modern western cultures, as it has been associated with a simplistic brand of racial categorization and used to belittle the very idea of bloodlines and of human diversity.
Where form, taste, sound and all other sensual inter-operations are applied consistently with color the *New Age* man constructs contexts within which it sometimes matters and at other times is totally superficial.

If we're to dismiss color as "superficial," then we must do the same for form, texture, smell, sound…and all of sensuality.
Empiricism becomes a flaw that man must overcome – the Judeo-Christian agenda.

Form
Boundaries of Perception

A **form** is the quintessential product of a discriminating consciousness.
It represents the mind cutting-away of all background, extraneous, information to outline a phenomenon, placing it within a conceptual box with ambiguous edges.

Only with the visual can a mind surgically remove background noise, so as to pronounce, and bring forward into consciousness a part of existence that interests and inspires it.
Form, is a term used for the ambiguous boundary, the perceptual box, this surgical cutting depends upon, to make what is within it, an object/objective.

The body's shape represents the ambiguous, outer-limit, of its (inter)activity.
The changing exchange of energies is turned into a boundary; a mental limit of conception, between **Becoming**, ordering, and, **Chaos**, randomness.

The body, the phenomenon of form, is an immediate representation of a past.
How it is interpreted by the perceiving mind and how much of it is perceived is a matter dependent on the sensual acuity of the perceiving organism, and dependent on the analytical sophistication of its brain.

The symmetry of form, we call beauty, is an interpretation of order, and a (re)cognition of what we consider *superior*.

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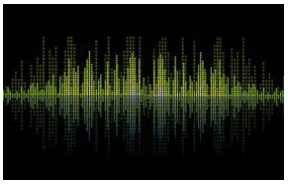

Sound

Reverberating Existence

"Sound is a mechanical wave that is an oscillation of pressure transmitted through a solid, liquid, or gas, composed of frequencies within the range of hearing and of a level sufficiently strong to be heard, or the sensation stimulated in organs of hearing by such vibrations." – Wikipedia

If color and form rely on light, to be the intermediating phenomenon of (inter)activity, then with sound it is atmospheric vibrations.

The sense of hearing must have evolved after touch, smell, and taste.
It is more sophisticated, requiring specialized organs, and it is far more effective than the others; it is a sensual perception requiring a higher form of life to take advantage of it.
Hearing has the advantage of perceiving otherness when it is hidden or when it is imitating or when it is at a distance.

But, it is inferior to smell, which can linger over long periods of time, offering data to the organism with the sensual awareness to perceive it, and it is inferior to sight, in that it is less precise.
Sight, using the medium of light, can pinpoint otherness at a distance, whereas hearing, using air vibrations, may perceive at a longer distance, but it cannot pin-point not accurately distinguish variations in what is being perceived.

Sound gains in distance, what it loses in precision.
An organism need not know precisely what or from where a sound is coming from, but it perceives an atmospheric disturbance, at a distance, which may, or may not, possess a rhythmic pattern to it.
This pattern is part of determining the essence of the source.

Sonar perception gains in distance, what it loses in immediacy.

Sound inspires the imagination far more than the visual and the textural, because it is more distant, less immediate, and it lends itself to the imagination.

Melody is for sound, what beauty is for form.
The rhythm and the harmony combine, as do shape and movement, to expose, to *un-conceal*, order…before it is lost.

Music is man's sampling of cosmic, existential, ordering, in a sea of increasing randomness/noise, chaotic sound.
Music
Man, wanting to preserve order, to resist, entropy, feels compelled to create rhythms and melodies, every chance he gets.
It is a little slice of victory in a lost war.
Why is sad, melancholic, music, more intimate?
Because it reminds man that his efforts are in vain; they are a small lament before he is gone.

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Smell
Olfactory Taste

Olfaction relies on the chemical (inter)action of the sense organ with the phenomenon perceived.

The sense of smell either immediately followed the emergence of taste, as a sensual perception, or it evolved along with it.

The supportive connection between tasting and smelling can be appreciated in the culinary arts, where both participate, in unison, to complement the organism's appreciation of food, or liquor.
Smell is more efficient, because it does not require tactile (inter)action, and it is not restricted by time, as all the other sensual perceptions are.
Some species have such a strong sense of smell that they can gather information about an otherness, at a distance, or days after the other (inter)acted with the environment, in a particular place and time.

I consider smell the second most primal of all senses, after touch.
Its sexual component intertwines with the evaluation of a food's delicacies.

Females are very sensitive to tis effects.
What they lack in direct visual analysis, they gain through this subtle, unconscious, sense. It gets into their brain, creating a positive or a negative judgment, which they then must justify.
Nitpicking on details turns the intuitive into a rational choice.

Pheromones are passed on, via the atmosphere, and they expose the source's overall health, and his/her, sexual potency.
Through the sense of smell many animals acquire information concerning their environment and the participants within it.
Dogs, lacking the ability to see, rely on smell to attain data about the world around them.
The benefit of smell is that it lingers, and that it cannot mimic or hide.
An organism can fake its appearance, or it can imitate the appearance of another, but it cannot mask tis scent, because scent is the emanation of Becoming, as it (inter)acts with others.
The major (inter)action with others is not sexual intercourse, but feeding.
Smell, therefore, is a fingerprint of what an organism has consumed and how it has metabolized it, over a period of time, and how this mingles with its sexual hormones.

The deodorant is the perfect example of modern uniformity.
If smell cannot be ignored and can differentiate, on a subconscious level, then it must be perfumed and prevented from rising to the nose.
All must act, look, and, yes, smell alike.
All must be able to purchase the osmotic character of his personality.
All must be denaturalized.

Taste

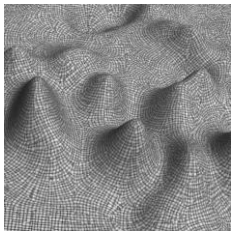
Sensing Essence

A chemical reaction between the stimuli and the taste buds; closely related and accentuated by the sense of smell.

Taste is a more sophisticate form of touch.
To taste one must touch, with ones tongue, or the organ through which certain chemicals can be appreciated.
Along with touch, taste, is an intimate display of trust, because of the immediacy and the risks involved in appreciating an otherness.

The sensuality of food and eating should not be forgotten.
Certain foods have particular textural qualities, and then connected with touch.

The social stigma associated with, revulsion, discrimination, distaste, is not applicable when it comes to the sense one derives through the tongue, and the contributing palate and nose.
Genuine revulsion is akin to hatred, with none of the emotional components at play.
This is because taste, like smell, which participates with it in our appreciation of food and nature, is a sensation far more primal than emotion.
Emotions, like hate and love, preceded the sense of smell and taste, and texture, just as they do the sense of sight, but because they are less precise, less sophisticated, and more visceral, no man can accuse them of bigotry, or some premeditated (re)action to stimuli.



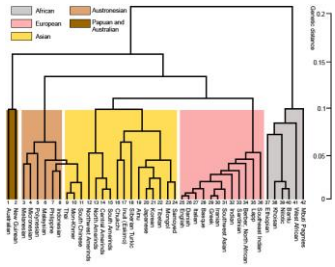
Texture

Feeling Formal Boundaries

"Somatosensory system is a diverse sensory system composed of the receptors and processing centres to produce the sensory modalities such as touch, temperature, proprioception (body position), and nociception (pain). The sensory receptors cover the skin and epithelial, skeletal muscles, bones and joints, internal organs, and the cardiovascular system.
While touch (also, more formally, tactition; adjectival form: 'tactile' or 'somatosensory') is considered one of the five traditional senses, the impression of touch is formed from several modalities. In medicine, the colloquial term touch is usually replaced with somatic senses to better reflect the variety of mechanisms involved." – Wikipedia

An electromagnetic (inter)action, between a phenomenon, a stimulant, and the sense organ…which, in this case, is a nerve ending; the repulsion, attraction producing a separation.

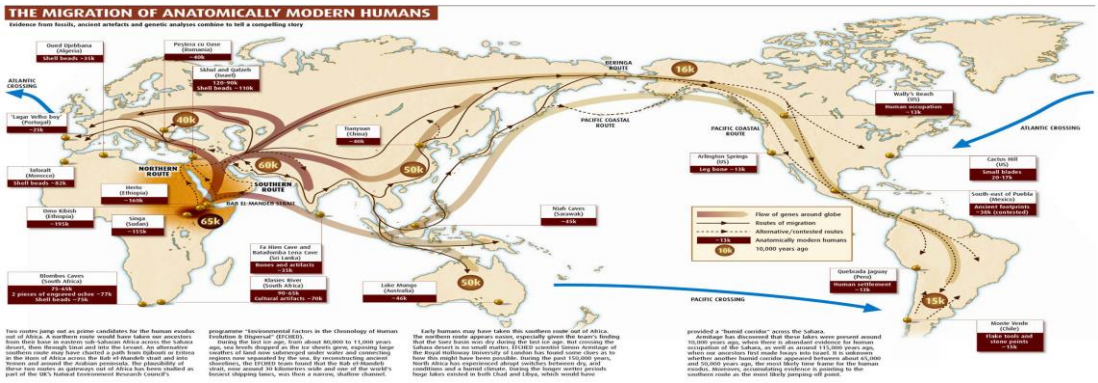
Touch must be most ancient of all sensual perceptions.
Its primal immediacy could not but have evolved first, before all other sensual perceptions.
It is this immediacy that makes it less efficient and more problematic, as the organism must be spatially next to the source of the stimulation to perceive it.
A textural perception, at a bigger distance, such as air variations, upon the skin, is also less effective at a greater distance.
Touch requires an approach, and so it is more intimate…and more risky.



Migrations & Isolations

Diversity in Practice

The history of man is a series of migrations resulting in periods of genetic isolation and stresses as they were forced to adapt to different environmental conditions. From man's first emergence in what today we know as sub-Saharan Africa a series of events occurs which resulted in movements that were to shape mankind's destiny and result in today's multiplicity of tribes and human types which might be called "races" if it were not for the negative connotations this term has taken on due to modernistic ideologies and social conventions; ideologies and conventions produced, themselves, by the pressures of demographics and resource needs.



From the map above we get a general timeline as to the source and the migratory paths populations of man took during different historical ages.
We can assume that the migration out of Africa was not a voluntary one, because who leaves an area where he has grown accustomed to the climate and the ecology?
The first tribes to move out of the sub-Saharan area must have been forced out due to conflicts and pressures they could not resist.
From there on the circumstances develop for the emergence of different types of man, as these evolve by the adaptation of populations to particular environmental circumstances, coupled with long periods of geographic isolation from all other groups.
This is a validation of the natural selection proposal given to us by *Evolution Theory* where a weakness results in a do-or-die situation from which either extinction or a change occurs.

There is no alternative theory to explain how species splinter-off from a common ancestry than the one that takes into account environmental conditioning, through time, leading to a uniformity of genetics which experiences a period of isolation sufficient to result in a splintering.
I would think that the period of time required is determined by the extremity of the environmental conditions experienced and survived.
A population isolated by geography or, in human circumstances by cultural barriers, will increase in uniformity which diverges from another population if this isolation is total. What divergences occur and how great they become will be determined by the circumstances experienced by each population and by the degree that these circumstances differ from each other.
If the level of severity experienced is large then a given population - let us call it *population-A* – might face extinction. If it manages to survive, having reached so close to the end, those who remain will carry the genetic material required for survival within said environment, which will then be uniformly distributed to all ensuing reproductions of it. *Population-A* will diverge from *population-B* to the extent that this near-extinction is complete and to the extent that the environmental conditions that will then affect both populations are divergent enough to necessitate the nurturing of different traits to meet the challenge. *Population-B* will maintain its higher diversity in comparison to *population-A*, which will include the original traits *population-A* had before it faced extinction, but to a lesser extent as these *population-A* traits will be diluted by mingling with all the other traits. *Population-A*, on the other hand, will be less diverse and what relation it has with *population-B* will decrease, over time, as the specific traits required to survive within this different, more severe, environment will be further affected by continuous exposure to that environment, which is also changing.

Afro-centrists have made a mockery of reality. Their haste to explain why no sub-Saharan civilization comparable to those developed in the Nile Delta, the Tigris/Euphrates and Yellow Rivers, they adopt the Egyptians as one of their own. They will have us believe that although traffic up and down the Nile was occurring for centuries before the rise of Egypt that it was purely accidental that a civilization emerged there only after the populations that had migrated out of Africa, through the Red Sea – back when it could be crossed – into Asia, experiencing centuries of genetic isolation and then retuning back into Africa through the north, the Sinai Peninsula, that all of this mediating history was inconsequential.
Perhaps, if this interpretation of history is vital to them, they should also take into account why later immigrants out of Africa, such as the Negroes of the sub-Saharan regions, failed to succeed as so many other populations did within the same social and cultural conditions.
How many excuses must be given and how many explanations must be constructed by keeping in mind a desired outcome, before the glaring truth is accepted and dealt with?

The period of isolation necessary to result in a biological splintering would vary depending on the severity of environmental conditioning one or both separated parts of an original population group would face during the time of their genetic separation and the duration of this separation.
It is obvious that in regards to human populations the environmental circumstances were diverse but the time period in which these groups were genetically isolated was too small for there to be a total biological splintering, resulting in different species as this is defined by biologists.
Nevertheless, the period of genetic isolation was sufficient to create a physical divergence, and there is no reason to suppose that this was not also supplemented by a mental, psychological divergence.
The brain, after all, is a physical organ.
The hypothesis that an environment would affect a population superficially while leaving its brains, its core, unaffected is optimistic, to the point of naiveté, if the goal is to save the ideal of uniform potentials and a unified identity in the concept of "humanity."

Geography as God

Earth, Wind, Fire, Water

To understand man, we must understand the environments he evolved in and the ones he is currently living in.
Climate, plant life, animal life, geography, distances, water etc.

"It is not our concern to become acquainted with the land occupied by nations as an external locale, but with the natural type of the locality, as intimately connected with the type and character of the people which is offspring of such soil (1956:79-80)." – Hegel, Georg Wilhelm Friedrich

The underestimation of geography in the determination of a species and the development of a nature, an essence, a way of becoming, comes *part and parcel* with modern liberal progressiveness which posits nurturing as the heal-all elixir for all that troubles human existence – namely nature, the past, itself.

Geography is not only an important factor in evolution but *the* most important, determining, factor. It does not only shape the organism's physicality but it moulds its attitude, its demeanor its engagements with the environment.

If we wish to understand how human diversity comes about and why, from it, different cultural traditions; studying the geography within which a particular population evolved and developed its culture, is of the utmost importance.

"With respect to the diversity of races of mankind it must be remembered first of all that the purely historical question, whether all these races sprang from a single pair of human beings or from several, is of no concern whatever to us in philosophy. Importance was attached to this question because it was believed that by assuming decent from several couples, the mental and spiritual superiority of one race over another could be explained, indeed, it was hoped to prove that human beings are by nature so differently endowed with mental or spiritual capacities that some can be dominated like animals.
But decent affords no ground for granting or denying freedom to human beings.

Man is implicitly rational; herein lies the possibility of equal justice for all men and the futility of a rigid distinction between races which have rights and those which have none. The difference between the races of mankind is…a difference which, in the first instance, concerns the natural soul.
As such, the difference is connected with the geographical differences of those parts of the world where human beings are gathered together in masses (1971:41)." – Hegel, Georg Wilhelm Friedrich

Once the determining force of geography had been surpassed, it was but a matter of time before the concept of God was laid to rest.
Globalization came knocking, like a demon in the night.

The shrinking of the world, with technology, has resulted in the reduction of human possibilities.
Contact across time and space has not produced an expansion but a uniformity, as now the common ethical and social rules turn the unthreatening values of the meek and the weak into viral strains; contagions, infecting man's consciousness using the internets.

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Memetic Isolations

Cultural Discrimination

Besides the forced isolation created by environment there is also an intellectual, cultural, form of isolation, created by human environment.
Some groups surrounded by a cultural norm retain a distance form it by using moral and cultural standards that impose a particular behavior upon the members of the group.
This can lead to a group isolating itself genetically in the midst of genetic diversity, retaining an introverted sexual attitude – inbreeding.
This, of course, destabilizes the greater group's internal harmony and so such self-segregating groups are often chastised, and pressured into being incorporating into the lager group's norm, which is called normal or modern, or healthy.

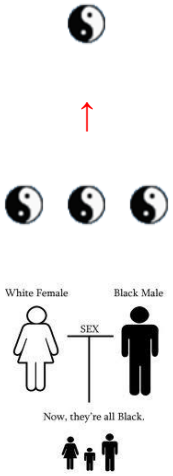
The most well-known and successful form of this memetic isolation, resulting in genetic exclusivity, is that of the Jewish faith.
There are other examples, such as Mormonism, Quakerism, or many of the cults that spring forth from time to time, but none has the historical content of Jewishness.

Judaism

For the original Jews restricting inter-faith marriage was a matter of survival; them being the weakest, and meekest of the lot. This exclusion was enforced withy religious fanaticism, resulting in hatred towards them by other peoples…particularly when you add to this their belief that they were the "chosen" by a singular God, to be His.
In time they were infected by a stronger meme: Hellenism.
This splintered them off into two groups: the Jews and the Christians.
The first maintained their exclusivity, whereas the second became viral by incorporating many other spiritual beliefs into the same Judaic cult of victimhood.
It is this second which eventually infected Hellenism as a whole, just as a virus adopts the semblance of the body it infects so as to protect itself from tis defensive anti-viral mechanisms.
Still, the Meme of Judaism remains alive in a world that threatens and confronts it.
It has turned its own weakness into strength, redefining a vice as a virtue, and turning hatred and external threats into self-serving adaptations.

This is a case where a meme results in a genetic adaptation; inbreeding offering a distinct look and attitude to all who have remained loyal to its power.

The shrinkage of spaces and overcoming of geographic barriers and natural conditions, forced some tribes into a self-imposed isolation; to be amongst the alien others, in body, but worlds apart, in spirit.
A very anti-Hellenic attitude, which turned the Semites into Jews.



Race Mixing
Melting Pot-Luck

In nature the mixture of genetic material increases the probability for survival.
The theory states that the continuous fluidity of space/time, changing everything, including environmental conditions, and being characterized by its unpredictability, makes change, as an adaptive attempt to bridge the discrepancy between genetic change and environmental change – given that life, genes, are a form of ordering in the disordering. Nature shows its blind indifference to any single characteristic or trait and is only a process which increases the possibility, establishes a probability because that's what ordering is, that life, the pattern of self-replicating, animated, willful, (inter)activity, will persist.

As I said, no single trait is preferred over another.
What this means is that intelligence is not something nature is geared to reproduce. In many ways intelligence, heightened awareness might even be considered detrimental to survival, as it creates a self-doubt, an introspective questioning as to the purpose or relevance of existing…something simpleminded ness never does.
If we think about it then intelligence is no more than an adaptation, no more than just another mutation, meant to deal with more austere, severe, environmental conditions; it then becomes detrimental to survival when it succeeds and it is faced with ennui and the endless introspection and search for meaning and purpose this leads to.
Nihilism is not far down the line, as "…idle hands"…you know the rest.

As Schopenhauer said:

"The two enemies of human happiness are pain and boredom." – *Schopenhauer, Arthur*

But let us advance the thought.
In natural environments genetic combinations, variety simply increases the probability for life and for a particular type of life to continue, but, because

intelligence is not its aim, this continuous mixing inevitably results in a decline of intelligence.
For a person who considers awareness as the quintessential human trait, one which separates it from other species, this decline in intelligence will be considered a regression…a **de-evolution**.
From an objective standpoint this is not so, because there is no teleological motive in nature or in its processes of naturally selecting the most viable organization of self-replicating cells. But from the vantage point of a particular ideal, one which considers intelligence as the highest of all organic characteristics – a defining one at that – this degradation will be considered an anathema; now any race mixing when between a population exhibiting a higher potential for intelligence and one exhibiting a lower potential, will become an unwanted decrease in overall potential.
From the perspective of one who belongs to a group which has produced masterpieces, which has dominated most other species, and has ventured towards the stars, his offspring mixing with a lineage that has no such intellectual achievements to display, coming up with excuses to explain why this is so – mostly based on the *cult of victim* psychology – and that is historically characterized by a simplicity, of mind, an animalistic, instinctual behavioral pattern, such a union can only produce children with lowered potentials, in relation to the higher parent's, in this mutation.

A mutation that has proven to be overwhelming in comparison to all other survival mutations, yet one which contains the seeds of its own self-destructive decline.

The issue of race-mixing is an interesting one.
Female promiscuity can be explained, if we explore it honestly.

Male promiscuity is more direct and obvious.
A male has a shelf-life, and so seeding as fast as possible, as many females as possible, is his procreative goal.
He becomes obsessed with it, though he is the less sexual of the two sexes.
Control over female promiscuity is short-lived. A female is a force of nature, and trying to control females is like trying to control a river, or an avalanche.
Paternalism is the end result of this attempt to control and to direct female sexuality, and along with it male sexuality.
It is also why with Modernity we are discussing a feminization of man, rather than a masculinization of man.

Female promiscuity is a bit more complex.
She is both driven to maintain loyalties, so as to enable her offspring to grow to maturity, and she is also driven to expand the gene-pool, so as to preserve one or more of her offspring against non-organic threats: climate, disease, environmental changes in general, and so on.

For her sampling another tribe's genes is beneficial to her genetic continuance in the long-term.
Yes, she wants to reproduce the dominant genes, but she also wants to propagate a more varied expression of it, and she also wants to *hedge her bets*, and propagate the less dominant genes...just in case things drastically change.
Change is a feminine game; males try to prevent it from occurring.
This is why tribalism, with its particular morays and ideals and behavioral standards, has always been a male obsession.

A female is, or was, often traded or taken as booty, and she is made to adapt and to serve whatever genes she is controlled by.
She surrenders with ease, because resistance would be her death.
Her nature is to give-in, to bend, to go-along, and to follow.

Males are less prone to go outside their racial group, unless they feel that their own group has been emasculated, and/or degraded, and/or weakened, to such an extent that racial sampling becomes, for them, both a form of vengeance, and a way of reintegrating their tribe's genetic profile back into the gene pool, by fertilizing another tribe's females who are more than willing to give-in.

Amongst the Negroes it is the males who more often go outside their racial group, whereas male Orientals, and Europeans, to a lesser extent, are less likely to do so.
Amongst the females of these groups we find the influence of culture and of intelligence.
Cultures in decline are those who have lost control over their females, allowing them to go outside the racial or tribal, or national lines, and forcing their own males to do so just to compensate.
Negro females are less likely to marry outside their race for two reasons:

1- Males of other races find them less attractive, both physically and mentally, and would go outside their race only out of desperation.
2- Because of current cultural debasement, these, more sophisticated races are less attractive to Negro females and to any female who is returned to a primal, simplistic, sexual existence (dumbed-down). The more *animalsitic* Negro male is more attractive to females just released from the bonds of civilization – what they call Paternalism; well, at least somewhat liberated.

Interracial relationships, in the west, have become a form of retribution (female emancipation, and race equality are intertwined), of release from the bonds of European male dominance (symptom of a cultural disease called Nihilism), and of sexual fetishism, primarily amongst the European male, caused by thousands of years of sheltering.
The modern European boy begins to feel his own degradation, being a product of many generations of "rightful" procreation, and he also begins to feel his own emasculation, at the hands of unknown forces, and invisible phenomena, he internalizes as self-hatred.

The only way a tribe could remain distinct was by controlling tis females and their natural drive to sample diverse genes.
Females are natural born Universalists. All they require is internal stability and inclusion.
Feminism was the final blow against such controls, ushering in the age of promiscuity, and a shattering of bloodlines.

Interracial porn represents the degradation of western man, not only of woman-kind.
Its attraction is that of a public hanging, where all gather to witness the outcome of social scum.
Leopold von Sacher-Masoch, best epitomizes the consequences of European, masculine, degeneration.

A degenerate, liberal, pro-Jewish, and a feminist, mind you, before there was a word for it, indulging in sexual practices which show a disdain for himself, the female he is including into his fantasies, and a variety of others.
If European emasculation could have a face then it would be his.

ANTHROPOS

Ανθρωπος

Φ

At its most primal form all genetic family designations, such as canine, cat, primate, and all subsequent variants of species are defined as populations that can share genes and propagate fit, healthy, offspring.
Propagation of genes is what defines the label of a species and what differentiates one from another.
In the case of a species like the *homo sapient* this replication of genetic materials takes on the added complexities of replicating memetic material.
Where distinction is based on a more primal designation of exchanging genes, ironically preferred by the "progressives," the division within the species of man is further exacerbated and confused by the exchange and replication of memes.
Species is now divisible not only by the sharing and combining of encoded genetic information but also divisible by the sharing and combination of encoded mimetic information.
Just as two different species, though they belong to the same genetic family, cannot copulate and produce viable offspring so too it is becoming increasingly the case that within the human populations, though they can still reproduce genetically, there is a rift occurring where certain ideals and ideas cannot be shared and combined to produce viable healthy minds; these ideals being so contradictory as to be akin to trying to mate a primate with an ass.

I would suspect that the more importance the mind plays in the self-identification of the individual organism the more memes will play a greater role in determining one's own kind. Where for a lesser mind the sexual component, primed and promoted by physical and chemical (re)actions, will still remain decisive for a more sophisticated, intellectual mind further considerations will play a larger role, such as: shared principles and ideals, shared levels of awareness, shared appreciation of otherness and discriminations, shared pride and ego valuations, shared psychological dispositions and tolerance levels and so on.

The term humanity simply points to a general biological type produced by sexual reproduction and the mutations it brings about and perpetuates.
It is why sex plays such an important role in the identification of this type, which is taken as a unified whole though it exhibits multifarious differentiations.

What keeps the concept of *humanity* intact and relevant as a viable concept is time and space: time because of the common ancestry which determines shared traits distributed in gradations and combinations, and space as a projection of possibilities, one of which might entail the splintering-off of a segment of the type – this past – into a different direction – a different future.

Human race – what a peculiar term to be used in a world where any talk of race is considered to be in bad taste; the only acceptable racial designation that resists all further divisions in the minds of liberals and fearful gits.

"'Mankind'?
It is an abstraction. There are, always have been, and always be, men and only men." – *Goethe, Johann Wolfgang von*

One would almost have to be blind and deaf or at least infected with the cultural disease that makes one deaf and dumb to find an identity in such a broad term.

A curious state of affairs.
A sexual designation, such as human being, or homo sapient or mankind, to be the basis to deny the relevance of sex and sexual types; a simplistic, generalization, used to denounce lesser generalizations and simplifications; an animalistic identification, used to transcend the nature.

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Φ

Φ

Society

Organized Egos

A society is a grouping of organisms brought together by a common need – weakness is the common bond.
If survival benefits are provided to the individual organism by immersing itself within a swarm then this behavior is propagated via natural selection.
In time this behavior results in social behavior and then in shared genetics.

"A society, or a human society, is a group of people related to each other through persistent relations, or a large social grouping sharing the same geographical or virtual territory, subject to the same political authority and dominant cultural expectations. Human societies are characterized by patterns of relationships (social relations) between individuals who share a distinctive culture and institutions; a given society may be described as the sum total of such relationships among its constituent members. In the social sciences, a larger society often evinces stratification and/or dominance patterns in subgroups.
Insofar as it is collaborative, a society can enable its members to benefit in ways that would not otherwise be possible on an individual basis; both individual and social (common) benefits can thus be distinguished, or in many cases found to overlap.

A society can also consist of like-minded people governed by their own norms and values within a dominant, larger society. This is sometimes referred to as a subculture, a term used extensively within criminology.

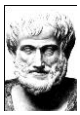
More broadly, a society may be described as an economic, social, or industrial infrastructure, made up of a varied collection of individuals. Members of a society may be from different ethnic groups. A society can be a particular ethnic group, such as the Saxons; a nation state, such as Bhutan; or a broader cultural group, such as a Western society. The word society may also refer to an organized voluntary association of people for religious, benevolent, cultural, scientific, political, patriotic, or other purposes. A society may even, though more by means of metaphor, refer to a social organism such as an ant colony or any cooperative aggregate such as, for example, in some formulations of artificial intelligence." – Wikipedia

In short, a social system whatever form it may take, is a cooperative structure that tends to impose upon each participant, because (s)he cannot function or achieve a goal on his/her own.
The motivating factor is that of a shared, but unequal need temporarily and partially fulfilling and/or relieving itself through a synergy.

Undoubtedly along with the costs there are more benefits to communal living and cooperative efforts.
Heterosexual procreation is a form of a basic kind of socializing – copulating. The risks and expenses involved in its functionality are imposed upon the participants by need, or the biological limitations characterizing them.
The outcome, albeit unforeseeable and uncertain, is the increase in the probability of producing a "higher" mind. But along with the increase in possibility of a positive outcome, from the subjective standpoint of man, comes an equal possibility for a negative outcome.

Each gain entails a loss, just as all loss entails a gain.

The possible subsequent risks brought about by the emergence of intelligence, through the protective shelter of a social grouping, is that this intelligence will be entwined within the very structures that make it possible, never really attaining its full potential.
Intelligence whatever else we can say about it or in whatever manner one wishes to measure it is nothing more than a tool; a sum total of mental energies – brain activity – bringing about a level of awareness we call consciousness.
Existence



"If there exists in a state an individual so pre-eminent in virtue that neither the virtue nor the political capacity of all the other citizens is comparable with his...such a man should be rated as a god among men." – Aristotle

A social unity is a product of weakness.
It is those that cannot survive on their own who are willing to take on the costs and make the compromises necessary to coexist, and to cooperate.
In the end this social structure of compromise, produces droves of those who are no less unable and unwilling to be on their own.
Mediocrity thrives, codependency flourishes, but, every so often, that first solitary spirit comes along, as a reminder of a latent part of the past.

Why would an organism make compromises to integrate itself into cooperative unions?
For one reason only: It is incapable of surviving on its own.
Weakness, fear, need is what binds one individual to another.
They call it love, because that emotion is what clouds the truth with a smokescreen of integrity.
The fundamental principle beneath all social behavior is insecurity, inadequacy: fear resulting in a willingness to make compromises.
This, then, follows through into a value system founded no compromises and feeding into insecurity and inadequacy.
The social construct is a silent recognition of this fact.
A need to keep it hidden.

Culture

Genes to Memes

"Culture (Latin: cultura, lit. 'cultivation') is a term that has many different inter-related meanings. However, the word 'culture' is most commonly used in three basic senses:

- *Excellence of taste in the fine arts and humanities, also known as high culture*
- *An integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for symbolic thought and social learning*
- *The set of shared attitudes, values, goals, and practices that characterizes an institution, organization, or group" – Wikipedia*

The term, at its basest denotes nature which has been intervened upon to create a particular outcome.
When one cultivates a plant, one selects it at the expense of all others; when one cultivates the mind one selects particular traits and tendencies at the expense of all others.
This practice implies a suppression of everything contrary to the desirable crop, or idea(l).
Culture is founded upon precision and discrimination: discriminating taste, discriminating palates, resulting in discriminating minds. As such it is dependent upon a higher state of consciousness which can perceive and then which can hone this perception so as to make it sharper in the manner of cutting away all the undesirable elements so as to cultivate and bring forth the desirable ones.

The cultivation of ideas, as these emerge out of the (inter)actions of a population, a genetic past, with a particular environment, may be lost, when said environment suddenly changes and the population is incapable of adapting their genetic dispositions using the ideas, produced by these genetic dispositions.
If the population survives it goes on, and may flourish.
Coming in contact with other populations leads to a struggle not only between the bloodlines but between the ideas that they produced.

Natural selection still holds true.
Some ideas morph, others perish, and other dominates, assimilating the weaker ideas into their paradigm, altering, ever so slightly, to accommodate them and to incorporate their shared experiences.
If this occurs enough times, then a civilization comes about.
A brain-child of its ancestry; it resembles, like all children, do, the parent's but it is different in enough ways to make it something entirely new.

This offspring may prove to be superior to his ancestry or, in some cases, it may be nothing more than a monstrosity.

Culture: The sum total of principles, traditions, techniques, beliefs, morals, values, ideals, spirituality, attitude towards life and the world.

Culture can lead to a civilization but a civilization does not necessarily lead to culture; in fact culture eventually declines within civilization.
Civilization is technique, technology, ideas, automated methods which a culture has already established.
Women are easily integrated into any civilization because they follow prescriptions and recipes with precision and diligence.
Culture is about perception, taste, awareness, and the discrimination this produces.
Rome was a civilization; Hellas was a culture.

Once culture has been passed onto the masses as automatic responses and social etiquette and ways of thinking and evaluating, then they decline in effectiveness because they no longer rely on perception and awareness but are passed on as codes of conduct and as education.

It is in the very act of being standardized, codified, turned from experiential code to knowledge code (language, tradition) and made automatic when the culture begins to decline.
The masses it depends upon to maintain itself as a civilization follow the codes mechanically without really understanding them because they could never understand them, lacking the genetic and experiential background to do so.
The masses simply follow the social rules, the traditions as they've been created and then passed onto them without ever having a direct relation with their underlying source.
The codes become abstracted and, for this reason, they lose their connection to sensuality, and experience.
This is when a culture loses its spirit and turns into an automatic, mechanical, civilization; one breeding automatons as a matter of internal harmony and external survival.

Different peoples living in different circumstances create different cultures.
If one culture is superior to another, then it dominates and, in time, it absorbs the weaker one.

Civilization
Apex of Culture

↓ Age of Reason ↓

"Civilization (or civilisation) is a sometimes controversial term that has been used in several related ways. Primarily, the term has been used to refer to the material and instrumental side of human cultures that are complex in terms of technology, science, and division of labor. Such civilizations are generally hierarchical and urbanized. In a classical context, people were called "civilized" to set them apart from Barbarians, while in a modern-day context, 'civilized peoples' have been contrasted with primitive peoples.
There is a tendency to use the term in a less strict way, to mean approximately the same thing as 'culture' and therefore, the term can more broadly refer to any important and clearly defined human society. Still, even when used in this second sense, the word is often restricted to apply only to societies that have attained a particular level of advancement – especially the founding of cities.
The level of advancement of a civilization is often measured by its progress in agriculture, long-distance trade, occupational specialization, a special governing class and urbanism. Aside from these core elements, a civilization is often marked by any combination of a number of secondary elements, including a developed transportation system, writing, standardized measurement, currency, contractual and (tort-based) legal systems, characteristic art and architecture, mathematics, enhanced scientific understanding, metallurgy, political structures, and an astronomical understanding." – Wikipedia

In our modern times the concepts of culture and civilization are taken as being synonymous. Methodology is now misconstrued for perception and the ape who uses a tool, considers himself more than just an ape, though he may think, in all things outside his trained tool usage, in a way no different than a common primate.
We might say that the tool-user is but an extension of the tool itself, making him nothing more than its trained handler, requiring no more than this.
The character of the typical modern westerner can be summed up as that: a trained/educated expert/specialist user/applier of tools/mechanisms/methods and a disseminator of this knowledge, finding identity only through this utility.
In this case the tool-user has become an extension of the tool, rather than the tool being an extension of the tool-user; the user has to shape himself to fit into the

tool's requirements rather than the tool being shaped to fit into the user's requirements.

History can be understood from the perspective of this clash between the civilized man and the cultured man.
Spengler says this about it:

"A 'United states of Europe,' Actualized through Napoleon as founder of a romantic and popular military monarchy, is the twenty-first-century economic organism by a matter-of-fact Caesar, it will be the counterpart of the imperium Romanum.
These are incidentals, but they are in the picture of history.
But Napoleon's victories and defeats (which always hide a victory of England and Civilization over Culture), his Imperial dignity, his fall, the Grand Nation, the episodic liberation of Italy (in 1796, and in 1859, essentially no more than a change of political costume for a people long since become insignificant), the destruction of the Gothic ruin of the Roman-German Empire, are mere surface phenomena, behind which is marching the great logic of genuine and invisible History, and it was in the sense of this logic that the West, having fulfilled its French-formed Culture in the ancien regime, closed it off with the English Civilization." – *Spengler, Oswald*

…and…

" Culture and Civilization – the living body of a soul and the mummy of it. For western existence the distinction lies at about the year 1800 – on the one side of that frontier life in fullness and sureness of itself, formed by growth from within, in one great uninterrupted evolution from Gothic childhood to Goethe and Napoleon, and on the other the autumnal, artificial, rootless life of our great cities, under forms fashioned by the intellect.
Culture-man lives inwards, Civilization-man outwards in space and amongst bodies and 'facts.'
That which the one feels as destiny the other understands as a linkage of causes and effects, and thenceforward he is a materialist – in the sense of the word valid for, and only valid for, Civilization – whether he wills it or not, and whether Buddhist, stoic or Socialist doctrines wear the garb of religion or not." – *Spengler, Oswald*

If learning tool use can be considered the hallmark of the civilized man, then the absence of awareness as to what the desirable outcome is and the lack of the sensual and intellectual sensitivity to experience the outcome of this application of means and methods results in a kind of "civilized man" who is short on culture. Such a man, a modern miasma, simply repeats the customs mechanically without ever becoming aware of their result's value.

Age of Reason

"But over the widest surface area of Hellenistic existence raged the consuming wind of that spirit which announces itself in the form of 'Greek serenity,' to which I referred earlier as an impotent and unproductive delight in life. This serenity is a counterpart to the marvelous 'naïveté' of the old Greeks, which we must see—in accordance with its given characteristics—as the flowering of Apollonian culture, blossoming out of a dark abyss, as the victory over suffering, the wisdom of suffering, which the Hellenic will gains through its ability to mirror beauty.
The noblest form of that other form of 'Greek serenity,' the Alexandrian, is the cheerfulness of the theoretical man. It manifests the same characteristic features I already derived out of the idea of the un-Dionysian: it fights against Dionysian wisdom and art; it strives to dissolve myth; it places an earthy consonance in place of a metaphysical consolation, indeed a particular deus ex machina, namely, the god of machines and crucibles, that is, the force of nature, recognized and used in the service of a higher egoism; it believes in correcting the world through knowledge, a life led by scientific knowledge, and thus is

really in a position to confine the individual man in the narrowest circle of problems which can be solved, inside which he can cheerfully say to life: 'I want you. You are worth knowing'." – Nietzsche, Friedrich [BOT, 17]

More, and more, this current age has come to be associated with "reason," and reason has come to mean the total commitment to numbers, words, linguistic form: logos.
The artistry of the method becomes a way of finding certainty, the concrete, and the fabric.
This is an *Alexandrian Age* where all is reduced to a code.
The Matrix
It is living in human abstraction.
Populated by people of the **Book**, by the book.

"It's an eternal phenomenon: the voracious will always finds a way to keep its creatures alive and force them on to further living by an illusion spread over things. One man is fascinated by the Socratic desire for knowledge and the delusion that with it he'll be able to cure the eternal wound of existence. Another is caught up by the seductively beautiful veil of art fluttering before his eyes; yet another by the metaphysical consolation that underneath the hurly-burly of appearances eternal life flows on indestructibly, to say nothing of the more common and almost more powerful illusions which the will holds ready at all times. In general, these three stages of illusion are only for nobly endowed natures, those who feel the weight and difficulty of existence with more profound reluctance and who need to be deceived out of this reluctance by these exquisite stimulants. Everything we call culture emerges from these stimulants: depending on the proportions of the mixture we have a predominantly Socratic or artistic or tragic culture—or if you'll permit historical examples—there is either an Alexandrian or a Hellenic or a Buddhist culture.
Our entire modern world is trapped in the net of Alexandrian culture and recognizes as its ideal the theoretical man, equipped with the highest intellectual powers and working in the service of science, a man for whom Socrates is the prototype and progenitor. All our methods of education originally have this ideal in view. Every other existence has struggled on with difficulty alongside this ideal as a way of life we permit, not as one we intend. For a long time now, it's been almost frightening to sense how an educated person here is found only in the form of the scholar. Even our literary arts have had to develop out of scholarly imitations, and in the main effect of rhyme we recognize still the development of our poetical form out of artificial experiments with what is essentially really a scholarly language, not one native to us." – Nietzsche, Friedrich [BOT, 18]

↑

Language
Encoded Grooming

↓ Slang ↓ Semantics ↓ Simplifying and Complicating ↓

Language, we are told by evolution psychologists, is a sophisticated form of grooming.

From the establishing and maintenance of relationships through this one-on-one (inter)action evolves this usage of sounds, then of written codes, to accomplish the same task.

Here is what Robin Dunbar, a British anthropologist and evolutionary psychologist, has to say on the matter of language:

"Eventually, even this form of communication would have exhausted its capacity to bond groups. A more efficient mechanism for bonding was needed to allow group size to continue its upward drift. At this point, the vocalizations began to acquire meaning. But the content was largely social: gossip had arrived. This need not have involved any dramatic change, for as the studies by Seyfarth and Cheney have shown, primate vocalizations are already capable of conveying a great deal of social information and commentary." – Dunbar, Robin

"The central argument revolves around four key points: (1) among primates, social group size appears to be limited by the size of the species' neocortex; (2) the size of human social networks appears to be limited for similar reasons to a value of around 150; (3) the time devoted to social grooming by primates is directly related to group size because it plays a crucial role in bonding groups; and finally, (4) it is suggested that language evolved among humans to replace social grooming because the grooming time required by our large groups made impossible demands on our time.
Language, I argue, evolved to fill the gap because it allows us to use the time we have available for social interaction more efficiently." – Dunbar, Robin

…and…

"In fact, we now know that grooming stimulates the production of the body's natural opiates, the endorphins; in effect, being groomed produces mildly narcotic effects. The problem here is that vocalizations are just, well, vocalizations. They don't have the same opiate-releasing properties as grooming. However, suppose that as language develops, signals associated with language themselves begin to stimulate opiate production. Smiling, and particularly, laughing do just this, and this may well explain why smiling and laughing are such important components of conversation." – Dunbar, Robin

…and…

"Language has an additional benefit invaluable in these circumstances. It allows us to exchange information about other people, so short-circuiting the laborious process of finding out how they behave. For monkeys and apes, all this has to be done by direct observation." – Dunbar, Robin

He who controls language controls what and how the minds utilizing language think; this affects, as a result, how and why and when they act.

"The next stage is the development of thing nouns, really a carry-over from the preceding. And just as life nouns began animal drawings, so nouns for things beget things. This period corresponds, I suggest, to the invention of pottery, pendants, ornaments, and barbed harpoons and spearheads, the last two tremendously important in spreading the human species into more difficult climates.
From fossil evidence we know factually that the brain, particularly the frontal lobe in front of the central sulcus, was increasing with rapidity that still astonishes the modern evolutionist.
And by this time, perhaps what corresponds to the Magdalenian culture, the language areas of the brain as we know them had developed." – Jaynes, Julian

Like most academics of his times – these most modern of all times – he clouds his beliefs in indirect speculation, implying but never stating outright.
Jaynes suggests that the development of the frontal lobe, which gave birth to language, was a consequence of an evolutionary pressure; one which necessitated the adaptation to inhospitable climates or, in other words, to environments not of the kind we would consider related to the ones where man originally evolved in.
Language, and the concepts and brain development it produces and depends upon, was a result of environmental pressures that ignited the growth of the frontal cortex.
Jaynes' socio-economic status allowed him to speak his mind directly, not without considerable risk and cost, so he chooses these methods of insinuating his positions, then burying it in semantics.
He states it quite emphatically, if not clearly, that he considers the development of the frontal lobe and the language that made the conceptualization of abstractions and their expression in code, in language, a product of environmental pressures.
It is that man had to survive within inhospitable climates that stressed him to adapt or to perish.

Jaynes implies more here:

"The first stage and signa qua non of language is the development out of incidental calls the intentional calls, or those which tend to be repeated unless turned off by a change in behavior of the recipient. Previously in the evolution of primates, it was only postural or visual signals such as threat postures which were intentional. Their evolution into auditory signals was made necessary by the migration of man into northern climates, where there was less light both in the environment and in the dark caves where man made his abode, and where visual signals could not be seen readily as on the bright African savannahs." – *Jaynes, Julian*

Being a smart man Jaynes knows what he is implying and so covers his tracks with heavy doses of scientific skepticism and Judeo-Christian self-abasement:

"It is not intended as a definite statement of what occurred in evolution so much as a rough working hypothesis to approach it. Moreover, the stages of language development that I shall describe are not meant to be necessarily discreet. Nor are they always in the same order in different localities. The central assertion of this view, I repeat, is that each new stage of words literally created new perceptions and attentions, and such new perceptions and attentions resulted in important cultural changes which are reflected in the archeological record. "– *Jaynes, Julian*

I've become increasingly aware of the extent to which language has been hijacked and institutionalized.
If language is a mode of self-expression and a symbol of mental abstractions (thinking) then this is a reflection of how modern thinking and self-expression has been imprisoned, rather than released, by Modern education.
You can't use the term Modern, in the sense that you are referring to the current, cultural, state of affairs, without having to go through the guy who, supposedly, coined it, or how it is being taught in academia.
No thought permitted, no creativity allowed, outside the already established coinage, the currency, the current.

I recall once using the Greek term *autopoesis*, in the original, definition, as "self-creating", and being assaulted by the established usage of the term as Mutarana and Varela chose to utilize it and what conclusions they came to with it.

I am surprised ego has not become trapped in Freudian conceptions and Will is still a word relatively free of Nietzsche and Schopenhauer.
If language is a medium of self-expression then self can only be expressed, in these days, through another; a more famous, infamous, popularly acknowledged other.

I wonder if I can use the phrase "desert of the real," and the imagery it evokes, as a description of cultural decay, without remaining true to Zizek's analysis, and his Marxist leanings.

This is how the mind becomes trapped in institutionalization, and even philosophy, the practice of exploring the real world, becomes this stale, pompous, display of prideful entrapment in prescriptions and rigid texts.
Education, being what it is, eventually associates certain words with certain concepts, inexorably, attaching them forever in the minds of those who cannot use words in a creative way; these minds become trapped in the academically determined connections and thinking becomes imprisoned in linguistics.

Its basic method is to symbolize, first with vocalizations and then with codes (numbers, letters), mental abstractions.

Controlling language or what emotions and phenomena, particular words refer to, is a sure way of controlling the minds that use them.

In the area of philosophy, for example, the language acquires a specialized form, deferring to the authorities that invent them and then come to dominant the intellectual discourse. Though the subject matter, reality, the world, is all around all of us, when we speak of philosophy, in our time, it must go through the academic spectrum of definitions and texts.

The very usage of words, such as *autopoesis*, *will*, *ego*, *modernity*, *nihilism*, must refer to the proper anchorites and adhere to the most popular definitions, or else you are dismissed and ignored. This makes discussions an endless debate over who got which authority right and who supports which specialists perspective the best; a gossipy, discussion over cadavers. In the process each participant senses his own place within the intellectual sub-grouping.

Like all specializations a very technical terminology evolves as being an indication of belonging to this select group of "regurgitating" thinkers". The first test is in how you know the lingo. The next establishes how loyal you are to the shared, yet often unstated, moral framework. If the above criteria are not met, then a casual

dismissal follows.
And like all specialized groupings, each member must justify and validate the time and effort he has put into belonging to the group. If not the appropriate credentials then the appropriate deference is expected.

Slang

A dialect usually associated with the common man and the youth.

Bastardization of language is part of the evolution of language.
It is usually adopted by the young to stand apart, and to assert their uniqueness in relation to the adult culture – an emerging identity.

This dynamism of linguistics is healthy if it adapts the mode of expression to the changing socioeconomic and cultural circumstances, but it can also be a sign of decline and cultural decay can it amputates language and reduces it to vocalizations of no more than fifty sounds.

Languages acquire idioms corresponding to particular classes of people, or particular work done by people.
Every job, including the more respectable, intellectual types of work – doctors, lawyers, engineers etc. – apply short-cuts for commonly used terms.

This has the purpose of providing a short-hand account for what are shared, and often used, concepts, within a field, and, as a secondary purpose, it separates the particular members of a specialty from others, through the usage of their own lingo which few others can understand.

Ebonics

The prevalent form of street-lingo in our time, in the west, is Ebonics: the language of the oppressed Negro, finding value in *street-cred*.
Apart from the particular linguistic metaphors used to stand-in for common terms, Ebonics uses a series of eliminations that diminish language; simplifying it to the point where the only concepts that can be expressed and shared are basic, base, animalistic.

Popularized by RAP, street music, this particular Afro-American slang is also meant to distinguish different clans of youths living in different parts of the United States.
Modern communication, being what it is, diffuses the particular idiom beyond its geographical birth place, enabling individuals who lack their own connection to culture to adopt it as a representation of their loyalties and the identity they want to portray.
Going Gangsta

The adaptation of the walk, the talk, the slang of Negro youth by Caucasians or any other cultural group, across the world, speaks to the dumbing-down process involved, and to the absence of fathers to connect a child to their own cultural heritage.
The Negroes brought over as slaves came from different parts of Africa, and so had to develop a unifying cultural identity which could not have avoided becoming associated with the first unifying fact of them all being slaves.

Semantics

It would be proper to explore what language is, given that it is the only means we have for sharing the content of our heads.

My position is that language is a code. A man-made code, evolved from less sophisticated vocalizations or chemical exchanges of information.
It is said that language is a more refined form of grooming; grooming being a social method, commonly used by primates, to establish and maintain social hierarchies and social relationships. Through grooming, later becoming linguistic exchanges and gossip, the individual reaffirms his/her own position within the group and keeps up-to-date on the altering social dynamics, enabling him/her to adjust accordingly.
We'll accept this as the superior perspective.

But language also inserts a different dynamic into social interactions. Gossip is this repetition of internal history; an ongoing narrative of the groups internal (inter)actions.
But humans are able to live beyond the boundaries of their time and place, making them intelligent, in relation to other organisms.
Genius being this ability to include in your analysis factors which exceed your lifespan – attained through knowledge: second-hand experiences – that can then be projected beyond the period of your aging and your death; genius being a mind existing beyond the limitations of his time and space, or the social frameworks and dynamics of the group he, just so happens, to belong to.

History becomes a communal narrative, lending itself to the pretense of genius.
A mediocre mind having access to the official narrative can appear to be intelligent beyond his capacity to be so, on his own, because he can read and memorize and recite the insights of others and the historical narratives of others. No real challenge there, except for the demands of maintaining access to the data and being able to recite it, if need be, at will, and in the "proper" manner.
The access it preserved through productivity and being useful to the whole. The shared knowledge is dispensed evenly to those who offer the proper deference and pay the price of admission; memorization requires no more than an average intellect and the desire and time to accomplish the feat.
This is what specialization requires. The expert being nothing more than a mind dedicated to retaining access to the communal pool of knowledge – the official and up-to-date narrative – and to memorizing precedent; precedent being another term for history in relation to a particular field of inquiry.

Language and learning language and sharing a common method of verbiage, a shared code of grooming, is this acquires access to the common narrative; a communal genius, equalizing, because it is shared between those who agree on the social contract, as a prerequisite to sharing, all minds who can offer the minimum of time and mental qualities required to access the information.
The internet has made the process even more efficient.
No matter how much of a simpleton you are, if you have an internet provider and a search engine, you can read and repeat the insights of millions of individuals over vast expanses of time and space.
Then the matter comes down to this unwritten shared, grooming practice. The data is judged by how it impacts this sharing and the already established hierarchies.
What is exchanged as information concerning our position within the group's dynamics, must preserve the group's existence, and remain loyal to the basic requirement of access and inclusion.
Language takes on a specialized form of acknowledging each other's shared commitments to the group's well-being.
Not only what words are used but how they are used and what emotional impact they carry, is already predetermined, and taken for granted, through the authorities we reference and how they are respected.
Those who challenge group dynamics or disrupt them or threaten to tear them a part, are excluded, in unison, from consideration. They are pariahs who are judged using a harsher more stringent standard, which is never applied to anybody else, if they remain loyal and dedicated to the shared rules.

Simply using terms like Nazi, Hitler, racist, fascist, Commie, sexist amongst certain circles (each circle having tis own list of emotionally laden words) and/or questioning the official dogma, is enough to box you into a category which is not to be taken seriously, or a category which should be expelled from the communal grooming, as soon as possible, because (s)he has not shown the proper deference

to the shared ideals, has not learned the proper usage and application of terms, and what concepts are considered "out of bounds," by the group's unwritten rule.

Another method of unrevealed, dismissive, pseudo-intellectualism is the specialized forms certain disciplines construct to separate themselves from the others, as the ones who have learned the proper terms, and their proper usage, so as to justify the time and effort and money expended towards memorizing and learning the precedent: the official narrative of the particular discipline.
Often times the concepts are quite simple but they are delivered with such rigid, specialized terminology, that one begins to feel like something more profound is being talked about.
This is most evident in **Religion** and in **Economics**, where a shared text, with shared words (the slang of the trade), is part of the mystique, being promoted as part of the specialists own status.
In the area of philosophy the same holds true, to such a degree that the mere usage of the term "philosophy" has become pompous and arrogant, connected to academics and the endless recitation of historical precedent, and discussions through authority figures.
You cannot discuss a shared reality, without having to use the proper references (implying proper credentials) using the appropriate terminology, similar to repeating a Biblical prayer, by precisely repeating text.
Most of the time what is being said is quite simple and easily understood, by even the average mind, but it is immersed in particular terminologies, referring to how particular thinkers used the particular word, that it sounds as if it is far more complex than it really is.
Those who are obsessed with remaining true to their studies of precedent and the official narratives, are the ones who insist on using pretentious methods, play-acting to be far more wise than they really are. In groups this shared verbiage is defended with vigor, because a shared lie is a common truth.
A simpleton academic with no ability to think on his own, will prefer to engage the world around him via these surrogate authority figures, loyalty adhering to the terminology, repeating the concepts as close to how he learned it, as possible.
In groups there is no way they will allow any outsiders from disturbing their grooming, if he does not prove to be one of them by the precise usage of the words, in accordance to how it has been taught through the appropriate institutions, using the exact same words, referring to the same narrative, the same shared authorities and precedent.
What is being exchanged may be ridiculous, but that it is shared and part of the specialized dynamics of the particular sub-grouping, is what ensures that no interference will be permitted.
This is how the mind is contained through the limitation of words, or the connection with emotions or particular conceptions, allowing for no divergence that may challenge the official story, disturb the established internal hierarchies and expose the lies beneath the semantics.

A *true nihilist* believes that words are void of mass; they have no gravitas.
He cannot and does not connect them to reality. They float there, between himself and perceptions, like leaves coming off of a tree, swirling in the winds.
He does not even try.
For him words are free from the world; free to do and define, as they please.
This is why he uses them so casually. This is why he is not a *man of his words*.

The cynic believes that the words of the true nihilist are void of mass, because he knows that the true nihilist, though he calls himself "enlightened," has detached the word, the symbol, from its original purpose.

Only a realist can use words properly.
Only the one who has rejected the world and the words of modern men.
He knows what words are, and how to return them to weightiness.

Simplifying and Complicating

It is language's artistic nature that makes it so useful.
It may be used to become clear, to approach the real, as much as possible, but, like with all forms of art, it may also be used to escape reality, to distance one's self from it, to place a veil over the real, or to sweep it under the carpet.

Simplifying the Complex

Man tries to find in the fluctuating, increasing, chaos, patterns of consistent predictability – order.
With them he builds categories, philosophical wisdom, scientific insight.
The complex is reduced to a simple algorithm which can then be sued to predict all, or as many as possible, phenomena.

In the area of philosophy, the thinker tries to find a few underlying patterns of human cognition, so as to construct ideals, ways of acting (thinking being an activity).
This reduction of complexity, by a sophisticated mind, to a few simple, underlying, patterns, presented as wisdom, insights, transcendental truisms, is what makes certain concepts easily imitated and repeated.
The simpler mind comes across them already reduced to their most concentrated form, and having no ability to comprehend the complexities involved in the reduction, it settles for repeating the concentrated linguistic representation, as if he understood it.
In this way Nietzsche's **Will to Power**, Freud's **ego** and **id**, Christianity's **God**, can be disseminated within a population that need not know about the complexities involved, but only learn and repeat the condensed form of the concepts in the form of a few phrases, and then repeat the defensive arguments in their support, without truly comprehending the relationships or the underlying structures involved.

This can result in the illusion of parity, or of understanding what is known.
The simpler mind having come across the phrases, and the words used to construct these phrases, alluding to simplifications of what is complex, becomes dismissive or convinced, without really knowing why or how.

Complicating the Simple
What is most intimate is what has the potential of being the most known, and then understood.
This is how **Know Thyself** reveals itself as a motto describing self-consciousness, and the self-discipline, and self-love, this may lead to.

But when the motive is not to clarify, to bring into the light, but it is to hide, to obscure, to darken, then what is most intimate, most knowable, it defined as the most complex, so as to hide its simplicity, relative to the unknown, alien.
It is the one who feels violated, vulnerable, by this coming into the light, this disclosure of essence, of spirit, of nature, which is the first to declare the complexity of what is the most knowable.
It is the simpler ones that hide their simplicity behind declarations of complexity, or of not fitting into any category.
It is the one who is afraid of being seen, of being understood, who is quick to declare himself far too intricate to be known through appearances.

The aesthetic, which includes the phenomena of movement, activity, behavior, is denied validity, in all areas except those which approach the intimate.
To preserve the possibility of equality, or an ideal, or superiority, the mystery has to be reinforced. What is to be protected must be made into something mysterious, mystical, magical, so as to not lose the power over us, and the benefits it offers us.
Complexity, or the illusion of it, is exaggerated, so that the possible remain open to any hypothesis.
To know and to understand is to reduce complexity to make the otherness more predictable...and this is not desirable when the ideal of parity is to be defended from prying eyes.
The mythology of sameness can only maintain itself in multiplicity when a secret thing-in-itself, some *beyondness*, some other-worldly, outside space/time, possibility remains part of the possible.
Without it the mystery dissolves before the light, the ideal, if it is disconnected from the real, and is meant to provide an escape from it, loses its power of persuasion.
The Christian God could only be plausible in a world of ignorant, illiterate, fear possessed, masses. His mystery fails to inspire when man sheds light upon natural processes.

Same goes for sex and race issues.
It is only because man is complex and genetics so mysterious, that no definite conclusion can be made concerning races, or sexual specialized forms.
Experience, common sense, loses its power when the social and cultural elements are added in to cloud thinking and produce reasonable doubt.

Disparity is blamed on social conditioning and cultural effects, so as to avoid the probability that culture is a product of genetics, and not the other way around, and that only so much can be excused away using the same possible hypothetical reasoning.
Glass ceilings and *systemic bigotry* can only go so far.
They insert an added layer of complexity to hide the fullness of the real, but they cannot do so without at the same time producing contradictions in their own reasoning.
Instead of wanting to illuminate the human condition, they want to hide it beneath artificial complexities.

In the area of philosophy, the thinker tries to find a few underlying patterns of human cognition, so as to construct ideals, ways of acting (thinking being an activity).
This reduction of complexity, by a sophisticated mind, to a few simple, underlying, patterns, presented as wisdom, insights, transcendental truisms, is what makes certain concepts easily imitated and repeated.
The simpler mind comes across them already reduced to their most concentrated form, and having no ability to comprehend the complexities involved in the reduction, it settles for repeating the concentrated linguistic representation, as if he understood it.
In this way Nietzsche's *Will to Power*, Freud's *ego* and *id*, Christianity's *God*, can be disseminated within a population that need not know about the complexities involved, but only learn and repeat the condensed form of the concepts in the form of a few phrases, and then repeat the defensive arguments in their support, without truly comprehending the relationships or the underlying structures involved.

This can result in the illusion of parity, or of understanding what is known.
The simpler mind having come across the phrases, and the words used to construct these phrases, alluding to simplifications of what is complex, becomes dismissive or convinced, without really knowing why or how.

Words
Memetic Particles

Words are now the only thing left to us.
They've evolved from being an advancement in communal grooming and from being a sophistication in group dynamics into becoming a method of sucking a concept dry from all potential and, therefore, of deleting an idea's significance.
Words are now how actions are made sterile via abstraction and endless repetition.
Words are how females compensate for their insufficiencies in a world that only allows for words and then, only some of them.
In a world of men, where one had to stand by his own words, there would be none of this endless prattle.

It is their ease (path-of-least-resistance) that lends them to the weak – those that now use them as a substitute for action with such carelessness that words lose all meaning.
Words can affect and infect, if one does not learn to read in between them; words can reveal and conceal, depending on the creativity of the one using them; more significantly words can be used instead of…
Words may be actions themselves but they are ones stripped of all substance; words are cheap and that is why they are ubiquitous and recyclable in this day and age; words are light because they have none of the weighty engagements they allude to.
Words, in and of themselves, are so empty of value that one can use them to express what he contradicts with his very deeds, and if caught doing so, one can pile on more words, waiting for time to deal with the remembrance…only to then return to the same activities in secret – the ones exposing one's true nature - while mouthing-off ideals he can never live-up to because he never intended to, or had little understanding of what was demanded of him.
Words can build image, they can "correct" what nature has wrought, they can give promises that cannot be kept and suggest connections that do not exist.
Words are timeless because they suffer none of the natural attritions the world forces upon what is more real; words are ethereal and magical; words are effete.
Words are deadly weapons and magnificent tools when used by word-smiths - those with the artistry and the talent to shape them to their own will – but they quickly become ridiculous and vulgar in the hands or mouths of the incompetent and artless.
Words can backfire, and are never forgotten, because they express an intent that has never been attempted; words are threatening and impotent, all at once.
Words are how men seduce women and women give themselves to men; words are how the game is played when nobody is obliged to stand by them or face the costs for having spoken them or who do not have to follow through with their insinuations.
Words, and how they are strung together, can either expose a mind's inner order, intelligence, expose a deeper symmetry, outside outer appearances, or they can expose a mind's inner turmoil, its chaos and its deeper ugliness.
Words are how words are drowned out, ignored, and perhaps this is why "free-speech" is such a popular post-modern principle.

Maybe it is the duty of a noble man to reconnect words with actions, so that these lesser spirits can no longer use them with such careless abandon; maybe the price of words should be reinstated, so that children and females do not succumb to the urge to utilize their impact with such recklessness.
In a world full of chatter maybe this can produce more quietness by imposing upon actions, including words, the price that would make most fall silent or face the consequences.

Words are complex codes constructed by using simple symbols: letters, numbers.

Linguistic symbols, at least in western languages, represent sounds; vocalizations. Mathematical symbols represent pure abstractions; concepts that can be used to refer to any phenomenon.

All words refer back to mental abstractions.
Language reduces them to sounds, which can be placed in succession to refer to the particular mental abstraction.
The mental abstraction is a construct which gathers sensual input, integrates them into complex models (the more sophisticated the mind the more complexity is possible), and then interprets them into ideas, or conceptions, or images.
Sensual input are stimuli, passing through the sense organ to the brain where they are interpreted into form, color, odor, texture, etc.
Essentially, the sense organ (inter)acts with a medium, an intermediate phenomenon (air, electromagnetism, water etc.) which has previously (inter)acted with the phenomenon being perceived.
The medium transmits its own influence to the sense organ in the form of a pattern.
The intermediate medium is also a phenomenon displaying a pattern of behavior, (inter)activity, which the organism has evolved to use as a standard.

The manner in which the brain interprets the sensual input, continuously streaming into it, is also evolved, tried and tested, and based on binary mechanisms - the simplest form of thinking.
Time – measurement of duration, based no metabolic, systolic/diastolic rates. Time measures change.
Change is the juxtaposition of mental abstractions exhibiting a divergence. The degree of the divergence is part of the way the phenomenon is interpreted - therefore, less divergence would be translated as solidity, uniformity, substantiality etc.
Space – a mental projection of possibilities. Where no such projection is possible, given the data available or the quality of the brain doing the projecting, the interpretation is that of darkness, emptiness, void, blackness.
Form, shape, are the extent of sensual input. The extreme, ambiguous, ever-changing, limit of sensual perception. The point of contact, (inter)activity, between

observer and observed.

Mathematical symbols can also have a vocal component but they retain their abstracting essence more fully, as they are based no binary thinking (dualism), that can then be used to refer to just about any phenomenon.
When dealing with an object/objective, the shape, is defined by a surface which represents this point of (inter)activity between phenomenon (the apparent) medium, and sense organ.
With organics life the outer skin, shell, represents the organism's extreme, ambiguous, appropriation of possibilities (spatial dimensions) – as a representation (interpretation by the observer) of the aggregate energies comprising its Becoming (inter)activities.

Words, and the languages it then produces as habitual codes, established as shared by a group, are symbols of a mind's interpretation of a phenomenon.
I would suggest that the particularities of words – their guttural, nasal, throaty, sonar, tonal, qualities – reflect a particular people's relationship to the particular phenomenon being interpreted.

The irony of me, using so many words, to state my case, should not be taken lightly.
In this world, where actions are controlled, words are all that are left to fight with.
This, too, is a symptom of modernity…of *Jewification,* and feminization.
This is a **War like no Other**.

"We know of two broad types of writing: that retraces the meaning of words, and that which analyses and reconstitutes their sounds. Between these two there is a strict dividing-line, whether one accepts that the second took over from the first among certain peoples as the result of a veritable 'stroke of genius', or whether one accepts – so different are they from one another – that they both appeared more or less simultaneously, the first among graphically oriented peoples, the second among song oriented peoples.
To represent the meaning of words graphically is originally to make an exact drawing of the thing to be designated. In fact, it is scarcely writing at all – at the very most pictorial reproduction with the aid of which one can scarcely transcribe anything more than the most concrete for of narrative." – Foucault, Michele

The link between culture and nature is once more restated, though still denied by many.
Not only words and their particular vocalizations, produced by parts of the physical body, but also their symbolization are not accidental, nor are they a casual aesthetic phenomenon with little significance.
How words are spoken, that is what parts of the body are employed to produce them, but also how they are written in form, for the part of the brain dedicated to vision to perceive, establishes an attitude towards the concepts these words depict but also they represent the complexity with which each concept is imbued.

Foucault calls the second type “song oriented” stating, quite literally, how those people utilizing this type of method of writing were more artistic in their perceptions.
The language of the **Hellenes**, as well as many southern peoples of **Europe**, have that element of poetic, song-like flow to their speech patterns, which is also evident in their manner of thinking and expressing their ideas.

For me each word is first a result of the very physical mechanism of speaking it.
This is why in each culture each concept has a slightly different air to it.
The part of the body used to utter the word defines the essence of the concept described, in relation to the individual, brought up within a particular culture/civilization.

Secondly, the meaning or weight each concept acquires, in the course of time, is due to historical events and how these affect the particular civilization using the particular words to describe the particular concepts.
The place in which the concept finds root is linked to the physical muscles used to utter it and then how these are affected by subsequent environmental (historical, experiential) circumstances.
Schopenhauer's connection of psychology with organic (organ) weaknesses should not be forgotten.
This can also be linked to the natural phenomena (creatures, weather, events such as floods or droughts) which then become associated with particular concepts.
They gain a second level of representation, besides the guttural, breathing one - they become connected with a particular environmental circumstance or a creature in nature or a common experience in regards to existing upon this planet with its own cycles.

These symbols follow language like a shadow does a physical entity.
No matter what evolutions and alterations language goes through the symbol, the natural phenomenon connected to it, remains relatively stable; Jung's "Collective Unconscious" can be regarded as a product of this awareness.
As languages splinters and diverges the connection to earlier experiences, with environment, persists, creating a common reference point which afterward becomes surprising and an indication of something deeper and more profound – the **occult**.

The power of the word lies in its ability to represent without having to refer this representation to anything outside the human skull; employed by the preachers to circumvent the troublesome sensual world that does not bend, so easily, to human hopes and dreams and lamentations.

For Christianity the word, logos, must come first, and truth can be found primarily through reasoning. Free from having to offer evidence, the mind can argue a point rooted in human fears and ignorance.
The word is all that is needed, and its' mere possibility makes what is described with it a possibility itself.

Examine the popular perspective, where words have substituted actions.
In this paradigm terms are interchangeable, and reality can be altered or escaped simply by changing your mind, shifting perspective, or by using an alternative word.
We live in the world of codes ...as it was described in the movie The Matrix.
The Matrix
A "reality" of the Book, by the book ...first came the word; the word comes first.
THIS is the matrix: a world constructed on codes, data, symbolized by what?
Language – mathematics, symbols, letters.

For such a mind frontiers are accessible, because frontier is a word.
What stops you from using a word, or from using it to create a sentence?
You are "free" in the context of using words, language, to escape.
For such a mind masculine and feminine are, again, simply words.
Why not rearrange them, ignore them, use a different word, and switch them around?
See?
Words are malleable ...like fantasy – imagination released from the limits of the sensually challenging.
You can imagine anything and escape – exist within it – but only if you detach yourself from sensuality, from aesthetics, from your senses.
Losing your senses is "freeing" yourself from what confronts them. When you do so, under the umbrella of institutionalized living (again see The Matrix) you can invent any identity you wish: your imagination is unhindered by anything real, anything perceived.
It is liberated from the senses.
Common sense now becomes another way of saying no sense, or nonsense.

Does the world care what you do in your head, or what world you create there, or what words you use to describe yourself and everything around you...or if you even acknowledged what is around you?
No, because the world is unconscious, indifferent, amoral, lacking ideals and finality.
You face the consequences of your own mind's creations or its inability to lie within reality.

In modern systems this leads to you being protected by the very institutions who then manipulate your desire to escape into your own head, your own words, and your own symbols, so as to make you a more productive automaton.

What does the deer care what you call it?
What does a thunderstorm care about you ignoring it or redefining it into a warm bath, or you leaping into your mind to avoid it?
Does it care?

No.
Only the conscious cares and it cares about what can improve its survivability.

Words have become so powerful in our time for three reasons.
The first is obvious: they are a form of expression, grooming, establishing and maintaining relationships, aiding in the effectiveness and efficiency of cooperative social unions.
Words can be transmitted across time and space, and so their reach, is powerful.
This is why they have become the building block for memetic fertilization, transmission, control.
The second reason is because words are a natural progression from genetic to memetic expression. Their binary constructs naturally reflect brain functions and mental abstractions.
They reduce the complexity and indeterminacy of the phenomenon by cutting it away from the causal chains: it makes of the fluid into a static thing, which it can then symbolize with vocal or visual artistry.
The third reason is that words are malleable, easy.
One can alter a word, or a phrase suing chains of words, when (s)he cannot alter the chain of causality being expressed using these words.
Words are so useful that they can refer to nothing other than what is imagined.
That is, they can be self-referential, solipsistic, detached from sensual awareness.
Words offer the possibility for nihilism, as they can contradict the empirical, with the static, formal, absolutist, insinuations.
For a mind immersed in semantics there is no need for evidence outside the human skull, because words are proof enough that the thought must refer to a phenomenon which is possible, rather than to a phenomenon that takes the sensual, and then either recombines it into unities which have no sensual referent, or that totally contradict the phenomenon being sensed.

We live in a world of sheltering, which means that words ascend, while aesthetics decline in relevance.
What matters is the term, and how it makes us feel.
The words is taken literally, by unsophisticated, base, minds, because it is both easier to do so, and because by doing so the brain acquires the illusion of being master of its own domain. One can use words to construct any reality, if the sensual is ignored, dismissed, forgotten, or denounced, and only when there is a

system present to shelter the mind form the natural consequences of being so delusional.
As such, words become the matrices of codes creating our artificial realities, when nature is excluded from the table of possibilities.
Words, then, lose all substance, and become toys to play with.
It does not matter how you use them, if what you are describing has no reality outside the one contained by shared definitions.
The term "love," for instance, loses all value, when it is used casually, as a social tool, with no real cost.
Same goes for all words.
Once the word is detached from reality, it ceases to be severe. It no longer needs to refer to anything other than shared definitions, with shared motives and interests.
The word, now, is no longer a symbolic representation, expression, of an abstraction referring, itself, to a phenomenon, but it becomes a shared code, representing a shared lie, or a shared interest, or a shared delusion, that has little, if any, reference to anything outside the social time-spaces the users of the words exist in.
The motive becomes that of maintaining the codes which make coexistence and the artificial reality possible, and not exploring, assessing, and understanding the world beyond social and cultural and individual interests.
To this end, words are given particular emotional baggage, and/or, are reduced to their literal meanings, though this may be contradicted by sensuality.
Such minds prefer to believe in the power of the word, itself, rather than in its power to refer to a phenomenon; the power of tis utility and application.

The word becomes a more real reality. It is no longer artistic. It is rigid, unyielding, and always emotionally positive.
When the brains of the majority become contained in words, they can no longer think outside their current definitions and the emotional connotations attached to them.
Censorship takes on a sinister practice. It no longer restricts, but it infuses words with imagery, feelings, emotions, sensations.

So obsessed with words, we've become, that they are no longer expressions of a hypothesis, an other's perspective, but have become a declaration of an absolute truth.
We want them to proclaim a truth which saves us from the world, not one which describes it; one which soothes and comforts us, in relation to it, rather than one that reveals it in all its indifferent, cruelty.

The Word was God,
in readiness for God from day one.

3-5 Everything was created through him;
nothing—not one thing!—
came into being without him.
What came into existence was Life,
and the Life was Light to live by.
The Life-Light blazed out of the darkness;
the darkness couldn't put it out." – Bible [John 1]

First, and last, the code is written, and it spells out a more favourable, preferable, reality; a way around the (inter)action, confronting the mind with its determining, indifference.
Reality reduced to a word, the representation of the brain functions forming it into an absolute, absent from all sensual awareness.
Best to submit to a knowable, demanding, but rational, thingness, rather than the knowable, uncaring, randomness language, originally, evolved to deal with.
Part of the "dealing with" is this negation of the world, with a simple word; a first, and a last word – the alpha and the omega.
The word becomes a metaphysical symbol for the emerging, ordering consciousness, of life.
The word, not as the method of (re)acting to the (inter)activity e call existence, but as that which precedes it, and makes it possible; the annihilation of the word's evolutionary purpose, reborn as the projected source of all order and chaos.
The ancient Greeks consider "truth" – alitheia *αληθεια* – that which is revealed.
What is revealed is a degree of order, a pattern in the increasing chaos; one still fighting for dear life.
For the Christians, the monists, it became a reference to the "beginning", that nebulous state of absolute order, from whence this **Big Bang**, this subsequent decline towards chaotic randomness, which made life possible, this anathema, was made possible.
They named it with a word: God.
The method became the absent absolute; the means became the end, and the end became the means.
A conceptual reversal perfectly reflected in linguistics.

The method used by the brain – a tool of survival – to navigate the flux, to make the unknown knowable, became a replacement reality; a more real reality.
With the emergence of life – an ordering confronted by the world's entropy – we have the beginning of God.
But not a god in the Kazantzakis style – a god toiling and fighting and leading his army, us, against this decline towards chaos – but a God who hides, and plays, and contradicts Himself.
Not an imperfect, struggling Deity, but a prankster, a perfection needing – a contradiction in itself – an opposite so as to **Be**; a God of words, who stands against his nemesis, his Satanic, (inter)activity; a God that despises life, as it is produced in the necessity of pain and suffering, experiencing itself as nothing more than that; a charlatan God, promising an existence without its contingency; a God of semantics with no natural relevance – love, compassion, hate, salvation,

existence…all terms with no purpose, exempt some adolescent ploy to weed out the wheat from the chaff , by an entity which creates and knows it all; a God for the desperate, the lowly, the cowardly, the sickly, the weak and meek.

Words, now, become surreal.
There is nothing real left in them – the terms, detached from pragmatism, lose all value. They are stripped bare of all significance.
They become mind-numbing antidotes to a world that will not bend to their declarative "force."

They are decrees, promises, definitions, with no pragmatic value – the reward is coming afterwards, once all is lost in death.
A gain via the highest cost: a life wasted in anticipation, potentials stifled by expectations – the "what if" as a "good enough."
Pascal's Wager minus the real-world loss; a beggar's gamble.

Etymology
Redefining the Past

In this segment I will be exploring the roots of modern language, primarily through the defining, for the west, languages of Greek, Latin, and English.
Greek has been chosen as a foundational linguistic idiom, for western civilization, and English as the idiom representing modernity; Latin is the intermediating stage.

Multilingual words and their insinuations, sources, inspirations, allusions.
This is, by no means, a dictionary or etymological substitute. I provide here some definitions and follow back the roots of words that pertain to the present document's subject matter.

Word Index

Greek - Hellenic
~~~ *Αληθεια* ~ *Θεορια* ~ *Ιστορια* ~ *Κοσμος* ~ *Ηθος* ~ *Οργη* ~~~
~~~

Other
~~~ *Zeitgeist* ~~~

Words deteriorate, in time.
Their original is infused with elements unintended at its inception; and words are taken away by currents.

Words referring to sensually perceived phenomena are less prone to deterioration and manipulation than are words referring to abstractions.
In the latter case, concepts can lose their meaning, sometimes acquiring one which is diametrically different than an earlier variant. The idea is more easily warped by subtle changes in meaning.

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Αληθεια
[Alitheia]
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"With regard to the Latin name for the true, verum, we shall keep two incidents in mind:
1. *Verum, ver-, meant originally enclosing, covering.*
The Latin verum belongs to the same realm of meaning as the Greek αληθες, the uncovered – precisely by signifying the exact opposite of αληθες: the closed off.
2.*But now because verum is counter to falsum, and because the essential domain of the imperium is decisive for verum and falsum and their opposites, the sense of ver-, namely enclosed and cover, becomes basically that of covering for security against. Ver is now the maintaining-oneself, the being-above; ver becomes the opposite of falling.*
Verum is the remaining constant, the upright, that which is directed to what is superior because it is directing from above. Verum is rectum (regere, 'the regime'), the right, iustum.

For the Romans the realm of concealment and disconcealment does not at all come to be, although it strives in that direction in ver, the essential realm determining the essence of truth. Under the influence of the imperial, verum becomes forthwith ' being-above,' directive for what is right; veritas is then rectitude, 'correctness,' we would say.
The originally Roman stamp given to the essence of truth, which solidly establishes the all-pervading basic character of the essence of truth in the Occident, rejoins an unfolding of the essence of truth that begin already with the Greeks and that at the same time marks the inception of Western metaphysics." – *Heidegger, Martin*

Heidegger reminds us of our historical contexts, bringing us back to the realization of our present situation, in relation to an inheritance we remain, on the most part, oblivious to.
Heidegger offers us an example of a concept which loses its meaning to such a degree that it begins to signify the reverse of what it did before.
This divergence he claims was a result on Roman interventions, after they had subdued the, at that point, declining Hellenes.
In the case given the Hellenic *alitheia* is changed to *veritas*…and the alteration is more than cosmetic.

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Ιστορια
[Historia]

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Heidegger explores existence from a Hellenic perspective.
To achieve this looking back, this historical, convergence, he uses Hellenic language as an indication; a way of seeing through Hellenic eyes.

His claim is that what we consider Greek - Greek being a term the Romans gave to the Hellenes - is only how the Romans adapted Hellenism to their own culture.

History, therefore, coming from the Hellenic **Ιστορια** 'to bring into view'.
The *θειον*, commonly referred to as the "divine," is based on the term for to see, to observe.
The *theion* was that which brought being into appearance...the "looking one"...*theos* being that which shines through being.
Atheon, atheist, is that which has been concealed from the seeing eye, which has been concealed, the unobserved, the oblivion of Being.
Living in this age where the gods have subsided, have fallen into oblivion, history becomes a blind recitation of events.
It does not come into view, appearance as divine, as the *theion*.
This disconnection of **Modernity** form history is a loss of being, as it constitutes a shining upon Becoming, a light guiding Becoming.

God, the monotheistic authoritarian Roman-like Imperial, ONE, stands as **oblivion**....the unobserved, the unhistorical.
He is not about lighting, but darkening ...a God of the forgetting...the *ληθες* rather than the *a-ληθες*.
Heidegger explores how the Romans turned the *unconcealedness* of *alitheia* into their concealing, sheltering, imposing, authoritarian, Imposing-Imperial **veritas**.
Christianity was inevitable as a mixing of Judaism and this bastardization of Hellenism, particularly Platonism, by the Romans.
History becomes a concealing from view...and when we speak of history we do not mean human texts, human perceptions, but the entirety of the past, shining forth in the present, in a presence.
History lived in the Becoming...not as some forgotten past with no value and no application in the here and now.

As such, we can define popular culture, with its secular, non-spiritual, atheistic, political-correctness, as a forgetting – a forgetfulness.
The *individual* is redefined as cut-off from the past and only studies historiography, not history.
He does not wish to bring into view but to cover up, to deny and dismiss.

What are these "racism", "sexism" shaming accusations, but a peer-pressuring forgetfulness?

What shines through these appearances is to be denied; one must close one's eyes to the presence...and fall into lithe.
With each birth the child is baptized so as to wash away these memories.
The "individual, in the modern, western, usage of the term, is an organism with no past.
(S)He decides what he will become, by denouncing the past as non-applicable.
Modern man as the unhistorical man – the organism with no past.

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Istoro, History, is to 'bring into view'...observe is to comply, to attend to.
The difference produces the **un-Hellenic** age we call Modernity.

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Θεορια
[Theoria]

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The importance the eye played in Hellenic thinking is evident in the words they used and how they defined them.
This, more predatory, position can now be compared with **Modernistic** angles, where seeing is surrendered to, yet denied relevance.

"This seeing, and the separation it presupposes, can be taken as emblematic of the birth of theory, for recent etymologies have shown, apparently with some, conclusiveness, that the primary and original meaning of theoros was that of spectator. The modern claim is based on the derivation of theoros from thea (seeing, spectacle), and horao (I see). Furthermore, theoroi were ambassadors to sacred festivals who left (were separated from) their native city to attend festivities elsewhere, and the assumption has been that these ambassadors observed, but did not participate. But a closer look at the ancient sources shows that many theoroi did in fact participate by offering sacrifices, and by taking part in the dances and games.
It is also worth recalling that, while thea, with the accent on the first vowel, means seeing or spectacle, thea, with the accent on the final vowel, means goddess. Indeed the ancient etymologists, from Plutarch onward, usually supposed that the first part of the word theoros was theos, and that a theoros was someone who perform service to, or had care for, a god.
Moreover the ancient etymologists, so readily dismissed by modern linguists, were much closer to the ancient experience than we are. The "caring for a god" aspect of theoria is especially evident when ancient sources use the word theoros to refer to a person who goes to consult an oracle" – McEwen, Kagis {Socrates' Ancestor p.21-22}

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Κοσμος
[Cosmos]

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Κοσμος: arrangement, arranging.
Κοσμος (Kosmos), κοσμημα (kosmima), the jewel, in the feminine; the adornment.

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Ηθος
[Ethos]

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"Ethos (ἦθος, ἔθος, plurals: ethe (ἤθη), ethea (ἤθεα)) is a Greek word originally meaning "accustomed place" (as in ἤθεα ἵππων 'the habitat of horses", Iliad 6.511), "custom, habit', equivalent to Latin mores.

Ethos forms the root of ethikos (ἠθικός), meaning "moral, showing moral character". Late Latin borrowed it as ethicus, the feminine of which (ethica, for ἠθικὴ φιλοσοφία "moral philosophy") is the origin of the modern English word ethics." – *Wikipedia*

Conformity to communal standards becomes the moral code of conduct.
To be ethical is to be concerned and in-line with the group's interests, which ensure your own interests, and/or adjust them.

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Οργη
[Orgy]

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Rage, a state of heightened excitement.

*"**orgasm** (n.)*
*1680s, 'sexual climax,' from French orgasme or Modern Latin orgasmus, from Greek orgasmos 'excitement, swelling,' from organ' 'be in heat, become ripe for,' literally 'to swell, be excited,' related to orge 'impulse, excitement, anger,' from PIE root *wrog- 'to burgeon, swell with strength' (cf. Sanskrit urja "a nourishment, sap, vigor,'Old Irish ferc, ferg 'anger'). Also used 17c. of other violent excitements of emotion or other bodily functions."* – *Online Etymology Library*

The **erotic** and the **thymotic** emotional states merge in the concept of orgasmic paroxysm.

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Zeitgeist

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From the German.
Spirit of the Age: **Zeit**= time, tide – **Geist**= spirit, ghost.

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Gender

Social Application of Sexual Specialization

I guess the most clever trick was when women were convinced that gender had no connection to anything natural, as in sexual, or when the humanitarian was convinced that all differences were superficial, as in the conception that we all enter life as blank slates, or when the religious mind was convinced that it deserved more than all of this, when everything told him he was insignificant and that life was not as sacred as he had hoped. Well, perhaps an easy trick, since it uses what the other already wished were true to construct a reality which coincided with current social necessities.
Gender is the application of sexual roles within social and cultural contexts.

The ironies of ironies that social engineering is training/educating, sexual differences out of the species – at least in the west – while at the same time claiming that sexual roles are human fabrications.

Sexual roles are naturally produced.
How these genetic specialized functions get integrated within memetic unities is determined by the ideals and qualities and values of the particular culture.

Gender is the integration of femininity and masculinity within a socioeconomic norm.

Masculine/Feminine

Paternalism/Maternalism

Cultural Demeanors

The slackening of paternalistic ideals has had a secondary effect:
When in the past a male's procreative and sexual urges were abated by the subjugation of female sexual choice and the establishment of marriage (monogamous or polygamous), freed a male's mind to create, to engage reality more objectively, to think beyond his immediate concerns and the pressing need of his basic primordial functions, having a relative certainty that his genes would be passed on and his sexual desires would be satisfied, today men must dedicate excessive amounts of time and mental energies in pursuing the object of their natural relief.
They must spend huge amounts of time on instituting and maintaining social relationships – relationships necessary to offer them the mere uncertain possibility of sexual gratification.
Now, a man is made to think on the level of a female, whose entire world revolves around social networking and the chinwag that enables her to glean her status within the group, measuring her value accordingly.
A man becomes obsessed with impressing females that often have no idea what is going on or what is at stake. He must expend energies in seducing and enticing a female, but then also in keeping all rivals away from her, because she is so attractive…because nothing is certain when females have a voice.
A male is deemed "beneath" a female, based entirely on superficial standards, when it is she who is beneath him, based on rational ones. It is he who must meet her standards and be in her "league", when it comes to superficial appearances with a short *event horizon*, no matter how simple and stupid she might be, in comparison, using rational, broader *event horizons*.

There are mammalian species whose males expend so much time and effort in ensuring their sexual possibilities that they neglect their own survival - eventually dying because instead of feeding and collecting energy for the winter months they expend energy in order to preserve sexual exclusivity during the summer months. This is not so far-off the current developing human modern reality.

In my own experiences, I have witnessed males reduce themselves to such depravity, to such levels of self-abasement, so as to ensure the sexual favors of a female – no not the favor, per se, but the mere possibility of a favor - that I was, at first, flabbergasted by the spectacle.
I could not make sense of it, particularly after experiencing intercourse myself.

The phenomenon becomes even more confusing when one considers the fleeting nature of female sexual interests in relation to the timelessness of the costs imposed to achieve them.
The entire thing is a form of madness.
A man's loyalties are far more trustworthy than a female's passing fancy, founded on her limited judgments, and yet, one exceeds the other in force.
It would also explain why many females think so little of men.
No matter how big and strong and smart a man is, he reduces himself to a mere child in order to seduce a female, who often only has her potential as a willing receptor to offer in return.
The more desperately he tries to entice her, the more she loses respect for him…and what is respect if not a combination of intimidation and affiliation?
When someone respects something or someone one is threatened by a loss: either the loss of one's own life and/or self-respect (the loss of self) due to a direct threat, or the loss of the other's potential, due to his/her absence or his/her withholding what is required to preserve what is considered necessary.

The entire thing is exasperated by the fact that a man is prohibited from using his natural gifts of domination to ensure sexual favor.
He is limited to the forms of seduction most females use: insinuations, exaggerated imagery, words, guile…and so he makes of himself another female trying to seduce a female.
Would this not explain why most of this results in disappointment or disillusionment or loss of interest when the real fails to live-up to the promised idea(l)?
Putative males now compete on "looks" when all is left is to appear as what you may not be. The metrosexual is born out of this desperation.
This would also explain why so many thinkers opted to stay out of the procreative game, choosing to direct their energies towards creativity, which would be another form – a more timeless and universal one - of procreativity.
Instead of inseminating one or two or three or a hundred females, they chose to inseminate entire populations, including males, with their genetic prowess.

The **Chimpanzee** versus the **Bonobo** social structures offer us living evidence of the differences between paternalistic and maternalistic social order.

In the first case the threatening more austere environment ensures that a more violent social order is maintained, while in the second case the absence of a hostile environment, in relation to the first, and the presence of more resource abundance produces the more passive, promiscuous, symbolic, social ordering where hierarchies are maintained via mock sexual displays, and all conflict is resolved with sexual intercourse.
"Make Love not War" the hippie code.

Some biologists believe that the difference in behavior between the patriarchal Chimpanzees and the matriarchal Bonobo was produced by a difference in environment, and in feeding ecology.
The Chimps coexist with Gorillas who feed off the ground, on herbs, forcing chimpanzees to forage on tree fruits. This foraging disperses chimpanzee troupes. According to some, this need to disperse and forage prevents female chimpanzee from forming close bonds that could overpower male dominance, as happens amongst the bonobo's where a period of drought must have killed off the herbs and the gorillas that fed on them in present day Zaire.
This was the defining moment.
The drought must have lasted a long time.
When the drought was over, the gorillas never returned, but the chimps that had survived by feeding on the trees could now forage on the ground.

The abundance of easily attainable nutrition produced matriarchies, as manmade environments of nutritional abundance do.

Simply based on appearances, we notice a distinct difference between the Chimpanzee and Bonobo sub-species. The Bonobo is rounder, smoother in its form and its symmetry.
A correlative divergence in appearance can be noticed between the Caucasian and the African form and features.
In the Caucasian we see a more effete symmetry; something a prolonged domestication would produce. The Caucasian is more rounded and symmetrical – more beautiful.
The Negro is more primal and asymmetrical; something natural environments would produce. The African bloodlines are harsher, more ape-like. What symmetry is found amongst them is full of exaggerations: from lips, buttocks, to length of limbs and penis.
Beauty

Matrilineal social structures reflect a declining masculinity…or an absent one.
It is a beta-male strategic retreat when the position of alpha-male has been occupied by an insurmountable manly entity.

In nature the male is never absolutely certain that the offspring he presides over, as a father-figure, are his own. In Chimpanzee social structures the dominant male is often duped by clever beta-males, fornicating, in secret, with the females in the troop.

The female gains two things from such risky behavior: **1-** she forages genes, –she being a forager – so as to ensure that no matter what environmental conditions may arise in the future some of her brood will have a chance to make it through, and **2-** she ensures that the beta-male will continue to service her and her offspring, coming to her aid against other members in the group, babysitting so she can take a break and feed herself, and bringing her gifts, offerings, demanding a return.
The "return" is her sexual favours and her possible insemination by his seed.

In human social structures any prolonged absence of the male results in an increase in his sperm-count.
His body compensates for female infidelity, even if his mind is convinced she is loyal and his romantic idealism cannot bring itself to doubt her commitments to him, and her words promising eternal love and dedication.
His body assumes that she has been copulating with other males while he was away.
The very shape of the male penis is such as to pull out spermatozoa which are presumed to be present in the female's vagina.
Monogamy is not taken for granted.
When female sexual power attains ascendency, due to her higher value to the dominant male, inferior males compensate by becoming more tolerant of her promiscuity and her demands upon them.
Such males become more open-minded, nicer, more easy-going in regards to a female's nature, having no other option available, since she is under the protection of a bigger male, ensuring that she can do as she pleases if it does not conflict with the dominant male's interests and if he, this dominant male, is unaware of it, if she dares to go against his interests.

All of this translates in a closer bond between a father and his daughter's brood.
With a daughter the male has only one uncertain element: the fidelity of his wife, or mate, to content with…whereas with a son he also has to take into account the fidelity of his son's wife and mate.
It is a matter of basic economics.
If we include in our analysis the Freudian sexual components involved in children and the parent of the opposite sex, we then acquire a more clear understanding of modern family dynamics.
In modern systems, the masculine entity is an abstraction…and so has neither penis to inseminate, nor an emotional bond with the female to create jealousy.
Not even the Christian God's "love" has any pragmatic effect. It is assumed so as to make the abstraction more intimate for the female, and for the emasculated male who finds in this "love" a benevolent, fatherly, emotion.
Unlike a biological father figure such an abstraction can never be surpassed; the male and the female are forever in **His** shadow; never growing up, never going beyond **His** dominion.
The individuals submitting to such a singularity are forever stunted and preserved in a state of adolescence.

The masculine abstraction does not care about genetic inheritance.
It only cares about production of babies, totally loyal to its premises.
Babies are no more than another resource, contributing it its continuance.
Its destiny is promoted mimetically and so it invests in dominating minds using ideas, ideals, values, morals.
The metaphor of the *Holy Spirit* is an example of a primitive, Judeo-Christian, variation of this memetic insemination.
As long as there is a beta-male available to act as sperm donor the propagation of its values is ensured. The presence of the male, the biological male, then becomes irrelevant…sometimes disruptive.
In modern times even the need for a sperm donor is no longer applicable. A female can be inseminated with a cell from a hair-follicle…belonging to another female. The role of beta-male is further diminished as it now is forced to become even more effete, taking on the role of asexual, surrogate female….only there to enjoy a casual, infertile, meaningless, copulation, making him feel like a man.
The State, the Church, or whatever institutional form the alpha-male will take, is interested in raising children in accordance with its structural needs, and what establishes internal harmony – internal order.
Unlike the biological alpha-male it is not interested in genetic bloodlines, and past values, in heritage, and in anything outside of its own principles – other than from the vantage point of utility. The biological male, being a carrier of such ideas and ideals, is dangerous to the institution, if he is not totally emasculated and incorporated within its premises, making him no more than a carrier of the system's ideas and ideals; making him pregnant with the dominant male's seed.

Matrilineal economic structures of inheritance are justified by the insecurity of the beta-male who must ensure access to female sexual promise, despite his misgivings, but also must submit to circumstances that makes his investment in her uncertain.
It is an admission of a lack of control.
If he does not act as a surrogate female, with a penis in the service of the abstracted male, then he has no access to sex at all.

The male's decrease control may be due to the necessity to be gone for long periods of time (such as with sea fairing peoples), or due to the protection of the female by a superior male power.
In either case, the male is forced to act as a representation of another, and of what is denied in him; he is turned into an organ with no past, a castrated man.
With the passing on of a tribe's lineage across female bloodlines, the group, at least, ensures that whatever genetic cohesion, connection, is lost, the ideas and ideals characterizing this past are, at least, somewhat preserved…just as long as the males remain uninvolved and out of the way of the only male power that matters: the **Institution**.

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Institutionalization

Regimentation of (Inter)Activity

↓ Government ↓

"The term institutionalization can both be used to the process of committing an individual to a mental hospital or prison or to institutional syndrome; thus the phrase "X is institutionalized" may mean either that X has been placed in an institution, or that X is suffering the psychological effects of having been in an institution for an extended period of time." – *Wikipedia*

Taking the preceding formal definition of the term "**institutionalization**" we can conclude that within current social structures the psychological effects of having been "placed in an institution" is more the norm than an exception.
To be *institutionalized* is to be dominated in mind and body by the structures and rules being imposed by an entity outside of your willful control; it is to have your entire *perceptual event horizon* contained within the institution's artifices to the point where the mind cannot perceive anything beyond it and if it does to be unable to make sense of it.

In time and the natural adaptive processes occurring within the organism, a dependence upon the structures and the rules comes about; to the point where the mind is incapable of adjusting to the absence of what was imposed upon it.
Within the natural world this results in a selection in accordance with natural processes and structures; within human environments this results in a selection in accordance with manmade processes and structures.
At this point the tendency towards the *path-of-least-resistance* takes over, ensuring that the mind will be increasingly reluctant to exit the premises it has become accustomed to and in regards to it has adjusted the processes within its willful control. As the organic investment increases the organism becomes less flexible to alterations making it dependent upon the maintenance of the *status quo*.
The only possibility for seeking change now becomes a matter of energy expenditure.
If the environmental conditions become too demanding upon the organism's aggregate resources it will opt to take a chance upon a change, whereas if they

remain within manageable parameters then it will always choose the known rather than risk the unknown.

Many severe actions, such as mass migrations out of primordial grounds or social revolutions, have been spurred by the pressures of energy expenditure.
In modern systems passivity and adherence to institutional rule is increased by maintaining the population in a state of relative comfort, where the ease of existing, though constricting and dull, is preferred to any alternative.
Hedonism and materialism are the prevailing standards within more sophisticated structures of population control.

Government

Government is the best known word to describe the institution, or, should I say, it is the most widespread and well-known form the institution takes.
Government is the institutionalization of an entire population, going through the phases of tribal councils, City-States, Empires, culminating in the modern a Nation-State and quickly tending towards a **Super-State**.
State is the term used to describe a particular kind of unity of populations, and government is the word used to describe the hierarchies and rules and regulations being used in the State's governance. These rules and regulations are always in theory because in the end how decisions are made and how power is applied and disseminated are not in agreement.

"In almost every act of our lives, whether in the sphere of politics or business, in our social conduct or our ethical thinking, we are dominated by the relatively small number of persons [...] who understand the mental processes and social patterns of the masses. It is they who pull the wires that control the public mind, who harness old social forces and contrive new ways to bind and guide the world." – Bernays, Edward

Institutionalization is the term used to describe human domestication.
It involves regimentation, control, dominance, focus on production ratios, and selectively breeding for all these desirable traits.
The traits not mentioned are: docility, trust, infantile behavior, thoughtlessness, a stunting of psychology. These traits are selected because they make the individuals and the herd they belong to more controllable and so easier to exploit. Essentially these traits are feminine ones, appearance, and all.
It is not by chance that even the female form and facial structure displays elements of immaturity, trying to manipulate the parental instincts, as they do when they are naturally selected to cause that parental bond with their offspring; that immediate, instinctual (re)action to a baby's roundness and softness and smells and sounds. In all these the human female exhibits a distinct resemblance in facial structure, body form, scents, and vocal tones.

Assimilation/Indoctrination

Consuming the Alien

The slow eradication of the past, it's slandering, and dismissal as "primitive" is the foundation of alienation.
Once the mind has been stripped of all natural identifications, all its heritage and inheritance, it is left vulnerable to the first idea(l) that offers it an alternative. In the west this alternative has been the polarities of production and consumption and/or of a *tabula rasa*, awaiting cultural graphite to fill in the insufferable blanks.

Institutionalization is the end-result of assimilation and indoctrination.
To use an apt metaphor, the institution is the stomach, indoctrination is the jaw and teeth, and assimilation is the digestive process.
Once trapped within the institution you await your breaking down into usable parts, by the *Superorganism*.

The difference between institutionalization and assimilation/indoctrination is that in the former the individual still retains some sense of individuality, though it cannot detach itself from its dependence to the order, whereas in the latter institutionalization has achieved its final goal of consuming the individual's individuality to the point where it cannot differentiate itself from the institution or the order it has been assimilated by.

The act of being assimilated (physically), indoctrinated (mentally) is akin to being consumed. The relation between sex and feeding is evident in the pain/pleasure dynamic where the initial suffering of being dominated, the masculine resistance fighting the process, and consumed is followed by the relieving sensation of becoming a part of something greater, the feminine capitulation to what is superior.

Uniformity
Leveling of Diversity

Increasing entropy results in the necessity for growing resistance, as a reaction to it, and so the tendency towards "higher," more complicated, forms of identification and uniformity should not be underestimated. The resistance to this tendency, itself, can be thought of as a sign of resilience and self-love.

A theoretical vacuum forever pulls and the level of resistance to it - mass - determines the effects this pull has. The smaller the intellect, the lower is its mass.

There's a schism occurring – as uniformity spreads consuming every last drop of human creativity and distinction, a counter-reaction awakens – a defensive measure – casting about it fire and erecting stone walls to drive the rabble away and burn the underbrush into a clearing.

Women will, in this case as well, play an important role in the struggle…their choices determining the outcome, when amongst them a few, yet more than the men, will be attracted to what is different, though unacceptable in social contexts - and with their more refined tastes and their more exact desires, they will attempt to seed themselves with what is exceptional…and hope will be renewed, though forced to dive deeper into obscurity where in secret schools a more noble language will be taught and an older wisdom, that has been made mute and called vile, will flicker, like a star in the void.
And this darkness should be hastened along by any means necessary as within its indistinct blackness the division between man and animal will more brilliantly be displayed and what truly defines a human being will flourish in uncertain corners and in idealistic caves.

Uniformity is more controllable and so more desirable to a social system.
The elimination of race or gender or any distinction which sets individuals apart, is to be eliminated and replaced by only diversity which is directly linked to social sources: wealth, education, privileges, status.
Discrimination, as the activity of distinguishing, is being sold as hatred and violence, so as to slander it.
Consciousness, within social contexts, is made numb until no-taste replaces taste.

Is not the unconscious more malleable?
A non-discriminating palate, a numb tongue, cannot tell one wine from another, salt from sugar, bitterness from sweetness. It can be given any crap and it will eat it up as if it were nutritious, based exclusively on being told (trained, educated) that it is "good" for you.
You have no say in the matter because you have no way of knowing any better.
You are unable to distinguish anything; because you've been made unconscious to any differences...you are non-discriminating.
You now rely completely on these sources to tell you what “truth” is and what is a "lie.”
You are told what knowledge has been "debunked," what sources are reliable, what information is respectable.
At this point your judgment is not even at play. The only thing you need your judgment for is to judge which sources of information are to be accepted as reliable. The only thing to discriminate between, is what speaks the "facts" you have been raised to consider "self-evident" and which are conspiracy theories or errors or primitive thinking that has already been "debunked"....meaning that it has been slandered into not respected silence.
Your judgment now must distinguish which is the "acceptable" truth and align one's self with it.
Coincidentally this "truth" just happens to be flattering and pleasing, as well.
It adds pleasure to its seduction and you are inclined, wholeheartedly, to accept it as "truth,” when the alternative is so bloody insulting or disturbing.

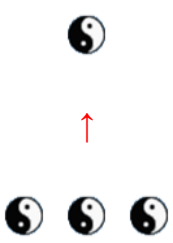
Law & Order
Centralized Rules

Interventions upon human behaviour have a catastaltic effect upon human behavior. Limiting the advantage of particular traits makes them, in effect, inapplicable, excusing the one who is at a disadvantage, taking away the advantage from the one who has it. This creates the illusion that the trait itself is non-existent or only made possible under particular *negative* conditions.
If the laws continue to provide this inhibiting affect both the advantaged and the disadvantaged forget that this trait even exists or that it is still an option, reinforcing the illusion of parity.
This artificially induced equalization results in the mythology of equality in all arenas of human activity. It constructs the belief that if human will intervenes all is leveled off and returned to "justice."

"That all men are equal is a proposition to which, at ordinary times, no sane human being has ever given assent." – Huxley, Aldus

For instance, when physical strength is taken off the table of possible actions by the force of institutional law, the advantages of physicality are decreased and the disadvantages fortified ensuring that in practical matters, though in reality this is not the case, all power derived from an inherited physicality is made inapplicable, or severely punishable, and for all practical purposes it is made non-existent.
This increases the propagation of the ones at a disadvantage as they are also the most numerous and the ones who benefit from this human intervention upon natural processes.
If we consider the criminalization of masculinity within this prism of human meddling we realize how feminine traits benefit and are promoted by a set of rules and regulations which enforce an artificial kind of parity leading to the increase in arrogance in the ones who are, under normal circumstances at a disadvantage and decreasing the confidence of the ones who are at an advantage.

Law, or at least law as it has been used in the west, is not concerned with human destiny but only for maintaining internal harmony. It is this concern which makes the propagation of weaknesses under its protective umbrella a normal by-product of its meddling.



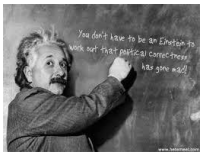
Morality

Instinct Harnessed by Divine Law

"But there is another and even more important use of phrenes, this word that originally referred to the lungs and then to the complex sensations in breathing. And this is in the first beginnings of morality. No one is moral among the god-controlled puppets of the Iliad. Good and evil do not exist. But in the Odyssey, Clytaemenestra is able to resist Aegisthus because her phrenes are agathai, which may have been derived from roots that would make it mean 'very like a god'. "– Jaynes, Julius

Morality does not factor in until, according to Jaynes, the *Bicameral Mind* begins to wane. To be "moral"– to the ancients, meant to abide by the god's wishes and to bide by their commands.

Moralizing is a simple mechanism determined by selfish concerns, at first; later these concerns are projected into grander schemes when the self is identified with an ideal. The organism identifies with an abstraction, such as a nation or a religion and loses itself within it; it is assimilated.



Political-Correctness

Auto-Censorship

↓ Trolling ↓ Civility and Politeness ↓

A modernistic supporting element of morality is political-correctness and its attempt to censor, by imposing a self-censorship, any ideas and activities which might insult or hurt anyone, except the one who crosses the line and fails to control his views by remaining silent.

The direct consequence of this peer-pressured form of mind control is that all social interactions fall into a level of hypocritical politeness and dullness, approaching the edge of utter stupidity.
The same shit is repeated over and over again, in a constant recitation of "proper" etiquette and feigned social graciousness reducing most conversations to a trivial rehashing of the official news, sporting events, sexual innuendo, with overtones of hedonistic addictions, and material competitions over who owns what and who is living the "happier" and more "fulfilling" life.

Trolling

Trolls ...an internet term used to degrade and differentiate an individual or a group that does not fit into the "norm," as this is defined by a community of minds.
The term is supposed to explain why some do not or cannot participate in, as manner the majority finds appropriate and "positive."
Since all minds take themselves and their own experiences and understanding as a starting point, the notion that someone may not care to be liked or to be a part of their group seems odd.
Other than the motive of causing a stir and drawing attention upon himself the *Troll* cannot be comprehended by a mind entrenched in herd psychology. For it being appreciated and accepted by as many people as possible is the highest of all goals and so to display behavior that prohibit this seems ill or a psychological dysfunction they cannot relate to other than ascribing to it a motive they can comprehend, and one which is most often true: the desire for attention; of course the other possibility of someone holding onto positions they would find insulting and hurtful and the uninhibited drive to express these positions is alien to their common sense.
That someone would find participating within a group who share ideals this mind detests as being vile and difficult, is also incomprehensible to these ***manimals***.

They consider social behavior as one leading directly to their own herd psychology, having one other example of a group which is not as slavish and based on the cult of victim-hood.
They cannot understand how less can be more or how quality can be preferable to quantity, to the point where one would rather go without rather than settle for the mediocre and the base.
For them to be popular *is* to be good; and to be rich *is* to be a genius; and to be liked *is* to be virtuous.
But we can already see the effects of fragmentation in reaction to increasing uniformity. Those who resist or who stand opposed or who offer an alternative to the common n uniforming principle of the majority must be slandered, shamed and explained in the most degrading ways so as to explain and make virtuous their own inability to think outside the herd's box.

Anyone who disturbs their common peace must be someone who resents their "happiness" and anyone who rejects their soothing laments must be someone who is envious of their common love.
It is always those we hate that defines who we are, and this is also so with groups and **Superorganisms**.
We are, in effect, who we refuse to be or who we do not wish to be like.
For the modern Judeo-Christian mind, now reinvented as a secular humanist and liberal, this hatred is associated with a vice and so the members so infected cannot admit to it. Instead they turn their own self-pity outwards in an act of projecting upon another their own self-hatred, pitying those who cannot or refuse to participate in their herd.

At its most basic level a *Troll* is one who disrupts.
In most cases, this is true, this is done purposefully to cause all eyes to turn in the direction of the one disturbing the herd's communal peace but in a very few it is simply an honest opinion offered and which now must be stifled and censored and kept a secret as a way of not disturbing a peace and quiet; the peace and quiet of the regurgitating herd's slumber.
Just as in the case of conspiracy theories one must only utter the term, associating all with the ridiculous so as to dismiss it as being unworthy of consideration.
Calling the **9/11** theories as being conspiratorial, only associates it with alien abduction and lizards in the *White House* theories making them all seem one and the same.
Similarly calling the one who uses shock and awe to draw attention upon himself with someone who speaks his mind honestly only to find his views as being considered too hateful or vile by a group which can never think anything that exceeds their communal principles is a perfect way to dismiss the last by associating him with the easier and much more common first.
The herd can never accept any idea which inhibits cohesion and mass participation, as its values are guided by the standard of quantities measured with numbers; since one of their shared myths is free-expression and tolerance they require a fantastic caricature to find an exception to their common delusions.
The Troll is born as much more than an easy way to dismiss anything that threatens their unified delusions; it also functions as an emotive caricature...ugly and alien and inhuman, acting as a monster that threatens the masses closer and closer together in the surrounding night.

The common beast finds comfort in the fields it has littered with its own feces.
A familiar smell, to make it feel at home.
Our homes are full of our dead skin cells and our fallen hair follicles, not to mention the rest of what comes out of us, adding an invisible layer on the walls; a carpet of propriety, everyone can sense on a visceral level.

Common spaces are no different.
Within them the shared flatulence, and burps, and sweat, and exhales, makes them distinguishable to anyone who has participated and added his own filth to it.
It feels, comfortable.
It feels so comfortable that the slightest disturbance, a different smell, is immediately noticeable, and not immediately acceptable.

What would a disturbance that does not comply with the odor standards be called, if not a smelly **Troll**?

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In the area of the internet electronic highways and byways adherence to the codes of conduct of the "real" world are creeping in, enforcing a restriction on what can be said and how.

The accusation of "trolling" is the internet version of political-correctness.
It simply and easily implies the other's intent; his/her "bad faith" in participation, and dismisses him/her as not worth responding to, especially when you don't have a response to his challenge.
The label attempts to promote an internet social etiquette based on the desired outcome of mass participation (more is better - the victory of quantity over quality), respect for all and their ideas and ideals (relativism pushed to its absurd nihilistic conclusion) – no matter how stupid and ignorant they might be – and a repression of any opinion which might even hint at an insult or a hurtful conclusion against anyone...except the instigator of "trolling" that is.
Here the Christian, humanitarian ethos steps in to offer a solution: do not hate anyone but pity them in this way remaining true to your self-serving slavish morality while at the same time projecting your self-hatred upon the other and showing compassion for it; a form of self-forgiveness for being born so weak and stupid and cowardly.
Now this is not to say that the phenomenon of *trolling* is not a real one but it is to say that it has now been hijacked and is being used as a condemnation of unwanted positions, in the same way that racism is a real phenomenon and so is sexism but both terms are now taken up by those who wish to dismiss any legitimate positions that threaten their egalitarian Judeo-Christian and secular humanistic/Marxist moralities without having to deal with them.
The feeling of weakness or of being at a disadvantage might not be admitted, not even to one's self, but it is obvious.
The majority just parrot opinions, adopting the ones they were brought up to not question and that are conveniently soothing and flattering and hopeful and forgiving. They quickly find themselves unable to defend what they cannot doubt or have ever explored, considering their positions self-evident, when they come

across someone who has thought things over and can defend his own positions as well as attack weaker ones.
The modernistic moral code of "live and let live" need not be uttered.
Nobody likes anyone who makes them rethink what they hold as being sacred particularly when they've invented a lifetime on its certainty.
The concept of "troll" which usually accompanies the concept of "racist" and "sexist" and "cynic" and "pessimist" or any word that can produce an autoimmune response is how the average simpleton deals with reality and with anyone impolite enough to remind him or her of its indifferent threats outside of the feel-good comforting idealisms most prefer to numb themselves with.

When mass participation is the goal, then the level of discourse is reduced to the point where the majority can follow it and are not overly disturbed or insulted by it.
This reduces what topics are permitted to be explored seriously but it also forces upon the participants a self-censorship.
The prohibition of seriousness is founded on the concept that some ideas are "self-evident," since the majority have agreed upon them in some ambiguous form, though is pressured very few of them would be able of offering a coherent and shared definition and/or argument in their support.
That these concepts are taken as being a "given" makes them unapproachable and unexplored; most parroting them with no real understanding of their promises.
This also sets-up the potential to ridicule or slander anybody who dares to differ in this regard.
This leads to a form of lynching where the many fearing to be exposed to ideas they cannot deal with or forced to defend their own "self-evident" position which they have little to no understanding of, settle for this mob rule where all are protected form their own simplicity while claiming the upper-hand in the domain of morality.
Any retribution using similar tactics or tactics adapted to deal with this kind of mod-rule are quickly dealt with by the administrators who are on the side of the many since they share with them the same delusions and so the same "self-evident certainty and ignorance, but also because they serve their need for popularity making them side with the greater number as a matter of logic.

The other angle of self-censorship is supported by a communal rule of etiquette which states that the weakest must be protected from the strongest and the dimmest from the brightest which relates to the previous in that intelligence is rare and so is always at a numerical disadvantage to the more common and the most base.
The lowering of the quality of discourse by using moralistic and emotional methodologies built upon the premise of communal unity, communal identity, Christian morals, now evolved into humanitarianism, inhibit any honest and lucid and direct exploration of reality.
All must be filtered through the human prism of shared interests where the lowest shared interest is the most valuable one, because upon it an entire edifice of unity is maintained.

Anyone who dares cross these lines of shared weakness faces condemnation, mass assault, character assignation, mocking, casual dismissals, and the usual methods of defensiveness which are reinforced by the fact that they are shared and common and that they serve a common goal which is sometimes implied but never stated outright.
The only forms of debate or conflict permitted within the herd are only those which deal with the justifications and structures their communion will take, never dealing with the need and the foundations and the reasons why this communion is necessary at all. As such, all dialogue is restricted to subjects and approaches which are deemed appropriate and so always remain entrenched within communal limitations: thinking within the box.

All of this is an aspect of **feminization** as it is firmly rooted in the necessity for social cooperation and the superstructures (institutions, states, churches) this evolves into.
The masculine energy being more confrontational, anti-authoritarian, wanting to replace the existent order with its own, antagonistic and disruptive is automatically considered a ***Troll***.
Of course unbridled masculine energy, that is masculinity which has failed to find some self-discipline or that exhibits a quality which cannot be dealt with in the usual culling methods of nature, can be far too much for any herd to handle; like a rabid dog would be disturbing to a pack of dogs.

Character Sketches

The common, average, mediocre mind, functions under the premises of (re)action, though he or she may not be fully cognoscente of it, or may even deny it as a motive or a factor.
He wants to elicit an emotion, a response, to feel important, like he or she matters.

The content, circumstances, contexts are, but only, slightly relevant; what is most important is the (re)action, the automatic, innate, sensation, the instinctual response, the real (re)acting despite the mind's cynical defensiveness.
For this reason, (s)he will project this motive in anyone raising an emotional response in him/her.
The controversial one, will be understood as someone who is trying to gain attention, to raise an emotional (re)action, to "troll."
No other motive can be imagined or understood, as the mind can only take itself as an example to extrapolate the unknown.
(S)He does not care, so much, about theories, ideas, ideals, reality, he or she only cares about pragmatism, and him/her being affected is a sign that the one (s)he is dealing with is on her/his level.
His/Her immediate, instinctual, uncontrollably intuitive, (re)action, is, like for the "adrenaline junky," a sensation of realism (s)he need not contemplate, or analyze, or understand, for (s)he can feel it.
The entire conversation becomes about emotion/sensation and producing it,

replicating it, reciprocating it, in the other.
(S)He does not give a shit about ideas, about reason, about the quality of the argument, all (s)he cares about is his/her own (re)action to it, and about replicating it.
If you fail to seduce him/her, produce some sensation in him/her, then you do not matter to him/her.
Your appearance, reasoning, intelligence, is inconsequential, because, a this point, all that truly matters, is chemistry.
How does (s)he make you feel.
This is the epitome of feminization, or men being reduced to the level of a child or a woman; individuals who must produce an automated (re)action in the other to feel good about himself/herself.
It is why "trolling" is the first label to be projected.

If the other tries, in the mind of the observer, but fails, to create an emotion, then he is a "weak" troll, a common one; if he produces some slight tinge of an emotional (re)action then the "troll" is talented, good enough to be tolerated.
The individual wants to feel the sensation of living, of existing, and being sheltered makes him/her feel bored, jaded, unimpressed by what he or she has seen before.
The more (s)he senses, experiences, all the more difficult it becomes to "impress" him/her.
(S)He is becoming numb, dull, unaesthetic...dull.
(S)He must be screamed at to listen, pinched to feel, exposed to hyperbole to begin to notice.
(S)He is reduced to a mindless, decaying zombie; a member of the living-dead, requiring constant infusions of brain-matter, no matter how mundane, to keep on going.
So, far the ideas do not come into play, if they ever do come into play; what matters is sensation, the experience of existing, in a world protecting, dulling the senses, so that instead of stress ennui engulfs the mind.
Nothing mattes to him/her because (s)he is protected from caring.
But (s)he does not know this; all (s)he knows is that the world is repetitive, boring, inconsequential, another artificial reality to cope with or to reboot.
There is not even a hint of wanting to see, to know, to understand; what matters is to feel, to sense, to emote.
The reduction of the individual to that of an animal state; to not only think within the moment, to live within the confines of a temporal box, but to only be able to comprehend feeling, emotion, sensation.

How can one awaken the brain-dead with the ready-made defensiveness?

Civility and Politeness

The, so called, social graces are a means of avoiding conflict through pretence.

Civility is an enforced hypocrisy.
It is the pretense of respect towards those one does not always respect.
It is a part of a behavioral complex of rules which produces the sense of uniformity and parity.
Because behavior is restricted to an average level of acceptability, all tend to behave in increasingly uniform ways...and to think in them as well.
This would be like training a dog and a cat, under restricted controlled conditions and using threat/reward, to behave in the same general manner...creating the illusion that there is no "real" difference between them.

This form of peer-pressured control turns a vice, that of being duplicitous, into a virtue, for the sake of personal comfort. This comfort, and the selfishness it is founded on, is then turned into another virtue, that of "compassion."

Family
Lost Heritage

The end of the family, as we've known it, was announced by the coming of the **New Age** and the feminist movement. The latter represented a continuance of the hippie cult of free love and the Bonobo orgiastic social structures that returned man to a primal past where female sexual power was restored; this time with the help of birth-control technologies and the protective umbrella of socialize programs feminine power became more potent that it had ever been in natural environments and the demise of the family unity, centered around the masculine, became a thing of the past.
Still, it lingers on, as some outdated piece of fashion, quickly losing its appeal amongst females, who now think they can have it all, and males who either see in the end of family, a free-for-all sexual menu or have opted to drop out of the game, as the cost for gaining access to vagina has priced them out of the market place.

The concept of "family," like the concept of "love," has lost all meaning in this modern world. It has become an empty word, with no substance; a word used and

used again, by those who practice it in a way, proposed to them, which has stripped it of its substance and its spiritual content.
Another such concept is that of "friend," and "individuality."
The Bible is held by hands, governed by minds which claim a family oriented motivation, yet it is full of anti-*family and the nature of man*, messages, just as *Modernity* is held by minds who profess a desire to save the family, the child, the individual, and yet its norms are anti-family, anti-individual, and anti-child.

The culture of *me* has managed to break the alliances that once helped bloodlines together.
But this is not a real individuality but a contrived one. One meant to "divide and conquer."
The break-up of the family structure with a pairing of one fertile male and one or more fertile females, and the marketing of blind egotism focused on immediate gratification with no eye for posterity and so no interest in anything exceeding the mind's shallow *perceptual-event-horizon*, has essentially created a populace craving identity, direction, and a solid place to call their own.
The system enters the scene of devastation offering a materialistic, hedonistic, life-vest to the drowning youths of generation-**x** and **y** and "why not?"

Families once constituted the skeleton of a tribe, an empire.
But this was only true for homogeneous population groups.
In it, every male that could bear a weapon and plough a field, found a way of propagating the shared genes and memes.

In heterogeneous population groups the family constituted a hindrance to assimilation.
A family unity, led by a male from another culture, would be a contradiction to uniformity, where the common was supposed to iron out any differences, creating a non-distinct, harmonious, level, whole.
Destroy the family and you lay its children open to indoctrination and assimilation by whatever social and cultural norm dominates at any given place at any given time.
A child, having no past to draw support from and no self-knowledge to gain an identity from, grasps at anything that offers it what it is missing.
The culture of no culture (**Americanism**) is born – *Modernity*.
A culture totally committed to the spontaneous, the immediate, the moment; having no baggage (experiences, inheritance, historical contexts), it feels "free" to choose what it wants to be.
Nothing is out of bounds – sex, race, nature in general, fall victim to this numbing sensation of forgetfulness; Freud – a casualty of his own obsessions.
Every new birth is a new beginning; a re-invention of self.
Nothing of the disturbing, the disrupting, and the stirring is permitted access to the upper areas of the cerebrum. All remains "comfortably numb," splashing away

in the kiddie-pool with floatation devices around every chest and bored lifeguards patrolling the no-slip perimeters.
The apparent is dismissed away, condemned as superficial and too simplistic to define the complexities of the "reborn" believers in their own liberty.

"The Maurivadian is, according to Poulet, a pasteless futureless man, born anew at every instant.
The instants are points which organize themselves into a line, but what is important is the instinct, not the line.
The Maurivadian being has in a sense no history.
Nothing follows from what has gone before.
He is constantly surprised.
He cannot predict his own reaction to events.
He is constantly being overtaken by events.
A condition of breathlessness surrounds him." – *Barthelme, Donald*

John Lock finds a new foothold in generations obsessed with escaping determination.
But, instead of freedom they find a gaping void they then strive to fill with materialism and hedonism.
The *tabula rasa* is now a form of brainwashing: cleanse the mind of all that binds it to its past, to the continuum of its existence, and you've got a ready-made puppet, awaiting programming and a new directive.

☯

Then let us begin from the prehistoric.
Social mammals offer us a glimpse into how tribes, or early human social unities, must have functioned.
Then, with the advent of sophistication, farming, sedentary lifestyles, and the need to protect property this genetically homogenous unity splintered into the extended family:
Mother, Father, Children...Grandparents...sometimes the brothers and sisters of the Patriarch, all living in proximity.

The idea of leaving home was not a desirable outcome. A spurned son, the second son, most often the youngest one, may leave his family to create a new one elsewhere.
This practice also preserved the property of the family, keeping it under the control of the Patriarch that most often went from father to elder son.

Modernity breaks up the family.
The children are expected to go off on their own as soon as their early twenties.
An older man living in proximity with his parents or his extended family is considered a degradation...a "loser" status. The closer to the hearth one stays the more undesirable sexually he becomes.
This is where females are used as *mimetic filters*.
Those who do are excluded gradually, from the gene pool, from the social conventions.
All are now under the parental control of the **State**, the institution, making any association, beyond the usual brotherly love and support, undesirable.

The parents are themselves brothers to their children, rather than representatives of a heritage.
All children take on the role of second eldest, third eldest, youngest, and can either submit to the degradation of not being directly linked to the **Father** figure, the state the Church, the God, or they go off, but not outside.
They remain under the protection and control of the parent, at all times.
What they escape is the dominion of the eldest brother, which in this case is the father; the once Patriarch is now the eldest son, awaiting the death of his Father, which lives for longer periods than the lifespan of a biological father, because it is an idea.

Leaving home early and not living in your "mom's basement" has now become the shaming call for the generation-me lost.
There is nothing more effective than embarrassing someone into silence with innuendoes about his sexual insecurities.
There was a time when a man standing by his family, and returning to his parents what they gave him up until their death, was considered the mark of a "good man"; nowadays it has become the mark of a "loser"…the sexually unwanted and undeserving. Each man must offer himself up for eternal slavery if he hopes to gain the respect of his up-to-date peers.
"Making it on your own" has become the catch-phrase for those immersed in the current of the currency, condemning them to a do-or-die future with the odds stacked in the favor of a lifetime of lost dreams and failed expectations.
In the meantime the system has exacted its price and drained the cadaver of blood.
The "pound of flesh" was declared the property of the state at birth.
How much this investment would yield was the question.
A bit of emotional tweaking and years of repeated subliminal messaging can do wonders.

↑

Conditioning
Trained Behavior

↓ Operant Conditioning ↓

"As liars, by the frequent repetition of their lies, come at last to remember them; so the judgment, or rather the imagination, by the like means, may have ideas strongly imprinted on it, and conceive them in so full a light, that they may operate upon the mind in the same manner with those, which the senses, memory or reason present to us. But as education is an artificial and not a natural cause, and as its maxims are frequently contrary to reason, and even to themselves in different times and places, it is never upon that account recognized by philosophers; though in reality it be built almost on the same foundation to custom and repetition as our reasoning from causes and effects." – Hume, David

Repeat a lie often enough and you begin to think it is, and always was, true and that you had always thought so.

When it comes to *idea(l)s,* the repetition of them need not even correspond to any real experience or to anything sensually perceived…in fact it is preferable if they do not. The *idea(l)* need only promise an application which replaces the world, as it is perceived, with a "better" one, from the perspective of the one accepting it as desirable.
The *idea(l)'s* practical value is of little importance and, in many cases, its extraordinary claims may offer an added motivation to accept it as plausible when the mind finds this world totally deplorable and it wishes for one where everything is flipped on its head, and is replaced by a "better" one.
The notion of "better" being always in reference to one's own self-interests, as one understands them and is aware of this self and what underlies its interests.
Consequently ideologies and dogmas, such as **Christianity** and **Communism** for instance, retain their seductive virility not only through constant repetition, within the already-converted to their premises, but also offer an extraordinary and mostly *detached-from-reality* alternative that becomes attractive to those disillusioned with the present world - in proportion to how much they are so.

Should it surprise us, that the weak, in relation to the environment, the hopeless, seeking trust, the losers, wanting to finally win within a social context, the desperate, having experienced emotionally traumatic experiences, in magnitudes exceeding their habituation and, therefore, their ability to cope with said experiences, and the broken, wanting to find inclusion and wholeness, find refuge in both these world-views, as they do in many others offering similar outcomes?
The competition over the hearts and minds of the most downtrodden desperate and in need of salvation explains this antagonism between two ideologies than in essence, are founded on similar principles, with the same underlying presumptions, and offering comparable solutions, each with its own symbolizations: one from the perspective of a more exclusive, other-worldly, paradigm…and the other from the perspective of a more inclusive, worldly and utopian, paradigm.
Their common battle ground is over how well each selectively ignores reality, the past, and sensual experiences, insinuating an *Ideal Man*, a pious man, a good citizen, a pure spirit, a comrade, that comes into the world void of any inclinations which contradict his idealized existence – trying to explain away all contradictions that do come to light as the work of an alien and evil will; contradictions which

force an anti-nature, anti-life and anti-individuality (when understood completely) reaction to them, and contradictions which can only be rehabilitated with the "right" education when and if each dogma gets its hands on still unformed minds or upon those that are suffering the most; this *corrective rightness* being a slogan representing indoctrination and propaganda, or the intervention of man upon processes far beyond his capacity to deal with.
Failure is the inevitable outcome of such extraordinary claims and along with them the condemnations of traitors, infidels, degenerates, and all other kinds of scapegoats, that did not, because they could not, remain loyal to an *idea(l)* so detached from the world that it can only persist in the imagination of the most feeble, and there remain unblemished and untested…and to an *idea(l)* that persists by offering relief to those that most need it, by those who most need these masses to remain loyal to any premise that can then be guided by them.
But, no matter how many times these ideologies and dogmas fail to be applied pragmatically, they do not lose their appeal amongst the powerless masses, because seduction often offers the exceptional to the conventional, making the average, and particularly the less than, feel special and valuable.

Defending the right of these average and less than average to feel special before they die, is easy in a world that certainly guarantees more than death, if not intervened upon…easy because, at heart, we all understand that strength is a measure of weakness, life a resistance to fragmentation, and pleasure but an ephemeral negation of need.
It is an ease with unavoidable repercussions.
To make the point more vivid, consider what has come about from the idea(l) that proposes the sanctity of life, the "right" of all to bear children, and the "right" to safety, just as long as one remains disciplined to the system that provides him/her these "rights".
Is not this detachment from reality, the departure from the real towards the fantastic – the *idea(l)* – possible when one is guaranteed that no matter what, their prime and primal needs will be defended, if they do not threaten the very guarantees that ensure, their imaginative voyages will be followed by a safe return?
And so a fighter enters the octagon because a referee stands-by to intervene when and if his life is truly in jeopardy, and the risk-taking investor can play with money, and pretend he's a go-getting man of this world because the system protects him from complete deprivation, and the below-average male and the female and the child can shout and scream and pronounce their "right" to power – towards the pursuit of happiness – bitching and complaining incessantly under the comforting stars of their impressionable sense of entitlement, when a police officer protects him/her from a reality that cares not for their cries and their naïve demands…but, most of all, the Christian can declare the coming of the **End of Times**, the **Rapture**, while living as if no end is in sight and in complete contradiction to everything he pretends he stands for, defended from his own hypocrisy by a system he considers sinful… and the Communist can speak against greed and selfishness, and of the coming of the age of enlightened brotherhood, while remaining the product of greed and selfishness himself, and acting greedy

and selfish with every chance he gets, which he disregards in his judgments, and still be protected from his own poor judgments and selective emotional reasoning by the very system he tries to usurp, and that only finds him marginally threatening when he acts upon his delusions.

What does it matter what causes one attributes to an effect, when none of these judgments matter, unless they confront the very system that guarantees that these judgments are spoken, and then allowed to fall into silence?
What does it matter what Christianity claims when it has been assimilated into the power structures and has become another institution that ensures total compliance, and what does it matter what communism claims when the only time it has proven a hazard was when it challenged the pre-existing coalition of church and state, and then only as a replacement of one or both?
The real fight is over the mind – between individuality and pseudo-individuality – within the context of a world with borders and shrinking resources.
The concepts of sharing and brotherhood only make sense within the confines of a world with limited spaces and assets, even if those infected by these premises may not be immediately aware of it. It is their increasing necessity which makes them a political option, and is nothing more than this necessity finding an outlet and offering a solution to a looming problem – that many of these ideologies and dogmas are marketed as universal or transcendental, and taught as values, has more to do with ensuring their optimal efficiency.
All of human history can be understood under the pressures of these retreating frontiers and encroaching populations…and the philosophies and political and religious ideologies that sprang out of this can be better evaluated once this human condition is taken into consideration.

☯

The (re)action to these dwindling spaces and increasing population varies.
Some (most), cower behind feel-good ideologies, finding solace in inebriating escapes and detachments, finding internal expanses; others, like the **Nazis**, for example, seek relief in external, pragmatic, expansion; pushing against the mass of human flesh, weighing down on them. They want to destroy the populated expanses, so as to make space, a real-world **Lebensraum**, for their own kind.

☯

Operant Conditioning

Operant conditioning (also called instrumental conditioning) is based on a contingency (casual connection) between a response and the consequence that follows the response. Contingencies can be expressed as if-then statements. In operant conditioning there is a contingency of this nature: If the response occurs, then this consequence follows.

Overview

The theory of B.F. Skinner is based upon the idea that learning is a function of change in overt behavior. Changes in behavior are the result of an individual's response to events (stimuli) that occur in the environment. A response produces a consequence such as defining a word, hitting a ball, or solving a math problem. When a particular Stimulus-Response (S-R) pattern is

reinforced (rewarded), the individual is conditioned to respond. The distinctive characteristic of operant conditioning relative to previous forms of behaviorism (e.g.,Thorndike, Hull) is that the organism can emit responses instead of only eliciting response due to an external stimulus.

Reinforcement is the key element in Skinner's S-R theory. A reinforcer is anything that strengthens the desired response. It could be verbal praise, a good grade or a feeling of increased accomplishment or satisfaction. The theory also covers negative reinforcers -- any stimulus that results in the increased frequency of a response when it is withdrawn (different from adversive stimuli -- punishment -- which result in reduced responses). A great deal of attention was given to schedules of reinforcement (e.g. interval versus ratio) and their effects on establishing and maintaining behavior.

One of the distinctive aspects of Skinner's theory is that, it attempted to provide behavioral explanations for a broad range of cognitive phenomena. For example, Skinner explained drive (motivation) in terms of deprivation and reinforcement schedules. Skinner (1957) tried to account for verbal learning and language within the operant conditioning paradigm, although this effort was strongly rejected by linguists and psycholinguists. Skinner (1971) deals with the issue of free will and social control.

Scope/Application
Operant conditioning has been widely applied in clinical settings (i.e., behavior modification) as well as teaching (i.e., classroom management) and instructional development (e.g., programmed instruction). Parenthetically, it should be noted that Skinner rejected the idea of theories of learning. – Internet

"Society already possesses the psychological techniques needed to obtain universal observance of a code -- a code which would guarantee the success of a community or state. The difficulty is that these techniques are in the hands of the wrong people--or, rather, there aren't any right people." – Skinner, B.F.

Once the conditioning is taken out of the hands of natural processes and their randomly occurring events, they are taken over by conscious minds, human minds, with their own fears and hopes and weaknesses, conditioned, themselves, by still other minds, leading us back to an origin. From this starting point, when a single man or a single group of humans chose to train, condition, themselves in relation to particular environmental circumstances, then begins the long chain of causation leading to specific mindsets with particular ideals and principles – we call these culture.
Each culture contains the remnants of this first action, performed by individuals unknown to it except in a general way, and it perpetuates them by conditioning all who are born within its powers of control.

Skinner goes on to brag about his knowledge and its effectiveness:

"Give me a child and I'll shape him into anything." – Skinner, B.F.

Skinner falls into hyperbole because the truth is he cannot shape a child into "anything," but only anything within the social, cultural, economic contexts, which are all manmade artifices.
He cannot make a child into a bird or a goat or immortal. Nature does not bend to Skinner's educated will.
The only thing he can shape a child into is what the social system permits and values, creating a category for it.
He can create a police officer or a doctor, since this only requires the assimilation and repetition of systemic codes and myths and morals and practices; and he can

create a sociopath and a recluse and a neurotic only in reference to those social standards.
What Skinner meant to say is that he can take any child and with the proper Pavlovian techniques, which he knew so well, he can manufacture an integrated member in the social structures.

Φ

Feminization

The Leveling of Mankind

↓ Oral Fixation ↓

Why use the controversial term "feminization" rather than the less so "domestication or "institutionalization?" Because the last two terms express a later stage in the process, a humanist stage, whereas the first term brings it back to its roots, to its origins in nature.
Institutionalization simply means the domestication of the human animal, where domestication means the intervention upon nature, biology, to control and exploit other species. With feminization the entire concept is returned to its biological source, from which man gains the insight to intervene and exploit.

The levelling of man continues.

Centuries of social engineering and *civilization* have led to a type of human being unlike our ancestor and, still to this day, socialization persists to filter out all the unwanted human characteristics, altering, in this way, human nature and degenerating, in my opinion, the human spirit into indistinct oblivion.

There is no conspiracy here, no invisible entity directing things from the shadows. We might even say that the process is natural and the consequence of a normal social progression that started in the tribal unit and has resulted in the emergence of a huge socioeconomic machine, with its own logic and interest, assimilating, conforming, levelling and eradicating everything in its path – but this particular *machine* also has its own motives and goals (Ideals).
We might also say that this natural process has its roots in human physical disadvantage causing psychological insecurity that makes the cooperation of individual beings a forced necessity. The current absence of frontiers and the demographics involved should not be considered unimportant.
But this degradation of man, besides being a typical consequence of interdependence and socialization that demands a certain sacrificing of individuality for the sake of survival, has been exacerbated by the infiltration of slavish moral systems into a human psyche that has already been demoralized and undermined by extreme scepticism and mental fatigue, in the intellectual elites, and by interbreeding between a growing intellectual subclass and a continuously diluted intellectual upper-class that finds itself incapable to resist social and religious pressures and socioeconomic prerequisites.

A fundamental characteristic of weakness, as a concept, is its willingness to sacrifice a part of itself to save its entirety.
Weakness is furthermore characterized by its inconspicuousness, its ability to blend and vanish into the multitude, its non-confrontational incorporation into more powerful entities, its expendability, its commonness, its malleability, its reliability and willingness (when conscious) to conform and adapt.
The "*If you can't beat them, join them*" strategy is one most often practiced in nature and in our universe; what cannot survive on its own inevitably either perishes or becomes a part of something bigger and stronger, by means of consumption, via having its parts absorbed, or assimilation, via having its parts conformed.
It is this transcending fundamental principle that is primarily responsible for the constant state of *flux* and *fluidity*, we experience as change and time, and which characterizes our state of being and our perspective of reality.
Man, as an isolated individual being outside any group, is certainly a weak creature when compared with other beasts, making his cooperation with others of his kind a requirement and his participation within unions of need, a matter of survival.
But, despite man's physical weaknesses, he possesses the gift of intelligence, self-awareness, and abstract thought that can lead to an alteration of environmental conditions and the revolutionary redefinition of what is weak and what is strong within them. This human gift that can take advantage of external resources, through the application of the imagination and the utilization of man's providential opposing thumbs, has produced the need for social units of vast scale and intricacy, and has resulted in the added need for an adaptation to human environments that have replaced or surpassed the importance of natural ones. In addition to this, human psychological insecurity and physical frailty has imposed the need to armour man's feebleness with technological artifices that place a wall

between **Man** and his true spirit and distances man from himself and from nature entirely, by means of self-contained artificial systems.
This artificial "wall" is the source of man's current sense of separation and feeling of uneasiness that is expressed through the arts and through politics as the Demonization of technology and the machines we've created but that now we've come to serve.
Machines and the machinery of modern social existence, in fact, function as our surrogate targets of hate, anxiety and fear in place of the real culprit of human enslavement: modern society, religion and culture, that engulf us in this unconscious, invisible matrix of artificiality and superficiality in order that we may serve its requirements by undermining our individuality, our personality and our uniqueness while, in true Orwellian newspeak, they claim to do the opposite.
As this civilization engine grows, its parts lose value by becoming expendable, disposable, and reproducible and man becomes an insignificant wheel in a huge engine.
Like with all closed systems, a social system has its own methods and mechanisms by which it meets its needs and creates environments and participants that ensure its continuance and health. In doing so, each system replaces or mutates past systems and refocuses and redefines their premises.
In modern human civilization the struggle between the present and the past environmental demands upon the individual result in great psychological strain and in sometimes contradictory behaviours which is contained by the usage of intimidation tactics, such as religious dogma and the rule of law, or diverted and defused through educational institutions, the entertainment industry and political or theological ideologies.
By trying to replace or restrict the influence of past natural environmental affects upon man, by promoting human characteristics that are desirable and restricting those that are detrimental to the social or cultural group's premises, each system reshapes its parts into particular types, ideal for the given group's fitness.
We can witness this effect on human behaviour by studying the specific types created by different cultures throughout history and in how, each utilizes or utilized sexuality, human nature, and psychology through institutions and moral codes in similar manners but with distinctly different orientations and dissimilar results. All human cultures may use familiar methods for parallel reasons but each has a noticeably different motivation leading to diverging human ideals, guided by each cultures ethical standards and value systems inherited, through time, from ancestral backgrounds, historical experiences and philosophical/ideological pasts.
In cultures where paternalistic dominance is still prevalent, such as in the Middle-East and India {and only until recently in the west}, social engineering is still controlled by males that are governed by their particular cultural perspectives and it is facilitated by the supremacy of religious dogma, by existing totalitarian political systems and by the subjugation of females to the cultures demands.

In the west, where centuries of world domination and due to its contamination by Judeo-Christian ethical systems and altruistic ideologies that were the product of a slavish resentment of all things superior, and because of a general decadence

caused by attrition and complacency, the paternalistic system has eroded enough to make equalitarian impoverishment and spiritual degradation possible.
Democracy is the result of weariness, caused by the constant conflict and uncertainty of previous political systems, and the natural consequence of population explosions that enabled individuals, of questionable quality, to unite and achieve political relevance through the strength of numbers; it is also the expected result of increasing demands for resources, caused by a prospering civilization, shrinking spaces and a human psychological predisposition for peace and stability.
This social circumstance, caused paradoxically by the very natural tendencies that eventually become dangerous and unwanted (survival, dominance, control, violence, selfishness, arrogance, procreation, power; all sexual male drives) unleashed upon the world by the unburdening of the human mind from matters of immediate survival through prosperity and from primitive religious myths and superstitions through intellectual enlightenment, lead to a western world dominion that exponentially increased populations and the accompanying need for resources and made it necessary to then suppress these very same instinctive drives in order to maintain stability and social harmony.
This trend towards larger and more malleable populations, existing within smaller spaces and dwindling resources, has made equalitarian, servile moralities essential and vital.
The more complacent, unaware, and gullible a population is the more governable and controllable it becomes. It is therefore understandable why unsettling ideas must be quarantined and eradicated, why free thought must be restricted and why defiance and uniqueness must be controlled and punished as an example to be avoided before it becomes one to be emulated.

In our modern western world, this "dummying-down" of the masses has resulted in populations that, despite their relative affluence, learning access and general prosperity, display the apathy, ignorance and naïveté of the less fortunate in third-world countries.
The complete indoctrination of man into artificial [manmade] environments, sometimes demanding behaviours contrary to more primitive natural ones, has moreover been facilitated by the gradual diminution of man through unnatural sexual selection, re-education and the slow eradication of the, before mentioned, human characteristics that made man a natural dominator and a survivor in a threatening universe.
It is derisive that the very intellectual superiority that resulted in human dominion is also contemporary society's greatest foe, that must be controlled and even narrowed, and the very male spiritual attitude that knelt to no natural demand and accepted no holy authority, is now to be atrophied and warped.
In the west socialization, population control and mind manipulation has taken a distinguishing subtle, subliminal and indirect approach, to maintain the illusion of free-will and individuality, upon which all of western culture is based, and unlike the more direct and obvious controlling practices in other cultures, it is more difficult to always perceive where and how we have been manipulated into thinking and behaving in certain ways. For many the current state of affairs, in the

western world, is taken to be the epitome of human achievement, the height of human development and the worthy successor of a cultural revolution that began on the rocky Aegean shores of ancient Greece and has reached for the distant Martian plateaus in our time, but they neglect to consider the true spirit of this ancient stance towards life and only judge it from its superficial constructs and external facades. The Hellenic spiritual revolution, which we now call **Western Civilization**, was not an external one where great monuments are built in the Egyptian style or where man is judged by his external creations [although even this is a part of it, it is not the goal] or his discipline to greater forces, the true spirit of western thought was in how it perceived the individual, man's place in the universe and in how it judged man's value and potential.

Evidence of how western ideals have been mutated and subverted through time is in how we at present perceive the world around us and from where we accept our own self-worth and meaning.
For instance, many of us in the west, influenced by marketing practices from an early age, find it obvious that certain product name-brands are associated with a particular ideal and that the acquisition of certain material products and the image constructed to go along with them, is of the utmost importance and relevance and the means by which we advertise and express our own self-worth and quality to the world. Owning a **BMW** or a **Mercedes** or a **Versace** or a **Rolex**, is how we exhibit our social status, as capable consumers, and attract others, especially females, to our genetic potency dictated, in this case, not by natural symbolism but by a socio-economic one, we have been sold on, and guided by an ideal, we have accepted as our highest. The quality of the products we own and consume must supposedly symbolize our personal quality, whether it is present or not.
But why these particular products of human ingenuity, no different than many others, are associated with a specific image and why, is for most of us unrecognizable and just a matter of *common sense* that is mostly undisputed. Yet here we can find evidence of how we have been manipulated into believing that mercantile quality is equal or a fair substitute for substantive quality and external objects can fill in for an inner void.

The current popularity of spirituality and the rediscovery of past spiritualism, particularly amongst urban populations where the distance between man and nature is the greatest and where the fruits of man's labour are mostly of an impersonal nature, is a symptom of this systematic, capitalistic redefinition of value and self-worth that serves the socioeconomic system by forcing a continuing striving for materialistic acquisitions, which in-turn drives modern economies, and maintains a constant state of tentative hopefulness for material wealth, that is supposed to be the ultimate answer to boredom, meaninglessness and misery, and keeps the masses working and dreaming despite the odds being stacked against them and the overall interests of the system itself to preserve the status quo of class disparity.
Most of us do not question the ideals of our chosen value system but only discipline ourselves to its premises and, in true female fashion, we become simple mirrors of the world around us.

Material wealth, that was meant to symbolize the quality of an individual by his access to resources in a natural system, has now come to symbolize, not only the physical or mental excellence that leads to abundance, but the total obedience and compliance of said individual to a larger whole that is rewarded with superficial riches for his/her submission.
In a system where materialism prevails, consumerism reigns and where the preservation of already acquired status is desired, wealth is most often inherited than earned; and when earned, it is frequently at the price of an entire lifetime's toil, making the enjoyment of the consequent privileges, once again, a matter of heritage for later generations that can never fully appreciate what they themselves have not earned and therefore do not deserve.
Here we can also find the causes for the current generational gap and the roots of this recent pampered undisciplined naiveté and unmerited over-expectation of western urban youths that has resulted in them not respecting or valuing anything, including their very selves.
This obsession with materialism, particularly in the west, has come at the expense of all other human endeavours and, serving the demands of a particular system, has resulted in a loss of human identity, spirituality, and natural interconnectedness. We no longer relate to each other as thinking, feeling human beings connected with all of creation intimately but we relate to each other as consuming owners, protective maintainers of that which we own and covet, and egotistical misers that take the things that they buy to be what defines them as individual human beings; *human beings* not defined by a simplistic, generalizing, species designation, but by character…by attitude; by the way they face their own existence.

Modern man has lost his/her pride in himself and in his/her true nature and, now, substitutes the cavernous emptiness in his/her soul with matter of dubious certainty, titles and affairs of outer origin and thusly forever detaches personal value from the self. Even the personal names man associates himself with become a generic stamp shared by many that possess no intimate relation to personal becoming; Tom, Dick and Harry just non-specific labels of non-distinctness that can be easily replaced by a simple number representing a statistic; Mary, Susan and Helen names saying nothing about the individual besides her participation within a particular cultural and religious group.

[Family names although more unique and specific suffer from the same impersonality since they merely reveal an individual's cultural, religious, national heritage, never chosen but imposed, and a genetic bloodline but say little more about the actual person they supposedly label]

Modern man is more likely to find self-worth and self-importance in external sources than internal ones as he desperately seeks for a connection with his real nature and searches for evidence of his real identity. This, in my view, is due to the steady decline of man as an individual personality, which makes it obligatory to substitute personal quality with an adopted external façade of quality that can be

shared by multiple individuals who inevitably begin thinking and behaving in imitation of each other. We call this pop-culture in North-America.
The methods by which man is shaped and sculpted in social environments contain natural instinctive drives and manmade imaginative institutional inventions that either take advantage of aforesaid drives or totally subvert and suppress them.
One of these human inclinations, that are blatantly manipulated, is the sexual instinct.
The fundamental human compulsion is to mate and to procreate. This biological standard of personal success is still in man, despite his self-asserted evolution beyond primitiveness, the major source of acquiring his self-meaning. It is also the means by which the natural system, the original system of human emergence, has controlled and shaped our behaviours in the past and still maintains a dominant grip on our psyche in the present.
Because of this, sexuality is the major motivating factor behind all human actions and creations. We may say that mankind is obsessed with sex and procreation because mankind is constantly preoccupied by his own mortality, making life merely a constant struggle against death.
Sex is the central focus of all individual thought, whether we know it or not, and it plays an important part in how man is guided and moulded, not only by nature, but by culture and civilization that now uses and mutates it to its advantage.
In this game of sexuality, played by mortal beings, the basic participant of male and female archetypes are elemental and worth analysing further, for it is through this interrelation and *dance* of sexuality that man comes to be, and his quality and nature are determined.

When overt violence and aggression only perpetuates the cycle and makes reprisals a certainty, feminization enters as an addition to the "turn the other cheek" moral training to castrate, mentally, those populations which pose the greatest threat or who offer the greatest resistant force to any world domination.

Once the male population of particular bloodlines has been gelded and females have been liberated from their connection to these males, the bloodlines are as good as dead.

Feminine traits are more conducive for harmonious social living because of the particularities of the female sexual role.
It is the female's reproductive role which makes her more vulnerable, during the period of copulation and then gestation, to external threats. This is more pronounced in species that require longer gestation and then longer weaning periods.

That the female sex evolved the physical traits necessary to carry out her role is evident, what is denied by the modern man, is that these traits should include mental and psychological traits.
The reproductive burden upon females makes them more inclined towards peaceful coexistence, demanding a suppression of self so as to facilitate it.

Even amongst biological males who are forced to cooperate and merge into larger groups it is the feminine traits which must be brought to the forefront if this union, whether it be temporary or not, is to be successful.

The emasculation of males becomes more pronounced when the group intending to incorporate males into its unity is comprised of heterogeneous racial, ideological, and cultural sub-groups.
In homogeneous populations the submission of the male to a common idea(l) does not necessitate that this idea(l) be contrary to the male's heritage; this heritage including his genetic and sexual nature.
Within heterogeneous populations, particularly when they reach a certain size, any element which inhibits peaceful coexistence and uniformity is considered contrary to the "common good", and labeled accordingly.
These disruptive elements are then made into vices which all individuals should combat in themselves and in any form they find it in others.
This becomes a self-regulating method, where the individuals themselves pass judgment and exact punishment upon those who have not taken to the popular training – the "appropriate" education and the cultural mythologies.

In previous times, the masculine were necessary for the health and welfare of the group; intelligence, muscle, creativity were still essential to the tribe's welfare, and so each man was permitted to have access to reproductive possibility, by having his own female(s), and the ability to fend for himself, by having the potential to own property and land and the right to defend it and all that was his.

But male competitions have developed instruments, technological methods and techniques, which have rendered masculine traits insignificant. The drive to minimize the other tribe's strength has led to the outcome of minimizing all of masculinity to the point where it is becoming obsolete.
The only choices permitted are those that go through institutional servitude where property is protected by the centralized authority, the female is returned the right to choose sexually, since the institution is asexual and the sperm cell is quickly losing value.
Furthermore, in the past the male represented the tribe by sharing a heritage of genetic and mimetic inheritance, whereas today, in these times of heterogeneity requiring homogenization, the male's representation of his past becomes

detrimental and disruptive to group harmony. He, and the bloodline he embodied as leader of a family, is, not only, no longer necessary, but it constitutes an antagonistic cell within the organic body of a **Super-State** vying for dominance on a world scale.
To produce the required internal stability needed for the **Superorganism** to direct more energies outward, all which is past must be reworked, redefined and, if necessary, rejected, retaining only the elements of identity and values conducive to uniformity and an ordered peaceful co-operative co-existence.

It should be noted that the ideological obsession with nurturing and detaching mind from body, though most would not admit that they agree with this phrasing, is governed by the fact that the mind is quicker to adapt and, for this reason, more easily forced to adapt to new situations, dragging the body along with it.
Physical changes would become apparent only after generations of social manipulation, when social selection, has had enough time to produce its desired fruits.
For the common liberal mind, bent on eliminating all natural identities and categories applicable to mankind, it would be less efficient and more ridiculous to deny the reality of male/female from a physical, apparent, biological point of view, but it is less so to deny that this has any mental or psychological manifestations. More significantly, what mental and psychological difference might become apparent can be blamed on a "wrong" upbringing, opening the door to the introduction of the "proper" upbringing which would be a suppression and elimination of these natural pre-existing drives and characteristics.

The insidiousness of the method is clear.
The very ones trying to retrain man to adhere to their idealistic preferences begin by accusing these natural traits of being socially produced.
This is how clever this form of nihilism has become.
The natural becomes artificial, implying that either the asexual or *hemaphroditical* state is the "authentic" or that it is justified to socially re-educate children so as to deal with the earlier education.
A brief survey of primate sexual practices would expose this lie to all but the most deluded and fanatical. Sexual specialization does not only result in a divergence in physical types but also in behavior, because the sexual specialization is served by the particular organism evolving the drives, characteristics and predispositions appropriate and effective in carrying out this distinct role.

When females were given back their primal sexual powers, with an added technological testosterone boost, all men were forced to increase their expenditure in time and energy in trying to meet the new standards for being noticed.

Nothing matters, from then on, except getting laid and being a lady's man (a *playa*).
All creativity, all art, all mental energies, are now dedicated primarily to being noticed by the "fairer sex"; all else taking a second spot to this prevailing animalistic urge to copulate.
The partner does not matter much. The only thing that matters is that one loses one's self in the immediate sensations, abandoning one's self to unthinking, uncaring, ecstatic relief from composure.
It is the same pleasure a drug addict enjoys: a momentary conscious, unconsciousness, where awareness is warped, but struggles on, without the unwanted cost of need/suffering.
The problem is that *chemical joy* lasts a lot longer than the orgasmic release of *fucking*, but can be no less addictive. One has to repeat the process, over and over again, each time losing one's self in otherness, feeling an egotistical boost with every successful seduction, only to wake-up to the same hum-drum world and the same mortal, inescapable, self.

The current obsession with sex and sexuality can only be explained as being nothing more than the normal effect of increasing **feminization**.

The so called "Bonobo Masturbatory Society" can be renamed, using the older less compelling terms of Hedonism and Materialism (in the worse sense of the word).
Environments with little challenge settle upon pleasure escapes, where all energies are expunged in orgiastic abandonment, no different than an alcohol drenched party, full of throbbing, unconcerned, narcosis, wanting to up the ante in sensationalism to feel something "real."

Feminization inaugurates the devolution of the human species.
Similar sexual deformities have been observed in frogs exposed to human chemicals. Next rung down that ladder is cellular asexuality. It requires the additional step of cloning.
Cloning one's self would be the human equivalent to a cell dividing.

Feminization is feminine sexual energy unregulated by male dominance.
It becomes apparent by a diversification of appearances, as a female is prone to sample genetic material (promiscuity). If left unchecked this would result in social fragmentation as the difference in appearance would become too great to be ignored, or compensated for, with memetic uniformity.

Feminization is always an intern-group process.
The participants in a group are emasculated, and feminized, so as to make the dominance of the masculine entity all the more certain and pronounced.

In the wild the uniformity of a herd is maintained through natural selection: disease, predation, male competitiveness, etc.
Wild dogs, for instance, acquire a similar form, coloration, and behavioral pattern, due to culling and the dominance of particular traits which are essential within particular environmental conditions.
These traits alter in response to changing environments, maintaining uniformity as an expression of the specific organism's optimal appearance within the prevailing environmental conditions.

In human constructs, characterized by an anti-nature agenda, uniformity must be maintained through memes: morals, cultural ideals, social norms, economics, etc.
If this anti-nature agenda is exaggerated, then diversification increases in proportion to this anti-nature attitude, as the memetic effect is insufficient to create internal uniformity when the very essence of a creature – its perceptions, its appearance, its instincts, and so on – are disputed.
We have a splintering, as most females still choose mates in accordance with their primal instincts, while a few choose them in accordance with social conventions.
The former, being unrestricted by male force, protected as they are by the masculine abstraction of the **Institution**, will tend to be more sexually explorative than they would under any other conditions, freed from the dire consequences of child-bearing, and child-rearing, and protected from male aggression and possessiveness.
The female will move from one desirable male to the next, as this option is made into a "right" for her, and she suffers none of the risks and/or costs of doing so.
A male's promiscuity is still controlled, as his sexual exploits, have a price…paid in full.
The days of the playboy, and the Don Juan, are over.

But the system still prefers uniformity.
Not of form, necessarily, but of mind; uniformity in thought, or memetic standardisation.
The natural rule still applies. Physicality, appearance, is a manifestation of a past and so not all memes, not all ideas, and ideals, and attitudes, can be established, with equal success, in all genetic inheritances.
It is harder to convince a male possessing all the markers of male superiority that these markers are superficial, than it is to convince a male who has few or none of these markers of the same possibility…and an ugly girl is more likely to consider beauty as something internal, than a beautiful girl is.
It is easier to convince a mind lacking in intelligence that intelligence is not inherited but cultivated, offering it a ray of hope in an otherwise dismal realization, than it is to do the same to a mind that has already inherited the potential for intelligence and has cultivated it to the extent that it knows what part inheritance and what part cultivation play.

Therefore, uniformity increases, because particular appearances display inclinations towards the adequate acceptance and maintenance of institutionalized ideals.
Ergo, diversification is but a preliminary first stage towards feminization.
The release of female sexual energies from male dominance results in an explosion of genetic diversification, before institutional abstracted masculinity takes over and imposes a socio-economic and cultural limit – a memetic wall – leading towards memetic uniformity.
One would expect, because mind and body are manifestations of the same processes, that in time this memetic uniformity will begin to exhibit itself in genetic uniformity, but this time affected by socio-economic, cultural, pressures and not natural ones.
This transition is that of natural selection turning into social selection.

When females are permitted, by the powers that be, to revert to their primal sexual behaviors, this time pronounced due to the technological supports that reduce the original risks and costs of reproduction, males are going to be inclined to adapt accordingly.
This adaptation takes a directed turn towards femininity when masculine options are reduced or funneled towards activities (behavior, thinking, goals) that benefit the institutions doing the sheltering and the enforcing.
Having no other option available to him, a man adopts the only one permitted: feminine seduction, guile, bribery, attaining the resources by servicing the alpha-male abstraction, we call an institution. The male, emasculates himself so as to remain viable as a male.

Oral Fixation

Oral fixation is what characterizes our feminized, emasculated culture.
The bonobo's indulge in continuous copulation to relieve stress, and reaffirm hierarchies, avoiding the more chimpanzee, masculine-like, violence. They fuck continuously.
But we, we moderns, still trapped in our Judeo-Christian ethics, and a paternalism we claim we've surpasses, cannot indulge in orgies of that kind.
At least not openly …not yet.
We are still contained within the morality of Paternalistic monogamy, and that emotional crutch Christianity has blessed us with, to justify capitulation, this love.

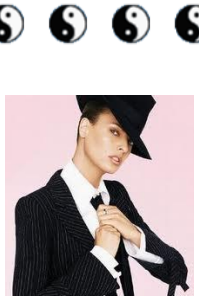
Instead we deal in oral grooming; a continuous yapping, talking just to talk, oral sex, oral narcotics, smoking by sucking down on a phallic-shaped narcotic needle, endlessly feeding, as a baby does from its mother, feeling the endorphins lull our libido to sleep; this endless suckling from the proverbial teet of mother humanity.

What we call education is no more than this suckling from the communal feeding trough, the shared breast.
We do not seek nutrients in the world, from the world, directly, but we remain infantile, forever stunted, retarded, immature, dependent on another to accumulate, and process nutrients for us, because that's what a mother does: she collects nutrition from the world, converts it to a digestible form, so baby's tummy does not get irritated, and she feeds her child through her nipple.
And how different are today's students.
Do they not suckle what has already been collected, converted, and then fed to them through the institutional nipple?
Are they not digesting processed nutrients?
You can always tell when a mind is stunted.
It cannot speak outside references to other people. They, these retards, do not speak of the world by observing the world, but they speak of what someone else said about the world …for them.
They suckle, swallow, and burp it up, when tummy is full.

It is said that «λακονιζειν εστι φιλοσοφειν» [*lakonizein esti philosophein*], to be laconic is to be wise; a referenced to the ancient Spartans who spoke with few words and relied on actions, as men do.
What was their absence of walls, around their city, but a statement requiring no words, when the Athenians built walls and then talked and talked behind their protective safety, like women?
Are we not forced to be as women, to be like the bonobo – make love not war – meaning talk, fuck, do not use the efficiency, the manly advantage of action?
When accosted by a female, or a child, do not slap it across the head.
No, you must become like a female, and talk, and complain, and bitch.
You can only deal with the other verbally, orally.
Calm them down by sucking on their ego.

Our fixation culminates in endless talk: talk shows, texting, cellphone obsessions, the abstraction of verbosity, endless connectivity using words, eating until we burst, to cope with an unfulfilled sexuality, oral sex in place of actual sex, sucking, everything from cocks to toes.
We cannot yet fuck like the bonobos, turning our everyday lives into an endless orgy of fluid exchanges with no outcome, but placating of nervous tensions, but we are getting there.
Sluts, whores, man-whores, everywhere; sex reduced to a banquet, a Chinese buffet, leaving us hungry for more.
Eat, numb, shit, repeat.
Nothing of substance is digested …it all passes through our system leaving very little behind.
This is feminization in practice.
We eat incessantly. We talk continuously – we are not allowed to do anything but talk.
Everything becomes a joke because it is all talk, all words with no substance, no actions to back them up.

We've become gossiping women; sluts who orally masturbate the other to prevent him from hurting us.
A man did not need to talk much, because he acted, he had the option of action; his actions spoke for him.
Not in these days. Men are not permitted this natural advantage; they are denied the expression of this masculine sexuality.
All they can do now is talk, use oral methods.
Pleasure with the tongue.
An effete male can count on his tongue to pleasure a woman; to inspire a woman to orgasm.
He, as a man, cannot do it in any other way.
He might go to jail, if he treats the woman as he knows she wants to be treated.



The Masculinization of Woman
Overcompensating (Re)Actions

↓ Dressing-Up Ken and Barbie ↓

With the decline of the male, women step in to fill in the absence.
But the effect is superficial as women simply put on the gear, wear the clothes, do the jobs that are traditionally male, but they remain feminine in their dispositions and thinking.
Appearance can be faked and imitated but thinking is a far different thing, and the essence of a mind cannot be simply altered by putting on a new garment and by parroting the right words.

When the possible costs for acting as someone or something which you are not is decreased to acceptable levels of risk and when pretense is preferred and promoted when substance is restricted and strictly monitored, it is understandable

that anyone can pretend to be anything or dress up as anyone just as long as (s)he never crosses the line the institutional power enforces.
Therefore, it is easy to put on some cultural and social symbols of what masculinity is, over-exaggerate what masculine traits are present and then play the part which is not permitted.
Just see those so called anarchists and counter-cultural teenagers who still wait patiently for the red light to turn green and who cannot but follow some rudimentary social rules of engagement. Now look upon females and how they put on the trousers, in the morning, strap on the holsters, and wear the uniforms of fading manhood, just to appease their sense of potentiality while still remaining just as feminine as they were in the morning when they stepped into the shower naked, still undecided as to what they felt like wearing that day and what role they wished to project until sundown.

Have they morphed into males?
Not really; no more than a priest becomes pious when he collars himself.

The convergence of male/female behavior is no more than the leveling of man, manifesting in a coming uniform attitude, personality, caricature.
What is left is the manipulation of outer appearances, while, at the same time, denying the relevance of the apparent. Here uniformity in thought, ideals, behavior, comforts itself with gaudy displays of "individuality."
The fashion industry is making a mint out of selling "uniqueness."
And who is its best customers?
Yes, women.
Fashion
Women who have little uniqueness left, and who are driven to be included, losing themselves in whatever unity presents itself to them – they are the ones buying these outer expressions of the "difference" they want to pretend they still have inside of them.
The convergence is not towards some middle ground. It leans towards the feminine.
What's left is the pretence, the insult to masculinity by reducing it to an organ or a tool, or a dress-code; something anybody can put on and remove.

Dressing-up Barbie and Ken

Well, it would appear that despite the "fact" that appearances do not matter and that you cannot judge a book by its cover, you can, most certainly, create a look and live by its outer representations.
We're in the trendy world of Barbie and Ken *fashionistas*. Little girls grow up to play with big-girl fabrics.

Money can buy you everything, and how obsessed with shopping these girls are.

New outfits to be the person you want to be, you feel you ought to be, the one you "know" you are on the "inside."
Capitalism can give you all the accessories, the data, the gadgetry, the fabrics, and make-up, to construct whatever persona you desire.
And if a man you wish to be, or to be respected as men are, or were, then there's a cute little outfit for that too.
Wear the clothes, because the clothes do, indeed, make the man, strap on a tool or two, as a spare penis, and then strut your stuff.
Who's going to call you out on your pretention, when all are guilty of it?
Who's going to test your essence, when you've got a world there to defend your right to be whatever you wish to be, if you just pay your taxes and do not cross a few lines?

☯

See, it's so easy with big daddy and mommy standing by to allow you to play.
You can make-believe you are anything, if you remain a good little girl.
And, why not, if the taste for a bit of experimentation takes you over one day, then why not swap clothes and dress up Ken in Barbie's outfits and Barbie in Ken's?

It's so easy, when the dolls are plastic, that one begins to believe that there is no "real" difference between these manufactured people except for some few differences in appearance and a tradition that insists on dressing each up with specific outfits.
How creative it feels to mix it up a bit, no?

☯

↑

☯ ☯ ☯

Feminism
Females Unleashed

↓ Fabled "Strong Woman" ↓ The Feminist Male ↓

When a woman speaks about emancipation what she usually means is that she wants to be free from responsibility, from awareness, from accountability, from thinking and reasoning; she wants to be free from being aware and mature and careful.
She wants to give into her emotions and instincts, put on that seductive dress that leaves nothing to the imagination and go out dancing with the girls, unafraid, unconcerned about anything, because she is protected and her right to remain pubescent is assured.
This freedom from care, from fear, is her utopian world; one in which her sexual powers are curbed by no caveat and she is free to strut her stuff and set her price.
This dream-like situation is, of course, unlike anything found anywhere in reality.
It is a hoped-for world in which she is unleashed and at liberty to remain as infantile and sexually provocative as she likes.

Rape is for *Feminism* what the **Holocaust** and **anti-Semitism** is for the *Zionist* and slavery is for the *Negro*.
A catchword reaffirming their "victim" status meant to produce shame and a sense of guilt in the other; inciting him to offer special privileges and apologies he would not have under any other circumstances.
In the case of Dworkin, the Jewish and female varieties come to a perfect merger, or rather, it is her Jewishness which informs her rising feminism as a logical continuance of it.

"Marriage as an institution developed from rape as a practice. Rape, originally defined as abduction, became marriage by capture. Marriage meant the taking was to extend in time, to be not only use of but possession of, or ownership." – *Dworkin, Andrea*

Anti-nature turns to a hatred of the other who is the agency of forces, the detached from the world idealist cannot come to terms with.
For the naïve idealist, any reminder of the world (s)he has managed to keep at a distance, living totally in an increasingly self-referential dream-like state, these realities intrude upon like nightmares, these agents of nature are no more than satanic specters disturbing a lost paradise.

"Seduction is often difficult to distinguish from rape. In seduction, the rapist often bothers to buy a bottle of wine." – *Dworkin, Andrea*

The very act of seduction becomes a violent act the woman submits to, being the perpetual victim, often without knowing it.
The sexual act is indirectly assaulted being, as it is, an act of domination, and childbearing is demoted.
The only alternative: Homosexuality, lesbianism.

The *butch* feminist implies her sexual leanings without divulging them, daring anyone to expose them. Her masculine side, warped by a distinct slavishness, sees in the very sexual act something to be ashamed of. It is a shame in regards to her own biology; a hatred of self then projected outwards.
She now wants to degrade and embarrass it, the very act of intercourse and of childbirth, hoping that it goes away and the world is remade into one she can feel more comfortable in.

Finally she turns to the old standby:

"A feminist is not born: she is made.
In the making, her humanity is destroyed. She becomes symbol of this, symbol of that: mother of the earth, slut of the universe; but she never becomes herself because it is forbidden for her to do so." – Dworkin, Andrea

In this last quote the foundation of liberal thinking is revealed in the accusation of type as being a human construct. The idea that a specialized sexual type comes with certain predetermined mental and psychological tendencies, on top of the obvious physical ones, is the epitome of male dominated discrimination.
Once the natural components are dealt with, then the infant is left high and dry, ready to make a "choice" in between the ones offered to it by the environment. Given that the environment in the west is dominated by Judeo-Christian, humanist altruism, it is more likely that any baby born and raised with this belief will grow up thinking that the only real option is that of complete openness to all biological, sexual, mutations and an infernal immersion in one's own meekness, which has now been turned into a strength.
Between the choice of being a half-man or a whole female, the child will most often choose the one he is raised to think is the most socially acceptable.

In such a world the distinction of male and female is lost in estrogen heaven and all relationships become, in effect, lesbian ones.
In such a world, Dworkin would find her peace.

Is Dworkin's weight a result of her self-hatred? Is she burying her femininity underneath mounds of flesh, or is she hiding the absence of it there?

Fabled "Strong Woman"

Yes, we've all heard about the infamous "strong woman" who is so independent, strong-willed, successful, self-sufficient, that she drives men away in a panic.
I cannot fully discredit the existence of such a creature, for, I am sure, there are many females out there who fit this description, and others who partially do, but I am not here to discuss the rare, but the common.
What the common teaches me is that this identity is often used by women who want to explain why no man can stand them, in a way that is not unflattering.

It is a way of throwing the weight off of her shoulders and onto the "weaker" sex, where it belongs.
It reminds me of how blacks often use their race to explain why a European or Asian person does not like them.
For the ugly, fat, bland, idiot woman, who has made it her life's mission to rise up the social ladder on her own, compensating for her deficiencies just as men do, the sudden realization that to do so she had to leave other possibilities behind, sacrifice herself to the dominant "male" figure of the institution, whether it was government, or corporation, or philanthropy, is inconsequential.
She marries her job, which she calls a "career" to make it more impressive.
Then she states, when asked why she never married or had children, that there was no "real man" out there that could handle her spiritedness.
Her high opinion of herself is supported, of course, by the men who have learned to steer clear of her type or risk a headache that will take years to get rid of.

Take this "strong woman" out of a social setting and what is left is not so mighty.
She is intimidating like an emperor child is, to a poor man.
She has the shadow of an entire institution which she services loyally and daily, casting blackness all around her.
Men tremble and scurry away when she growls, but it is not her that intimidates.
Like a tiny doggy, which nips and snarls, puffing up its tiny chest when the other dogs run away, she has a leash connected to a hand; a hand that feeds her, and binds her, and hovers over her.

The Feminist Male

One of the most important, in my view, aspect of males becoming feminists or supporting social causes that flatter and offer an advantage to females is the beta-male strategy.
The beta-male in the wild, unable to dominate a troop, in primates; or a group, adopts a more indirect sly strategy to get the female to give-in to his sexual advances.
We can call this strategy the "Nice Guy Strategy".
Nice Guys Last
Under the watchful eyes of the dominant male, in this case the system itself, the beta-male attempts to seduce the female by bringing her gifts of food (resources) trying to bribe her – this can be considered a foundation for later developing prostitution within human social structures – or the beta-male will try to make himself useful to the female, helpful, at times taking care of the female's offspring (one she's had with the dominant male) so she can go off and forage or copulate with the **alpha-male** or with another male – a form of babysitting...or the **beta-male** will support the female in her competitive struggles with other females or

come to her if when unwanted sexual attention is given to her by other beta-males - in this last case the unwanted attention and the female's ability to avoid unwanted copulation (rape) constitutes her retention of her sexual control or her sexual power.
With time the female will grow attached, in other words, dependent, upon this beta-male and therefore to retain his services, she will engage in copulation with this beta-male, in secret because if seen by the dominant male or the other beta-males there will be violence.
In this manner the beta-male gains the possibility of passing on his genes even though he is not carrying the fittest genes.
We see here the start of social selection in relation to natural selection. The inferior, genetically, male compensates for his less fit genes by adapting his strategy to a perceived need in the object of his desires. He, in fact, seduces her by taking advantage of her vulnerabilities, as a female raising an offspring within competitive circumstances.

With effete beta-males, of the human variety, the circumstances are a bit more complex, but the general principles apply and are continuation of this more primal primate behavior.
With humans being as helpful, kind, docile, non-threatening, useful to the female, makes up for any genetic failings, and so, such an inferior, genetically speaking, male will compensate by adopting behaviors and attitudes and thinking which benefit the female this male wishes to seduce and win the trust of, in the hopes that his utility to her will eventually result in her giving-into his sexual desires.
This is why we frequently find that many males are the most vehement and aggressive defenders of feminism and such social ideals and conventions which support female safety and flatters female vanity and retains female sexual power, her power of selection.
With the unconditional support of female social causes, as these have been given to her and as these have been accepted by her as the highest of all ideals, the beta-male signals the female, or the general female population, that he is a male they can count on, that he is useful to them, and that he is completely committed to their side, thusly increasing the possibility that one of them will, in the hopes of retaining his services and loyalties, give into his sexual needs.

If the colloquialism “pussy-whipped” feels a bit brutal and vulgar to you, then try “nice guy.”
Nice Guys Last

MRA
Omega-Male Adaptations

↓ Efilism/Antinatalism ↓

The *Men's Rights Movement*, also called *Men's Rights Activism* is a normal outcome of current modern fashions in the west.
For each action there is an equal and opposite reaction, but in this case how equal it is or will become is debatable.
The movement of disenfranchised men is can really be connected to a natural phenomenon where males of a species are forced to exist on the periphery of a dominant male's harem, the troop of females he lords over, awaiting their chance or living a short life in exile before the elements take them.
As female sexual energy was released from the control of the average biological male and returned to the absolute dominion of the monopolizing masculine entity or Church and/or State a reversal to past, primal, sexual practices follows suit.
If men are unable to woo a female with gifts (a form of prostitution) or with promises of eternal love and support, acting as allies in her quest for social status, or if they cannot lower themselves to even try, still having too much masculine pride, then they most certainly are forced to live a quiet, invisible existence on the sidelines of social and genetic interest.
Perhaps the only consolation is that they, at this point of total despair, might experience an epiphany where they stop judging themselves and evaluating their worth according to these social and genetic standards, finally breaking free from the dominant male's mimetic control. Ironically, it is at this point where they acquire their strongest sexual attraction because a male who has broken free from the proverbial social box and has ceased to be dependent upon a female, or anyone for that matter, to measure his masculinity is a male who exudes a power, females, or any unconscious, intuitive, instinctive animal nature, can sense.

This is becoming a new trend amongst the disenfranchised and those men left out in the cold, after female "emancipation" has rendered them obsolete and the family unit is collapsing ...or being reinvented as some kind of collaboration which has nothing to do with children or reproduction.
Sex, in this circumstance, has lost it spiritual content, as the union between man and woman bringing about a new spirit of becoming. It has become a bonding

method, a stress reliever, an escape into momentary hedonism, a symbolic gesture of dominance or simply child's play.
With these MRA's one can witness the confusion and the pain.
Most of these men-children would call themselves liberals, not even realizing that it is their own very political positions which make it possible for feminism to come about.
In essence these boys, having no clue as to what nature is or having a romantic view of it, believed that freedom of choice would automatically result in kindness and fairness and reasoning.
This would be akin to releasing a wild beast and then expecting it to be a pet.

The unleashing of the feminine energies from where they had been kept to ensure mas-participation and the internal stability this produced, has also returned all sexual behavior back to a primal stage.
Now the dominant male is the institution, the State, The Church, God, The Authority, and all, including these emasculated males are expected to become female in all ways but one.
This last one, accepted because the institution being an abstraction cannot fertilize an egg, is also quickly losing relevance with the advent of technologies that make it possible for a female to impregnate herself with a skin cell from either a male or female.
Already we are experiencing the reality of children being raised by the state and parents only acting as guardians of the state's property or the institution's future resource; a state that can intervene if the parents are not inculcating the child within the social norms and not teaching it to be a good citizen ad a docile female.
All that now remains is to finalize things by eliminating the "middle man" altogether, either forcing him into the periphery of solitude or forcing him into deeper and deeper emasculation.
This last is also quite obvious in the feministic fanaticism of males and their acceptance of social and family roles as surrogate female entities.

With these MRA's we find a feminine demeanor as well. They still think that they can change things, or reverse them, by running to the state and demanding justice.
They also use a common feminine tactic of withholding sex or support or trying to shame females "back to their senses", as if morality were anything but a human idea that either takes hold of the mind or does not.
We can see what happens to morality and common sense when law and order weaken. Males unleash their frustrations, their pent up masculine energies, looting and destroying everything in sight, whereas females, having been released from what they call paternalistic constraints, unleash their pent up feminine energies, turning to promiscuity, exhibitionism and sexual manipulation to get their fix.
The sad thing about these disillusioned MRA's is that they cannot escape the moral and the romantic idealism they still depend upon to feel good about themselves.
Instead of abandoning their ideals as being wrong or slavish or naïve, they cling to them preferring to play the role of martyr; a martyr who teaches those who have wronged him a terrible lesson by accepting his demise on principle.

But nobody cares, and therein lays the tragedy of his situation. Nobody cares because the primordial drives have no reason and females, by and large, have no capacity to yield to logic or to integrity.
All females understand, as all nature understands, is brute force or visceral intelligence.
Females feel things ...and what they feel from such an, *unfortunate*, victim of Globalization and feminization is weakness; a sort of weakness that expects the world to change to their whims or to their expectations rather than they changing to its necessities.

Some males, having found the price of genetic reproduction, settle for the only alternative which is still relatively less costly: memetic reproduction.
Now, sex becomes a hindrance, as it does in feminism, and the individual is not averse to fertilizing males, who are more aligned with them, than females – are more open – and who are now seen as being alien in their materialism and harsh judgments – sexual alienation.
Males can "turn their backs" on females and a feminized culture because they are now mind-fucking other, younger, more effete, males.
Their legacy will be that of serving an idea(l).

Feminism preaches a further connection to the system – an immersion in its principles as these are represented by its materialism and its proposed ordering.
The *Men's Rights Movement* preaches a further detachment from it, offering their own ambiguous order which they project as some, more desirable and equal and happy future.

In effect it is a battle over the seduction of females.

The competition between **Feminism** and the **MRA** movement is over who is the biggest victim of social decay, and the nihilistic, nature-hatred, it is based on.
Both appeal to the State authority for leniency; both feel threatened by nature and her indifferent processes; both seek *justice*, under the heading of "fairness"; both propose an anti-nature, hating response, as both despise the opposite sex and its nature.

MRA is a reaction to feminism and the overall cultural decline.
This hatred of nature now has become an absence from creating life or being

involved in reality, choosing to artificiality or a monk-like existence.
The free-radical males, which were once integrated into the social structures by restricting sexual behavior and sexual choices, are now returned to the periphery, where they would have been under natural conditions.
Female power is liberated, while male power is restricted, because the system prefers female mindsets and psyche.

We also witness the alternative methods, techniques, technologies, now being used to replace the obsolescence of marriage...because marriage was also a technique, a technology, a method which tried to harness human sexual energies and make males investors and defenders of the group.
This MRA movement is actually preferable and not disruptive at all. Not like it would have been decades ago.
Emasculation has proceeded to a degree where masculinity has declined, and human husbandry has developed new techniques for placating and sublimating human, particularly male, libidinal energies.
Such techniques include: pop-cultural manipulation, peer pressure, economic pressures, and vicarious releases through sports, porn, artificial worlds found in computer gaming etc.
This makes the MRA movement a natural consequence of feminism and the destruction of the traditional, procreative, family structure.
One more symptom of cultural nihilism.

Efilism/Anti-Natalism

Another form of nihilism, usually suffered from males who now find themselves disenfranchised, excluded, debased, with no male companionship, no sense of self-worth, and that have been excluded from the genetic pool or find it too costly to enter, because females are now permitted to price their pussy out of the reach of the average Joe.

Anti-Natalism is part of it.

Men, disconnected from their past, their bloodlines, their heritage, feel lost. They either become females in psychology, attaching themselves to the popular, the modern, to the institutional alpha-male, dedicating their lives to serving and servicing an abstraction, an idea, or they drop-out, like the MRA's.
MRA
The absence of an absolute, in this case the absence of a meaning, a purpose, outside the human skull, a transcendental, universal IT, becomes an argument against life and the world.
Males are not permitted to create their own purpose and meaning, but surrender to the popular, cultural, social norms.

Emasculation of the mind, begins with this immersion into an ideal men cannot relate to, find nothing akin to themselves within.
In the past males belonged to a clan, and went through rites of passage symbolizing their inclusion within a shared genetic and memetic past.
Today there is none of that. In fact men are made to feel ashamed for being men, they are told they must think and behave more like females, they feel no relationship with those they are supposed to think of as their own kind, and then they are made to believe that discriminating, trying to find one's own kind within the multiplicity of fake uniformity, is wrong.
In the past a man could sacrifice himself give himself to the shared bond of blood and values, but today he is asked to sacrifice himself to an abstraction, some whore's love, some nihilistic reinvention of reality where all is turned on its head and the senses are not permitted to be used.

He feels alienated from his own body.

Hyper-Masculinity
Coping with Emasculation

With the decline of masculinity the growing absence is being filled in by women, or even children, who take on the symbolic and superficial representations of manhood and act them out, in time becoming convinced that the pretense is, and has always been, the fact of the matter.
They do so with a sense of joy, having been released, as it were, from their nature and its constricting determinations, even if momentarily and superficially.
As a result men, or what's left of them, begin to exaggerate their own diminishing masculinity putting on hyperbolic exhibitions which seeks to overpower the female's own pretended mannishness, with a pretense of their own.
The result is absurd in its superficiality, as both remain comfortably entrenched in feminine morals and modes of thinking, neither ever daring to cross the boundary of social etiquette.

Women, being the intuitive creatures that they are, immediately perceive the ruse in the other, although lacking any introspective drive they avoid perceiving it in themselves, which leads to a decrease in their respect for maleness and to the

reinforcement of the ideal that both femininity and masculinity are human inventions, and that sexual orientation is nothing but a social fabrication; behaviors disconnected from anything real; mere social and cultural acts, or gender roles, which can be slipped on and slipped off at will.
All becomes a matter of proper grooming.
Nurturing becomes the new word for social eugenics and brain-washing and repression, and indoctrination.
Now women begin to believe that being male or female is nothing but a superficial act, a pretense.
Now they begin to believe that they too can be male, or just like what males are supposed to be like, in a world where the past does not matter and man is entirely determined by his own will.
The fact is that masculine traits and dispositions are selectively outlawed or frowned upon - the illusion of sexual parity is supported further by eliminating the corrective mechanisms of nature, and enforcing a strict code of conduct.
Men's hands are tied and the cost for behaving in ways the system does not approve of only increases the ideal's certainty that sex is simply appearance, as it has been relegated to that very status.

It is clear that because human behavior is restricted to within socially acceptable norms that the choice of behaviors is also thusly circumscribed, resulting in a convergence of conducts giving-off the impression of uniformity.
All institutions create an internal form of uniformity, creating "individuals" that behave in exactly the same ways and think exactly the same thoughts.
The only difference today is that the methods have become more insidious and more sophisticated.
The biological male, having been so castrated, and wanting to still express his masculine energies settles for socially acceptable mock displays of competence, coming across as childish in that they lack any spirit to back them up, but are purely ornamental.
Both femininity and masculinity can now be acted-out by either sex, making them a fashion statement, with an undisclosed agreement, being implicit, that underneath it all humans are alike and that the act is the fact.
Nobody will "out" the other, but only judge them on the performance itself.

We might say that even in a casual ritual of acknowledging someone's presence with the customary "*Hi, how are you?*" the tacit agreement of civility is maintained with a feigned interest in the other's well-being.
Both understand that in most cases nobody cares how the other is doing, but they go through the motions and they refrain from exposing the lie they both participate in.
Females being more willing to surrender to social norms, or to any power she is seduced by, or finds herself beneath, is more easily absorbed into these symbolic roles of power, raising the magnification meter higher.
She can easily wear the appropriate gear to play the role she is expected to play by the dominant system she is totally committed to…until some more powerful alternative comes along.

Females thrive in subterfuge.

To compensate men are prone to exceed these symbolisms with increasingly exaggerated forms of masculine exhibitions.
The exaggerated muscle, the extraordinary phallus, the exuberant romanticizing of femininity, and the over the top luxuriousness of wealth, fame and fortune compensating for the loss of substance, are methods of (re)acting to this female vengeful emancipation which at times becomes crude and cruel on a level that no man can match.

Sheltering leads to boredom.
Life and all its pleasures must now be revved up a notch to make it noticeable and gratifying, approaching the levels one would experience in natural environments where no lines are drawn and no guarantees are made.
As a result masculinity, being repressed and contained, exhibits this tendency to inflate itself into extraordinary proportions so as to deal with its declining substance.
The male feeling the most repressed and emasculated will be the one which will be most likely to exaggerate what little masculinity it still is permitted to express, and only in the areas and the directions which it is permitted to do so.

Mock displays, controlled environments, hyperbole of gesture and appearances, is how modern males deal with their diminishing relevance.
They adapt by adopting feminine methods, and feminine mannerisms.

“Bling-Bling” and bouncing cars, impressive careers, muscles, and diplomas, are how males adjust to their emasculation.
Materialism, hedonism, elaborate shows and showing-off, announce the coming of feminization.
All is made bigger, more extraordinary, to avoid looking at how small and ordinary it has all become.

Hypermasculinity is an adaptation to *Hyperfemininity*, which can also be called feminization.
It, *Hypermasculinity*, takes on the same pretenses, exaggerated displays, to compensate for *Hyperfemininity*.

When you don't have the brain for it, then you do what every rational person, living in western materialism does: you buy the gear, the outfits; you learn how to walk, and talk, in the appropriate manner, to express a desirable character. One you've seen on television or in the movies.
Then you get yourself the right soundtrack: something edgy and hard, and in style.
Plenty of people out there selling you that image you are going for. All you got to do is get the money to purchase whatever you need: hair, muscles, personality, knowledge …the *look*.
Hell, if women can do it with their push-up bras, and girdles and hair extensions and all that paint covering up those blemishes, then why not men?
This is a woman's world, after all, and playing dress-up is what girls love to do.
Accentuate, inflate, redirect, correct, parrot the lingo, and you are in.

All minds have a pattern of thinking and of expression. We call this style.
When another mind is affected by it then a similar thing occurs, as when a body is fertilized by another.
The second mind adopts the first mind's style, as best it can, integrating it, inserting it, combining it, with pre-existed, and within the boundaries of the limitations involved in both minds and during the transference of data.
Misunderstanding can be considered as the equivalent of memetic mutations, produced during this transference, this exchange and sharing of thoughts.

I think all ideological offshoots begin with such mutations, during data exchanges.
The slight variation is similar to that game children play "telephone" but it is also a result of the particular, original conception, morphing within a different mind, with its own particularities, living with different environments, and being naturally blessed with different limitations.
Sometimes this memetic mutation results in something greater than the original, but most of the time in something slightly lower, as the fact that a transference occurred at all means the second mind, the accepting mind, was or is dominated.
This domination may be the product of immaturity, the receiving mind having not become developed sufficiently, or it most often is the consequence of inferior potentials, as these are inherited genetically.
In the former I offer Nietzsche as an example. He, after having been seduced, dominated, at an early age by Schopenhauer and Wagner, rebelled, eventually becoming seduced by the pre-Socratics, which help him overcome his domination by his more modern mentors.
I also think this phenomenon of more masculine minds being more easily seduced, impregnated, dominated, by the dead, is a modern social phenomenon, and one Nietzsche suffered from.
We see it more strikingly in the common, modern, mind, who must always refer

and defer to what is most distant from itself, and death is the most distancing state of all.
The ancients had a more healthy relationship to their peers, aging, and to their own sexuality.
The practice of an older male taking a still immature male, a boy, under his wing and totally dominating him for a time, indicates such a difference between modern male sexuality and ancient, pagan, more natural ones.

In modern times precisely because masculinity is declining, and after centuries of Judeo-Christian, de-sexualisation, and de-naturalization, the typical male must display hyper-masculine traits to protect itself from its own socioeconomic emasculation.

Going Gangsta
Thug Life

↓ Incarceration ↓

The option of becoming a criminal is akin to the anarchy political option, only in this case the idea appeals to an even lower stratum of psychology and a more primitive part of the human brain.
There is no ideology required here, simple materialism, machismo and hedonism unleashed within a world that seeks to control all of it.
It is most popular amongst Negro youths and adolescent males of other races with no family support or of lower genetic quality. Given that sexual reproduction is not controlled the numbers belonging to these groups are on the rise, explaining the increasing popularity of this life-style.

The common, middle-class, suburban, man-child, selling himself off as a ghetto monster, born and bred on the mean-streets of urbanity, are the west's answer to the primal, tribal, big-man, and warrior – a parody of a reality that no longer applies.

The Negro is an example of a primal masculine form.
This is why in these times he has an appeal for females who have been returned to their primal sexual empowerment.
The state, the institution, lacking corporeal essence, and being an abstraction, represented by anyone with popular appeal and behind which "who knows who?" hides, is dependent upon these primal, unthinking, organs with no minds, utilities.
The Negro's nature becomes a perfect extension of the abstraction: a representation of the physical, to complement the abstraction.
We see here how specialization is filtering into sexual relations. The individual can be divided into body parts, elements, mechanizations, each with its own usefulness but lacking a cohesive nature, since mindlessness is the rule.

The Negro is a complement to the modern female, who has been **feminized** herself: a hyper-masculine personification, to deal with the declining essence of maleness; a mindless, instinctual, primal, animal, pretending to be "enlightened" or "above nature" when it is totally in tune with primitive naturalness, domesticated, as any animal would be, by a Higher Will.
The need to create a harmonious internal stability, forces a lowering to the "lowest common denominator," which is the concept of "humanity" or the species animal *Homo Sapient*.
Everything else, that followed the emergence of this type of creature, becomes superfluous and divisive.
Modernity is the loss of culture and of identity: primitiveness sold as a state of enlightenment; domestication made into a virtue.

One of the many ironies involved – because nihilism overturns nature leading to self-contradictions and paradoxes – is that those proposing an end to sexual identifications use a sexual identification, that of species, as their central theme.
Sex is detached from its purpose for coming about, and becomes this out-of-body, spiritual, engagement that loses all severity and turns into a game for children; a trivial indulgence, the orgasmic release, interpreted as some transcendence.

Incarceration

The price for not being sufficiently feminized using indoctrination, assimilation, and so on, is incarceration.

This is rehabilitation, or a severe form of education, where males still resisting systemic authority are placed in situations where emasculation will take on more brutal forms.
The male is not, merely, emasculated mentally, but now the physical becomes part of the rehabilitating upgrading of the methods.
The last vestiges of manhood are fucked out of the man, as it were.

☯

Though prison environments are far more regimented and controlled, rape still persists in the incarceration system, and is more common than it is outside the prison system.

☯

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☯ ☯ ☯ ☯ ☯ ☯

Chemical Castrations
Numbing the Libido

↓ Estrogen Pollution ↓

☯

Methylphenidate (Ritalin) is the drug with which little boys are made to conform to little people's expectations and to adhere to modern western egalitarian (feminist) ideologies, so that stupid cunts in California can sleep easy knowing that their daughters are no different than their sons and that they too could have been just as good as any man if little boys were given drugs when they were growing up.
The hypocrisy reaches an extreme when those denouncing eugenics and declaring the uniqueness of the individual, proscribe mind altering chemicals to save their leveling ideals from facing reality and the ridicule that would ensue, and when those speaking of the ills of man's meddling stand by interventions which contradict what they prefer to believe about the absence of human nature or of its "authentic" characteristics.

It's a good thing, for them, that modern technologies can now cut down any stalk that stands outside the tolerance levels of their tiny fearful minds and they can continue pretending that they are open-minded and progressive.

Our food is polluted with estrogen compounds, no more than our minds are polluted with estrogen ideals.
The assault on the **Y-chromosome** comes from within and from without.
But still, like a true agency of its essence, it battles on, refusing to give-up and to lie down.
Men have always fought in losing wars; this one might prove their last.
Still, if conditions change and avenues towards frontiers open-up, a new age might come where maleness will once more find its place.

In the modern, western, school systems, a boy is admonished for acting like a boy.
The age where "boys will be boys," has given way to "what's wrong with him?"
The normal propensity of a young boy to explore the world, stretch and test his boundaries, and discover his essence through it, is now considered a dysfunction.
The more appropriate *little girl* behavioral pattern is the standard with which young male behavior is to be judged.
If an (inter)activity becomes too disruptive or threatening to the young female, in any way, or to another boy, then it must be reprimanded.
The message being that one never acts in a manner which threatens, or may potentially threaten, anybody in the vicinity.

Estrogen Pollution

Plastics, insecticides, hormonal interventions.
A world made harmless, safe, quarantined, washed of all natural imperfections.
A world of artificial authenticity.
Remarkably, a feminine world, full of chemicals seeping into the water table, into the soil, floating in the air as micro-particles, contaminating all, covering it all in a fine layer of estrogen mimicking human creations.

As a result we have decreasing sperm counts, infertility, sexual defects, and irregularities which can only be called "unfit" from an evolutionary point of view.

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Eunuchs
Castrated Maleness

Who better to manage a harem, to mingle amongst the sultan's concubines, take care of their every need and tolerate their expectations, remaining uncreative and loyally dependent, than a eunuch?

Why physically castrate a man when you can accomplish the same end by mentally castrating him?
Now he can function as a male, physically, while at the same time remaining totally infertile, mentally.
Thusly, masculinity is reduced to the act of copulation eliminating the psychology and the perspective.

In this case the system is the *Lord of the Manor*, the Sultan, who has a harem and biological males are either the ones who must ask permission and then endure the master's prying eyes or choose castration and the life of the eunuch; in effect, turning into a female…a lesser kind.

Circumcision is a partial, castration.
It is supposed to reflect a male's deference to the one and only man of all men; the mark of the chosen few; the ones who can enter the secret areas as trusted keepers of the flock.

These modern-day chemical eunuchs can be called "metrosexual," or, perhaps asexual.
They have no interest in sex, and no sexual energy emanates from them.
They have been retained in a perpetual state of preadolescent fervour.

They like to play those games that lead nowhere but to mindless, fun.

If the bad boy can adapt by becoming a *playa*, then the other side of this unfertile coin is the man-child.
The *playa* plays with no purpose, no final goal…he plays just to play; the man-child plays, minus the other, the opposite sex…he plays detached from reality.

☯

No need for knives.
Castration happens in the mind.
Nothing is removed.
It is left to atrophy to the point where it no longer matters.
"When you don't use it, you lose it" as the saying goes.

There's not much to lose, to be honest, because the effects of social selection have already filtered out most of that "nasty" masculine spirit – if it persists can only be blamed on the wonder of nature.
Whatever returns should be ashamed of itself. Such primal drives cannot be tolerated for long.

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Numb
High, the new Low

It begins with an experimental age, where the mind is still curious and desperate to fit-in, and be *cool*. But in our time, getting high has become an epidemic few manage to break free from.
Originally made popular in the sixties, when love was freed from responsibility and being stoned was fun(ny), it now is another way of maintaining peace and harmony, within the social network, by numbing the libidinal energies being prepressed, allowing them to dissipate harmlessly.
The institutions pretend to be on some anti-drug campaign, primarily because of its negative effects on productivity, but they do so selectively, allowing other drugs, such as alcohol and tobacco to be sold with little regulation.

Towards the "harder drugs, the institutions exhibits a blind-eye policy, only becoming severe, when the social outcry demands it.

Can't help but to wonder how "happy" those who routinely numb themselves, with chemicals, truly are.
True, there is the social element pop-culture sells, mostly to young males, as the ideally masculine life of living outside social rules, but then there's that desire to belong to the in-crowd, and to portray some caricature of rebelliousness, that makes the practice off-putting.
The fact that brain-numbing occurs, and in some cases brain damage follows in increments, exposes a psychological compensating role being played here.

The sixties are over.
What we are left with is the imagery of the stoned, hippie, with unwashed hair and ripped jeans, living the life of an urban gypsy.
The image has a certain bohemian appeal to it.
I would imagine that every adolescent male, suddenly faced with the demands of social integration, would feel an attraction to its ease.
Nothing easier than a girl on drugs. It turns the pride of seducing, or being seductive, into a "what the fuck?" moment of utter surrender to circumstance…aided with a bit of purchased inhibition.
But, in fact, what we have here is the *romanticization* of out-of-your-mindedness.
A stoner is an individual without a care in the world.
His world revolves around finding escape from his dull existence.
Reality is so vile, for him, that he needs this mind-altering persuasion, that he is living the good life, after all.
Without it he loses that edge of daring, and falls back to an uncharismatic appeal to pity.
Very little matters to a pot-head, except his next inhale, and some food.
We'll let the more mind-altering drugs aside, for a moment, because there the individual is transported into a totally other-world experience, where, his hidden side is permitted to express itself uninhibited.
It is smoking cannabis which is becoming increasingly acceptable; tending to be an alternative way to have fun, besides alcohol. It's because the *high* induced by inhaling cannabis is palliative.
Nobody goes wild or becomes violent when smoking pot.
He mellows out, becomes complacent, and relaxed.
The world turns harmless, and he reverts to a younger age, when none of it was known to him.
Girls are less selective, more girlishly naïve. Love, is still not free, but it is more cheap.

The long hair and multicolored clothes are gone, in a world that claims not to judge by appearances, but the attitudes remain the same.
To be numb, is to be cool; because *not-giving-a-shit* is indicative of power, and nothing makes you *not-give-a-shit*, more than a bit of chemical help.
The individual gains the confidence he never had.
The manifestation of strength is indifference, and when one can replicate it with a purchase at the corner street, then this is a gratifying prospect.

The rebelliousness is also gone. Getting *high* was once a rebellion against the **Paternalistic** stringency of the fifties and forties, but now it's an acceptable lifestyle, like being a homosexual; a life choice, that means nothing more than that the individual enjoys getting *high*.
It's like tattooing: so common, these days, of universal, feigned dissent, that everybody has one – including grandma.
It's antithesis to the responsibilities and duties of **Paternalism** remain, again, intact.
It is why the most **New Agers**, the most liberal minded, the ones into alternative lifestyles and into mysticism and eastern philosophies, the most emancipated from those, so called, "parochial" practices, find drug usage to be a part of getting in touch with a deeper existence.
The loosening-up of conscious restraints, used in spiritual traditions to experience sensations and imagery alluding to some metaphysical state, adds to the appeal of drug usage.
A mind partially numbed out of consciousness, is a mind detaching from a world that confronts it; it turns inward where things are a bit less threatening.
It's like a chemically produced solipsistic state; a meditative escape, with no self-discipline necessary.
In fact, the less disciplined you are the better.
This *laisez faire*, live-and-let-live, attitude is really a cry against being disturbed; a child pushing away a parental hand.
To be shit-faced, and happy, is the goal….without a care in the world.
It takes a lot of chemical medication to fabricate *that* level of "happiness."
We all have that image of a drunk, hugging and kissing, everyone in the vicinity, with that "I luv ya maaaan." It's the image of a man who can only be blissful when he is numbed into a condition of shit-faced numbness.

Nobody feels pain when numb.

When excess libidinal energies are not satisfied by the artifices and redirections and sublimations of modern socioeconomic systems, the role played by spirituality, is taken over by drugs.
With them the individual experiences the same religious ecstatic state; the same sense of transcending communion; the same feeling of surrendering belonging.

Nihilism

Annulling the World

↓ Masculine and Feminine Midenismos ↓

The term "nihilism" defines a total and absolute rejection of reality, the world, and/or nature.
It is based on binary logic: all or nothing; if not God then Satan; if not perfection then destruction; if not **One** then **Nil**.
This either/or attitude is quintessentially nihilistic.
Nihilism can have, for this reason, two forms: positive (masculine) and negative (feminine).

The most popular form of nihilism is the feminine form.
This form of self-denouncing world-denying self-hatred proposes surrender to the *Fluidity* of nature ...towards the absolute void; its ideal state is an immersion in emptiness; to be lost in a *no-thing*.
Because entropy increases naturally, with no effort required, this form of surrender is feminine because the female psyche always gives into the most powerful entity
Furthermore, given that females are a personification of nature the affinity of woman to increasing entropy is part of her psychology.
This is why any indication of order, the absolute form being God (absolute masculinity) is irresistible to her.

The masculine form of nihilism is that of God i.e. absolute order: omnipotence/omniscience.
Here nature is not surrendered to but totally denied, rejected...destroyed.
This type tries to release himself form the constraints of nature and this insufferable tendency towards disordering (mortality).

It manifests as a misogynistic self-hatred, given that the feminine is also part of all biologically masculine emergent unities.
The projected goal here (object/objective) is absolute order...or a singular state of inertia: absolute mass...the occupation of all possibilities (space) simultaneously (omnipresence) – the end of time (timelessness).
Of course this totalitarian state necessitates the elimination of all other masculine energies: ergo states impose feminization as a matter of survival and internal stability.
This is a tendency towards the absolute which can never be defined since it is absent ...therefore it is always a *some-thing*.
The "some" aspect of the concept is where the masculine competition takes place: ideologies, ideas, memes, genes etc.
To the no-thing it presents a hope: a *some-thing*, where thingness is presupposed as either being already existent and awaiting discovery (feminine) or as being under construction (becoming) and so yet to be determined and defined...being created (masculine).
These are two forms of human dissatisfaction.
They are produced by binary logic (dualism) and manifest into two specialized forms of reproduction.
Reproduction is a kind of answer to mortality...ergo the act of procreation is linked to creativity and it represents the masculine aspect of human nature, in both females and males.
Ergo, even in females it is the male hormone testosterone which regulates sexual drive (libido).

We can divide Nihilism into dualities, as this best satisfies our inborn methods of describing and understanding.
Each duality corresponds to a biological and/or existential perspective.

There is the masculine and the feminine kind of nihilism, both offering an end, but one describing it as an absolute order and the other as an absolute disorder.
In both metaphors the absolute offers finality in opposition to existential experiences.

There is, also, the positive and the negative forms of nihilism.
The terms positive/negative are not used to describe the final end, which is always a negation of what is existing, but it is used to describe the manner in which it is sold and made popular.
The *negative* form is a more honest, authentic form of nihilism, because it does not hide what it is and what it is saying. Its message is direct and pure: a denial of existence and its experience
The *positive* form is duplicitous and indirect. It offers the same negation of life and existence, but it presents it on a hopeful platter of an alternative "more real reality," or as a happy message of relief from an existence which is uncaring.

No one embraces *end-of-the-world* scenarios or repeats the possibility of total annihilation and *absolute ends* with such fervor and obvious delight at the prospect – whether this "end" be one of the spirit, of independence, of awareness, of distinction, of thought or of existence, altogether – than one that has little to lose from the outcome.

The nihilist always speaks of final ends because he already feels null and void in himself. It is his vengeance upon the world to tell it that all of its striving will reach a final and common point, making of his own inadequacies a mere trifle or turning them as the meeting point itself.
His message, sometimes offered with a hopeful promise, always hides a desire to obliterate what makes him feel vulnerable and small.
Impotence dreams of and promotes the eradication of power; ugliness tries to dismiss beauty; stupidity makes of intelligence a matter of chance; the hater of existence and of the *self*-experiencing it will always speak of life's meaninglessness, as a terrible fact, and make of existence a parody, defining self as an illusion that should be tolerated but disregarded as irrelevant.

One can measure nihilism by how disconnected from reality the mind wishes to become – not as a resistance wanting to preserve itself through seeing, which is an affirmation of life, but as a denial of its relevance and as a willful ignorance of it...a self-induced blindness, that frees the mind from the sensations that disturb its unhindered imagination. What glorious worlds a mind can construct, when it is so unburdened by anything real, and how liberating it must feel to not have to deal with anything that taints his dreams or that places limits and costs upon his actions.

Ego has been demonized by the assimilating nihilistic ideologies of our age, because it represents a challenge – a spirit of resistance associated with the masculine demeanor. In this age the feminine demeanor is glorified: the spirit of surrender and of allowing one's self to be absorbed into what is marketed as "superior". Ego is a spark of light being snuffed out by those that cannot shine as brightly, and being told that the uniformity and ease of darkness is its lot – alas, entropy increases.

How do we crave for our own demise?

In our desperation for ***Being*** we sacrifice this incessant ***Becoming*** forgetting that outside its premises, we and everything we know is nonsense.

Self-annihilation seduces, like a troubadour does a maid, with soft sounds and melodies that drown out our mind's warnings and absorbs our thoughts, so that the entire experience is one of great relief.

Most nihilists enter as messiahs, as harbingers of good tidings, with happy faces and tender hands, strumming on old strings and massaging ancient wounds, when their message includes the necessity of obliterating, denying, and replacing the world as it is.
Underneath the pretense, they offer a void, as a product of their resentment...because an unsubstantiated hope and an unattainable dream are as good as nothing. What does it matter if this emptiness promises to be a paradise or, at least, a return to a "source" where we can finally lose ourselves in oblivion …and the world that birthed our "intolerable" self-consciousness?

The cleverer nihilist would rather cast himself as the butt of some universal joke, a figment of some mysterious entity's imagination, than risk facing an unconscious, and therefore indifferent, reality. It would rather imagine itself sharing in the joke, than consider the possibility that none of it is a laughing matter.

When one cannot adapt to the environment, he imagines an environment he would be more suited for, and then projects it as a viable alternative to the given. In this way the costs and the responsibilities are redirected from the self onto the other, and the personal ramifications of one's own past are diverted by a world that doesn't bend to one's will. The idealist can now perish for extraordinary ideals, but he never loses his ordinary face, as this would be a far greater price to pay.

The secular humanist, like the religious mind, prefers to associate sympathy with empathy, hoping that if (s)he were truly seen and understood (s)he would definitely be accepted as (s)he is. Ironically, the nihilist rejects reality, as it is, but cringes at the thought of being rejected by it – a preemptive strike.

The new *politically-correct* narrative goes like this:
Women lack the creativity of men because they are truly the superior sex, since women can create life while men can only represent it artistically or merely contribute to its creation.
When compared to procreation what value does an innovation have, but only as a pale representation; when you can give birth, what value does a sculpture have in comparison?
Therefore, men being inferior creatively compensate for their weakness by excelling in the creative arts or in thinking and such, while females being superior feel no impulse to create anything other than life or imitations of male creativity.
This is ironically a sort of indirect admission that it is truly the case that females lack creative genius even though many still resist this truth trying to equate the creativity of a Michelangelo with that of Madonna or the mind of an Einstein with that of Madame Curie. When many cannot deny the clear dominance of males in the creative fields, from music to cooking, or in science or in thinking, all that is left to do is to twist a disadvantage into an advantage and equate a natural biological act, which any animal can accomplish with one which no other animal, except for man, can accomplish.
In essence it is a degradation of man to the level of a beast, so as to achieve a hoped for outcome – it is an emotional point masked as a rational argument.
Of course how woman creates life without man is left unexplained, and how modern science has made the masculine contribution to the heterosexual reproductive method superfluous, if not for the very masculine creativity which is derided as inferior, is also left unexplained.
The only thing explained is that this is a reaction to Freud's assertion that females suffer from penis envy; a counterstrike implying that men suffer from womb envy, and so since both positions are eliminated due to dialectic contradiction, we are again left with the desired mediocrity of no distinction at all.
And all is well again.
As it is evident that in this westernized global world the weak must be protected, it is more acceptable to make derogatory remarks against men, especially of the Caucasian variety, than it is to make them against women – a payback is implied, for the sense of vengeance pulsates through these naïve culturally self-evident positions.
Pop-culture is infused with degrading male caricatures or exaggerated male idols that make masculinity seem vulgar and absurd, but nobody would imagine accusing anyone of hating men.
It is a given that any claim of male inferiority is made in jest or is used as an example for trying to make men feel like women feel when they are degraded …but this is taken as simply being funny because nobody actually believes any of it, whereas stating that females might be inferior to men intellectually and creatively causes passionate angry responses because deep down all fear that there might be some truth to this, and that there is an entire history of dominance and exploitation that proves just that.

When we psychologically associate ourselves with the victims, it is easy to laugh at any condescending remarks made against those that you feel less than – I would go as far as to say that it is more natural to associate with the victim because life makes victims of us all; our little spiteful attempts to cut those that make us feel insecure are our little spits of retribution against an existence that remains unaffected by our personal desires and fears – payback for our inability to alter the past and only damned to cope with its consequences.
I guess it is improper to complain about male-bashing, especially since it is to be expected given the historical and social contexts involved, but what is truly obscene is the way in which reality is twisted to accommodate a modern cultural ideal and how the same rules of morality and civility used to chastise and shame anyone that dares to say anything negative about the system's favored "protected types" are thrown out the window in every other case.
You can be accused of misogyny or of sexual frustration, at the slightest hint of discrimination, but not of misandry, the latter being almost expected and cheered on with glee.
That the creation of an even playing field demands that those above must be torn down, with slander and spin-doctoring, while those below must be raised up, with excuses and special considerations, is understandable; when uniformity is the goal then the elimination of discrepancies in all areas from genetics to economics becomes a common value which everyone accepts as a state of growing enlightenment and human maturity.
But saying that women lack the creative need, or can produce life and so do not feel the desire to compensate by creating anything of value besides, is ludicrous; a sad attempt to explain why men exceed women in all fields of creative genius.
It is like claiming that a bird is superior to man because it can fly without any help, while man being inferior, must compensate by understanding aerodynamics and building airplanes – if this is the case then I would choose to be so challenged.

Finally, it must be easy to choose the easy path – the path-of-least-resistance in relation to the environmental conditions present – so easy that nature, being most efficient, never fails to take it. It is only a mind with an awareness, the ability to project possibilities that can dare to take Frost's "path less traveled" with greater rewards foreseen. Therefore the simple always associate natural processes with willful acts and can only connect dissatisfying trends with consciousness…the Christians connect them with God's will, whereas the secular idealists and naïve humanitarians, always find a conspiracy behind all natural occurrences that they find deplorable or against their preferred ideals.
The idea that nature, herself, would confront their childish desires thusly, is too hurtful to even consider; the idea that their ideals are prevented from being realized not by some "secret sect" but by the mere fact that it is totally disconnected from reality, eludes their deliberations.
I guess it is easier to accept a natural occurrence like an ant colony being made-up exclusively of females or lion prides with only one male figure or wolf packs that force participating males into effeminate positions, than it is to accept feminization in human beings as another natural occurrence – a natural occurrence determined

by prevailing environmental conditions and the reaction to growing entropy – environmental conditions affected by human interventions.
How best to dismiss a possibility by including it within absurdity, and how best to make a position impotent than by grouping it in with crackpot conspiracies?
In this way the 9/11 debacle is equated with U.F.O. abduction testaments – again equalization is a desirable diffusion of conflict.

The nihilist will wear the jester's cap, singing alms to dead romantic poets, seducing with clever verse and carefree abandonment – a Dionysian spectacle.
The nihilist will cover the devouring emptiness with good graces and hopeful dreams, casting his nets in the cold waters of light, to harvest a bounty for his warm darkness.
The nihilist will speak with ease of ease, with the voice of God, promising worlds with no foundations and realities with no limitations; a doomsayer whose impending doom fills the heart with glee and has no harsh word to speak to any sufferer.
The nihilist will twist and turn and claw for any semblance of his reverse; knowing that his true face would turn the world away in disgust and terror he adorns himself with ornaments of modern luxury and lechery, intriguing the onlooker with his acrobatic verbiage and how well he prevents exposure through slander.
There's a trick to discovering a nihilist, if he so chooses not to reveal himself at the outset but chooses the more insidious tools of manipulation to tear the world to shreds, before he wears them as evidence of his value: he is the most kind hearted and positive; with a pan's flute he will lead you dancing towards your own demise, thusly justifying his own – like a drug dealer's rap he will tell you exactly what you wish to hear, promise you infinite pleasure and absolute satisfaction, and then he will sell you your own end.
His smirk will be disguised as a smile, and his stress as laughter.

The nihilist knows the world can be cruel when it is not boring and, having convinced himself of nothing else, he offers gifts of salvation to those more desperate for relief – praying on the most vulnerable.
The nihilist has no ideas of his own, he cherry picks his positions, placing himself behind famous names to avoid detection, and so thinking is his greatest adversary.
Words are his kingdom and degrading them is how he takes his vengeance by enticing others to enter and then tearing the foundations down around them.
He has his bait …some far-off promised land, some island of certainty in the churning seas of existence, some paradise beyond the horizon, and her has his motive …to find relief from his own insecurities by convincing enough that he is more than a self-hating miser.

His disarming charm is preemptive: accuse others before you are accused, and exposed …especially to yourself.

The more honest variety of nihilist have no trouble expressing their disdain for life, the world, and the self that makes the awareness of them possible; they revel in the open warfare against existence, finding their value in their directness and self-esteem in their hatred. They gain power by presenting themselves the messiahs of negation, to which all others stand as duplicitous victims of the inescapable.
But the insidious nihilists are far too insecure for such openness; their self-hatred runs so deep that they wish to deny even their own self-denial, and along with themselves they try to attract the world to its own end.
Unlike the former heavy-hammer of doom and gloom, the latter comes with a smile and bearing exotic gifts of wonderment – it beguiles with promises, feeding upon present unsatisfied appetites – offering alternative realities to a one that is unsatisfactory.
The degree of world-renouncing self-annihilation present in a psyche is proportional to the degree to which it manages to rationally detach from the very reality it wishes to annul; its destructive energies begin by dismissing the immediate as either being fake or as hiding a secret no eye can see – a secret that spells out the end of existence.
Casting the world in the role of the "negative", the deplorable state, the product of evil that an eternity of atonement must be offered to correct, the hypocritical nihilists promises both religious and secular rewards; some as the bounty of other-worldliness, and others as a distant future condition, of imagined perfection.

When presenting reality as the "negative" that their own, innocent, "positivity" corrects, the insidious nihilists remake themselves into the voices of hope and happiness – teachers of self-negation or tempters of need.
Nihilists can sell themselves as either ascetic ideals, that find relief through the total denial of the senses and all that experiences existences, or as lechers trying to avoid existence by maintaining a constant, and unrealistic, state of intoxication, but their message is always one and the same: Existence is bad and any experience of it is intolerable, as it involves need/suffering, and all the aspect of reality man finds contrary to his self-interests.
For this reason the most profound nihilists often propose the most fantastic utopias and the most exaggerated futuristic world-views; their revulsion, directed at the world they wish to annihilate or escape, is so great that not even their fantasies and dreams dare base themselves upon anything immediate; their disconnection from reality beginning with a starting denial of its reality.
The world is so contrary to their preferences that it cannot even support their imaginings for long – not even an escape into madness or total self-absorbed delusion is sufficient to make them immune to a universe that cares not about their desires.
They will declare that change is an illusion, when all around them the world churns with endless vicissitude, or talk about beginnings and ends, when they have no awareness of any such thing; they will present the absolute as that which has yet to be discovered or as that which can only be accepted if one simply opens

one's eyes or heart to its warming promise and immediately gratifying bounties.

In addition to all of this, the most fantastic and *detached-from-reality* utopias offer another advantage: they naturally attract to them weakness and the myriads of disenfranchised, seeking relief. They seduce the wanton mind by telling it exactly what it wishes to be true. They market themselves by the brilliance of their ease. After all, it is far more easier to change your own perspective than it is to change the world, and it is far more easier to convince others that something is true, than it is to actually make it so.
These, most despicable of all types of nihilists, rejoice in their ability to bring the world down with a happy thought, a flippant evasive joke and a hopeful message; the world destroyed by its own impending disappointments. They are "liberated" from their own inadequacies, in relation to the present environmental conditions, by turning them into communal virtues, and they are excused from their own past failures in judgments, from their own naiveté, by presenting them as projections of nobility.
What better way to avoid the unflattering consequences of one's own past errors, than to convince others to make the same ones?
It is a practice akin to the ugly redefining beauty or slandering its reality so as to avoid the commentary it provides in relation to their own lack of symmetry; an easier way of compensating for a not so ideal past.
We now live in a nihilistic age. One in which the reaffirmation of final ends, ends that if completely realized would entail an end, and of desirable utopias, that can never be applied because they are so disconnected from anything real and founded on lies and childish idealism, lies the nihilists sell and then come to believe in themselves, when they are continuously supported by others and constantly repeated.
We see the application of Christian, or religious, nihilism daily. It fails because it is so detached from reality that its goals are absurd, even if they were possible. We see this in secular nihilistic idealism, such as Communism, and how miserably it failed because it was so detached from the reality of natural selection.
But now we also witness it in such modern manifestations as the apolitical Venus Project or in science in such notions as the *particle* or *Absolute Zero* or *The Big Bang*, all ideas that if taken literally spell out an end, a final solution, the attainment of what cannot be improved upon, the correction to end all corrections, the final outer extent of human existence and of human consciousness – a boundary, a jail.
Do not all nihilists not desire an end to their uncertainty, a final destination to make themselves meaningful, a guiding principle, a resolution whether in total annulment or total unity?

A slightly more current manifestation of nihilism has come about through the effects, and the excuses this provides, of Wittgenstein's criticisms.
The mind having found itself incapable of formulating a single cohesive world-view grabs onto the first argument that offers it salvation.
This type of mind may, at first, be seduced by Marx, when it finds itself unable to

deal with the strains of capitalism, then it will be drawn to Nietzsche as a way of finding a justification for its social discomforts, then, bypassing Christianity altogether, it may fall for Spinoza, and his secular anthropomorphic gifts of redemption, before Wittgenstein offers a perfect alibi to dismiss thinking altogether.
In fact the nihilist, in the more positive form of a charming idealist, will be beguiled by anything dismissive of the world. In this way he will come across sometimes as this and sometimes as that, never settling on one tactic, but always with his eye firmly focused upon the goal of escape.
He will declare, flippantly, clouding his appearance with impressive vocabulary and name-droppings, the end of the world before he settles for the end of thinking; in one breathe he may sarcastically cast aspersions about the failings of man before he accuses others of being misanthropes. Once an end is spoken of, he will turn the tables upon anyone that exposes him as what he innately knows he is, and attack with the slandering accusation of *Nihilist*!!!! anyone that he feels coming close to his soul ...thusly disarming the other of this most hurtful, to him, truth.

For the nihilist, *ends* are all that matter …more particularly *The End*. Having convinced himself, and many others, of the opposite about himself, and hiding the fact behind his proclamations of the coming end of politics or the end of human suffering or the end of war or the end of thinking or the end of philosophy, he will undoubtedly choose ends with a more positive social and psychological spin, ensuring communal support: the end of world hunger, the end of exploitation, the end of misery, the end to pollution, the end of child abuse, the end of whatever human plights, existence burdens man with, he will find deplorable and wear as a shield – he wishes to be hero to the majority.
Behind the happy smile, a stunted spirit, rubbing its palms with anticipation and the mere hint of an end, and selling himself as a messenger of effortless gains and easy hope. He is an aging, due to entropic attrition, deplorable soul, finding youthful personas to pretend that he is other than what he is: a secular preacher of the coming greatness of a final end using youthful slang to smooth over his wrinkling skin.
What stands in his way, including language, must be degraded or else how can his dissatisfaction find satisfaction?
Reality is turned on its head when the world is considered a negative to which all human interventions stand as a positive. In this case the negation of the world can be twisted into positivism and its nihilism hidden by manipulating natural human reactions to existence.
When you hate the world so, and the consciousness it brought about, then there are no ends that can stand in the way of **The End**.
It seems to me that the only problem with philosophy and the linguistic methods it depends upon is not only that it takes itself far too seriously, but that this gravity, often described as stringency, manifests in taking itself literally rather than figuratively.
In an age of science, the art part of a philosopher's spirit, is shamed into silence, and so a thing becomes a particle, when it once was a God, then morphing into an Ideal that can take on any form necessary; math becomes the new scripture, while

the simple numerical value of a **#1** is ambiguously held as fact, instead of as a metaphorical expression of existence. Then we get stale minds weighed down by static ideas, trying to understand a dynamic process by using static symbols; inflexible minds acting as if they were an example of mental suppleness.
They put their heads in the sand and call their assholes, sticking up in the air, their enlightened eye sockets.
The inert attracts such minds, like bees are to honey - the natural mindless attraction to anything interpreted as sweet is implied.

Then, these *happy* messiahs of doom, present themselves as teachers of a coming end…telling the world to deny exactly what had once seduced them with such ease and that they now find inferior in relation to their newfound mantra of annihilation.
They have progressed, you see, from a state of naïve self-serving delusion to a better state of naïve self-serving delusion – a more productive one.
They ruminate over Descartes and his "I think, therefore I am", as once they suckled on Spinoza or Marx or Jesus Christ or Buddha, or whatever idol they once spread their legs for, proclaiming all language impotent, because he, this accepted authority, failed to use it properly, and not once considering the fact that the "I" and the "thinking" and the "am" are indeed inseparable, and only separated due to linguistic convention founded on simplistic human binary logic…this, in turn, produced by human biological functions and limitations.
No, such uncertainty is too much …and only absolute certainty must be had…even if this entails an end.

"*The medium, is the message*" was said by Marshall McLuhan, and the philosophical implications were not wholly absorbed, methinks, but to discredit all language because it is imperfect is to submit destruction….hoping for a "better" alternative. It is like a painter dismissing all his paints as being unable to capture the wonder of reality, because he is incapable of using them with talent; it is like a musician rejecting tone and rhythm because he fails to use it effectively.
The moment language, math included, ceased being an art form, as the ancient Hellenes accepted it as, and so taught rhetoric, language became a method of control and not of liberation.

Existence isn't that difficult …we are a part of it and so we sense it viscerally. The difficulty begins when we try to express and define these sensations; trying to bring them into consciousness and to understand them.
We know what existence is …we feel it. We feel need, but we reject this, choosing to dismiss it as a result of our misunderstanding or our evilness of our human limitations …because at heart we dislike existence as it is…as we feel it to be, and we feel ashamed for disliking it; because being dissatisfied, is unacceptable, when dissatisfaction is exactly what it is!
As a consequence we begin feeling afraid that the very thing that necessitates us also condemns us to discontent …that displeasure is the experience of existence.
That is when idealism becomes the most attractive…all the more seductive…like sirens in the sea.

When the world becomes so dissatisfying, then we become addicted to consuming anything and everything, hoping for fulfillment; our disillusionment and constant disappointments drive us onward.
At that time, not only products but ideas, as well, are bought and sold continuously …still no satiation in sight.
We consume thoughts, like we do food …even the anti-consuming Marxists out there.
How understandable is it that the nihilist wishes to put an end to this cycle, to end his own dissatisfaction?
The world screams at us, continuously, all around us, yet we bury our heads in produce and products…and are not ideas and books products?
We are about as much disconnected from the products we consume than we are from the products we think; we know just as much about the farmer and his methods of cultivation, than we do about the thinker and his methods of reasoning.
Things come to us void of all immediate connection to reality, pretending to be pristine, seedless, vermin-less perfections and so we become absorbed by the illusion that humans and their products are exempt from reality.
We have become so dependent on them that we've ceased being able to produce on our own.
If we can have a seedless watermelon then why not a face without pimples or a feminine body with perfect breast, and if we can have a disciplined house-trained puppy then why not a world with no war and a perfect citizen?

These days, I can measure another's dissatisfaction by the amount of naïve idealism (s)he displays…no need to read minds, really, only listen and then compare to the one factor which remains unaffected by our desires and dreams and expectations: reality. While they proclaim their "happiness" their disconnection and the need to disconnect further from reality, reveals a deeper truth …one no amount of words can dispel.

The dismissal of language is really an expression of dissatisfaction with its innate imperfections, and so of all imperfections - as nothing perfect is anywhere in evidence, except in the minds of the most needy.
It is the most naïve and weak, that finds himself surprised by the reality of imperfection; it is the one that was seduced by the myth of perfection that now cries against the limitations of this or of that, desperately wanting an alternative that is not available.
Show me a naïve child, and I'll show you a mind faced with a future of disillusionments and disappointments, constantly reeling from the impact of reality, clinging to one authority and then the next and then the next, for safety, and each time declaring this one the "solid" rock …the end …before disappointment leads him to another.
He might claim to be open-minded, so as to make his previous errors seem like a positive force, but the quality of his judgments are revealed nonetheless – he cannot dismiss his essence.
His only hope, at this point, for avoiding embarrassment, is to cast aspersions and

paint all in his, imperfect, paints …blaming the paints for his lack.

The nihilist displays the cleverness of survival. Natural selection has imbued the mind with a sense of self-preservation. He will find clever ways of remaining certain of his own viability, or else he dies.
There is no hope of convincing a secular nihilist of anything, no more than it is of doing so with a Christian nihilist …or a Buddhist.
Being convinced would mean their end, and that is one end they do not wish.
The only end a nihilist truly wishes is the end of the other, of the other-than – the end to multiplicity.
Whether through assimilation or inclusion or surrender, is insignificant and only dictated by particular genetic circumstances, the common ultimate goal is that of an end to all divergence, and the comparisons that this brings about.

Even here, in nihilistic decay, the masculine dominates over the feminine.
The constant, mindless, ceaseless, decline towards chaos is often taken control over by masculine despair, using it to reach the same goal of uniform inactivity, by presenting it as an ascent; a towards godliness and completion and the wonderment of **Being**.

If we posit reality, the world, as the **positive**, the **1**, no matter how much of it we can perceive, then the rejection and/or the denial of this positive is its nullification, the **nil**, the **negative,** the **0**.
Of course, in this case the singular one is meant as a representation of the real which is neither one nor nil, but a fluctuation in the in-between, a towards.
In this case positive, or one, indicates what is present and perceived, rather than what is imagined and hypothesized and theoretical.
I say one tree, but the tree is never stable, and never the same one every time I use the symbol the verbal term, to refer to it.

Up to now a reversal has been in play, a false reality has been presented as the "positive".
For example, where there is change, normally occurring, a static thing has been presented as the positive; the 1, in this case being mistaken as the abstraction of reality, and taken literally as a singularity.
Where there is imperfection, imprecision, degrees, a certainty, a gnosis, an absolute has been put in its place.
Even in the sciences this search for the elusive absolute state: particle, absolute zero temperature, absolute point of departure, as in Big Bang, absolute morals, has been taken for granted.
Man's simplifications, abstractions, and the symbols words he invented to express and share them, are now the "positive".

And, naturally, what stands as the negative, in relation to that would be the real: absence of an absolute, of meaning, of purpose, a **teleos**, the perfect, the final, the singular the beginning/end, the good/bad.
This is why in the Bible the "word" comes first, and the "word" is not "bird", but God.
The concept makes sense only if you take the term, the symbol, literally, as a static, beginning/end, and an anthropomorphic representation of what is absent in reality: the absolute.
This is why we live in an age of nihilism and within false dichotomies, and within erroneous premises.
It takes a particularly sophisticated brain to begin to think outside these on/off binary mechanisms. This is why nihilism comes easy to the dull and the dim, and why it is so pervasive and popular and dominating.

In our time of reversals, all is turned on its head.
The concept of nihilism is now associated with the denial that there is an absolute, meaning, purpose, morality, and so on. In other words, the real is now made into the nil, and the denial of the real is the new "positive".
This is so natural, because reproduction has permitted inferior brains to multiply (Dysgenics), and so pervasive, that it now infects every aspect of human thinking.

The real as a state of **Flux**, fluidity, constant (inter)activity, has now been replaced by the methods the brain evolved to conceptualize this **Flux** into things, into positions in space/time, into ideas, into absolutes, by simplifying and generalizing fluidity into a four dimensional representation which can go by many names: thing, object, here, now, self, being, God and so on.
This is because the human mind is still in its infancy, and most brains, having been born within an environment of sheltering, where any Tom, Dick, and Harry has been given a "right", and has been protected from his own stupidity, an reproduce his inferior brain, with another retard, who cannot tell the difference between superior and inferior or has been infected with the cultural norm where such value judgments are considered sinful.
The human fabrications of morality and monogamy, as they've been applied so far, also contribute to this propagation of lower level brains.
Females, who were meant to be a natural filtering mechanism, have now been directed to serve as social filtering mechanisms, choosing *memetically* whatever the man-made system trains them, from birth, to consider preferably.
It is easy to understand why the method has been misconstrued for the actual fact, when one takes into account the previously mentioned social and cultural circumstances.
Along with them we should also keep in mind that such brains, so dependent on sheltering to come about and to persevere, and to remain valuable, would also show an inclination towards despising anything and anyone who exposes them to a truth they cannot fully understand nor accept, without putting their own existence into question.

What is ironic is that the very brains so dependent on superficial appearances can then also be trained and convinced, because this also sheltered them form the reality of the world, that appearances do not matter.
You have a double, self-delusion, coming into play here.
First the brain mistaken its own representations, his ideas, and ideals for the real, the noumenon for the phenomenon, the word for the action, but then it also must soften the awareness further by detaching it from the apparent.
So, the world becomes twice removed.
First, it is mistaken for the mental representation of it, and then this representation is denied relevance, turning the real into some fantastic, ambiguity, that can be anything; and because it can be anything it most likely will be what is preferred by the majority.
Community is important here, much more than it was in primal states, because now the individual's entire self-worth, his/her entire perception of reality is dependent on the support and validation of a majority who also believe in the exact same mythologies, and who in conjunction maintain the cocooning, solipsism, of modern institutional living.
Because the senses have lost all relevance, except for directing the will in accordance to prescribed behaviors within a fabricated environment, emotion is proposed as the alternative sensation.
Emotion, because after the initial sensual stimulation, the automated response, which is what emotion is, takes over to direct the individual's thinking, and behaving.
It is because this traumatic response can be easily directed and recalibrate that it must be preserved as the preferred first response, the first impression, usurping reason or afterthought, or hindsight, or forethought.
The individual must be trained to become an animal, in his/her conceptualizations, and judgments, living in the moment, as it were, finding meaning and purpose in the immediate, the materialistic the hedonistic, what comes easy and requires no thinking.
This *automatization* is easy to submit to and to train/educate into the individual brain, when you use its natural predispositions, such as fear, hunger, sexual desire, or any emotion or sensation already present in the organism because of evolution.

A return to reality would be a return to the understanding that language is symbolic, an art-form, representing the real, not being it.
Reality is fluid, yet language uses static forms, and representations, as any art does.
A return to the admission that man may not know all, the absolute some-thing, but neither does he know nothing, the absolute no-thing, and that what he does know is always changing so it requires constant reaffirmation.

Fever is how the organism experiences itself dying slowly, being eaten alive from within by a virus.
A last ditch effort to rid itself of the intruding organism, imposing itself upon the existing ordering.
The brain goes into delirium. It loses contact with the environment. It goes inward, reliving its past, images, feelings, sensations, flooding the cerebral cortex.
It is dying, and may not even know it.
Nihilsim is for the western, **Aryan**, culture, such a consumnig virus.

The **Will to Lack** is so powerful in the nihilist, that he will denounce any power, deny himself any privilege, degrade his very blood and the very things that make him possible, simply to destroy anything and everything that reminds him of his own nature (nature being the past).
He would rather die, destroy existence altogether, than exist and be reminded of an existence which would place him in a position he cannot tolerate.

Will to Weakness is an indirect form of **Will to Power**.

Masculine and Feminine Midenismos

The term "nihilism" defines a total and absolute rejection of reality, the world, and/or nature.
It is based on binary logic: all or nothing; if not **God** then **Nil**; if not perfection then destruction.
This either/or attitude is quintessentially nihilistic.
Nihilism can have, for this reason, two forms: positive (masculine) and negative (feminine).

The masculine form of nihilism is that of God i.e. absolute order: *omnipotence/omniscience*.

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Inverting the World

Turning the Unreal Real

"Satan, in Hebrew, is the 'adversary', the one who 'turns things upside down'; this is the spirit of negation and subversion, which is identical with the descending or 'downward' tendency (tamas) – 'infernal' in the etymological sense of the word – and which governs beings in this process of materialization, upon which the whole development of modern civilization is based." – Guenon, Rene (The Crisis of the Modern World)

The nullification of the world and the rejection of reality is quite an easy affair. All one requires to understand it, and how it is possible, is by understanding the binary method or simplified/generalized pseudo-absolutes the mind uses to interpret a fluctuating fluid environment.

From the on/off neurological mechanism which indicates of flow or an absence of flow of bioenergy pulses through neural clusters the mind devises the concepts of good/bad and then of something/nothing.

From the stimulation of the nervous system by an uncertain and unknown phenomenon, the something, the brain extrapolates its absence or the nothing, with *thingness* being the presumed starting proposition.

Thingness is the presumed totality, or unity, of possible *somethings* whose absence the mind can only presume as being a nothingness out of which something comes from; out of the void of no perception phenomenon comes to be apparent as if conjured up out of it. The mind being confronted with stimulations from phenomena interacting with other phenomena and then the sensory organs, interpreted this as a *some-thing*, which only required to be studied and to then be labeled in the many metaphorical symbolisms the mind used to make them comprehensible. To accomplish this task the mind eliminated all extraneous data simplifying the phenomenon down to some basic similarities which it could then name with a static symbol which held true throughout time.

The problem confronting the mind being: how to deal with these phenomena which are rarely benevolent or beneficial to it.

Within natural environments ignoring or denying these phenomena could speak the doom of the mind and the organism it served but within manmade environments ignoring and denying or even nullifying these phenomena by simply reversing their essence would be much more easily done when the very reversals would also serve the system which provided the protection from them. What was interpreted as being "negative" towards the mind doing the interpreting, could be twisted into a "positive" if this also served the motives of the entity, the system, which protected the mind from this denial and/or risky misinterpretation. The mind was satisfied because it did away with a challenging and detrimental, to it, phenomena, simply by denying it or simply by reversing its nature, and the system was satisfied because by protecting the mind from the dire consequences of such a delusional, easy solution to reality, it bread into it a

dependence upon the system, promoting the mind's inability to deal with this same phenomenon in the future, but it also secured the mind in question to tis biding because now the mind became increasingly unable to perceive the real world correctly.
I would consider this form of world-denouncement and self-hypnosis, the start of a symbiotic relationship. Nihilism, therefore, can be considered a necessary part of the symbiosis we call social structures.
The mind rejects the world outside the social structures and reaffirms only those structures insofar as they enhance and solidify the borderlines between what lies inside social normality and what lies outside of it, confronting and threatening it just by being what it is.
This is the conflict of the ideal with the real.

Here we must distinguish between two forms of nihilism, one that denounces existence and chooses self-annihilation and world-destruction as a way of coping with it and erasing the shame of being unable to cope with it, and the other kind being one which does the same but only so as to preserve and protect the social and cultural ideals, and rules, and principles and illusions, it requires to escape within.
The first is a "pure" form of nihilism as it strives to destroy all, including self, considering it and the pressures and need/suffering it produces as being meaningless and without reason – without motive or purpose…and so without an end.
The second is a hypocritical form of nihilism, which denounces the world, as it is, wishing to destroy it and itself within it, but only so as to then preserve self and an alternative "reality" governed by more acceptable, to it, principles and promising a shelter from the real world. With this kind of nihilism the self is denounced so as to preserve it, and the world is denied and destroyed, so as to replace it with a "better" one.
An inversion is required by which the world is selectively acknowledged and selectively flipped on its head as a way of dealing with it.
Nature's indifference becomes nature's care, either as an evilness or a kindness; mortality becomes immortality, fluid becomes static, multiplicity becomes uniform oneness, fragmentation becomes unity, self becomes otherness, need/suffering becomes pleasure and overflowing abundance, meaninglessness becomes meaningful…and so the real becomes an ideal and the ideal becomes the real.

"War is peace. Freedom is slavery. Ignorance is strength." – Orwell, George

Straight out of an Orwellian Dystopia nightmare.

If we explore the idealism of the modern man we find this reversal of nature in all its manifestations.

-Men become women and women become men.
Sex is a choice, and one is only born a homosexual, or bisexual.

-Peace is war; war is peace.
To be passive is to be aggressive.

-Artificiality becomes authentic and/or natural; nature becomes artificial and inauthentic.

-Master becomes slave; slave becomes master.
The meek shall inherit the earth.

-Death becomes life; life becomes death.
Only after death does "living" begin.

-The primal becomes modern and progressive; the progressive becomes primal and retrogressive.

-The past becomes illusion, irrelevant, quaint, and surpassed; the future, or the beyond, the hidden, becomes real.
What is to come is the New Age *paradise*; a down-to-earth Utopia. There is no limit to what is coming.

-The real becomes unreal; the unreal real.
The abstractions in my mind need not refer to anything other than back to other abstractions or emotions in my mind.
The noumenon a surpassing of the phenomenon.

-Words are action; actions are word.
All is reduced to language.
Language is manipulative, malleable, creative, symbolic...ergo the world is replaceable, correctable, a matter of perspective/narrative.

-The apparent becomes a mask hiding reality, a superficial covering; the hidden, masked, non-apparent, becomes the more real world.
Fantasy – imagination unhindered by sensual or worldly limitations – is more apparent than what is sensually perceived.

-The nihilist becomes a hope-giver, a lover of life; the lover of life becomes a nihilist, a hater.

-Multiplicity becomes one; one becomes multiplicity.
The natural antagonism between life, made conscious, as an ordering and the world as the state of entropy, is revealed.

-Sanity is insane; being crazy is the new mental health.

Excessiveness, detachment from reality, uncontrolled behavior, the symptoms of modern living, sometimes valued above all else.
Sanity must be healed, if it disrupts the insanity or brings it to light.

-Weakness becomes strength; strength becomes a weakness.
The slave masters the master, by reminding him of how much he needs the slave.
Parity in shared need – no gradations but only an either/or evaluation.

-Stupidity becomes a form of intelligence, an enlightened state; intelligence a kind of mental dysfunction, an uncool *nerdiness*.

-Hypocrisy becomes honesty; honesty a duplicity, hiding an ulterior motive.
Only the one disturbing the *status quo* is engaging in rhetoric, governed by some kind of personal insecurity.
Language only used to support and enhance the shared lie.

"God commanded the supernatural veto of the justice of natural selection — the natural justice of death for the weak and survival for the strong. God is the breaking of the vicious cycle that pushes the low lower and raises the strength of the stronger.
The rupture of this 'evil' oppressive vicious cycle under the transcendent law of God was the beginning of a non-cyclical or historical view of the cosmos. The Jewish conception of a non-cyclical universe represents a rupture of the primordial, biological cosmos.
Freedom from Egyptian slavery is a metaphor for a larger story of freedom: freedom from slavery to genes. Freedom from slavery to the genes could be achieved only through submission to God's post-biological laws. The beginning of the beginning was revolt against slavery to the genes." – *Heisman, Mitchel*

The inversion of nihilism reaches to the very root of human spirituality and understanding.
The God of the Jews and the Christian God is sold as a "positive" force when He represents the annihilation of existence. The only benefit of this satanic worm-tongue is that he sells himself as a bringer of "good tidings," and hope, and love…when he represents the very annulment of the world.

There are those who claim that the very symbol for Judaism, **David's Star**, is the hidden message of the Jewish spiritual identity, and what task they think they were "chosen" to complete: The pyramidal hierarchy represents the Egyptian social structure where the *God-King* is reflected in the peak, and the bases represents the masses that serve him. With the Jews the hierarchy is inversed; now the peak is represented by this expansion of an all-encompassing Deity and at its root lays the descent towards the lowly individual who is bearing its mass. The pagans place the ideal upwards, towards a singular point, whereas with the Jews the point is downwards, towards the earth, and above the entire expanse of the undefinable forcing him deeper into the ground.
Nihilism is symbolized in this little star, made up of two pyramids inversely positioned. It mirrors the very inversion of the world; it's turning on its head.

The natural order is reversed, the world is denounced, existence is denounced; this is exactly what nihilism is.

The inversion of the world, of reality, is another way of describing the inversion, the contradiction of nature, if by nature we are conscious of the fact that it refers of all previous nurturing, or of the past, in general.
Along with all current conceptions of the world, the past must also be redefined, and flipped on its head.
Afrocentric historical narratives are such an attempt to reinterpret the past so as to fit it into current socioeconomic and cultural circumstances.
History

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Nihilism-Modes and Methods
Psychological Explorations

The Modern Nihilistic dogma, no matter how many forms it takes, still abides by the shared premises and often displays its common ground by suing the same methods against those who expose it and confront its inherit comforting annihilation stories, with that happy ending, turn, at the end.
Consider the case of change.
Change is constant and inescapable.
The past is set, immutable, determining, and unchangeable.
The past stands in contrast to the present and coming future, simply by being outside of willful intervention.
One cannot change the past and how it manifests in the present, but one can use it to direct the *Becoming* towards a preferred future.
Denying the past is a sure way of failing, in whatever future one envisions as being "best."
One cannot change, direct, control, what one has no understanding, or knowledge of.

We immediately see the problem with modern nihilism, as it presents itself through individual cases.

The past is not only denied relevance, and rejected, but it is rejected partially and selectively, oftentimes constructing a caricature of the past, nature, which is contradicted by sensual reality itself. This is why appearances must also be rejected as having any relevance.
Appearances, being the product of the sum of an organism's past, must be dismissed, so as to enable the cherry-picking involved in redefinitions and reinterpretations of a past/nature only partially accepted and understood.

For the nihilist, delusional one, change is an indication of openness and honesty. Change is so hopeful that though, in relativity, change does not happen at a rate which would prohibit life, consciousness, or the recognition of patterns which hold true for vast spans of time/space, but it must be immediate, and only some of the time.
This is the immediate gratification factor entering into the equation.
The nihilist, being sheltered, must be gratified immediately and easily.

For him changing his mind is not only a correction necessitated by his ignorance and his inability to perceive patterns which have merit over longer periods of time/space, but it is a necessary part of him adjusting his needs, harmonizing his interests, with new discoveries concerning reality which he cannot avoid - particularly when they come from authority figures and institutions which also offer him the defensive responses to these new insights.
Instead of exposing him as a fool who must constantly adjust his previous mistakes to new data, he takes this as a flattering indication of his intellectual integrity.
The weakness becomes strength.
Conveniently nothing new is ever proposed which challenges his moral, spiritual, and metaphysical positions.
Here generalization/simplification comes to his aid, and complexity, ignorance, is used as a reason to remain fixed in all except the tactics and details.
Complexity is reason enough to avoid passing a judgment that may contradict his desired world-view, and ignorance is his favorite way of dismissing views that challenge him.
If all fails the emotional tract is always on stand-by. A sharp accusation, a subtle insinuation, a delicate implication, and he is set free from responding, placing his comforting self-annihilating, positions under scrutiny, risking the exposure of his own emotional, fear-based, and oftentimes sexual obsessions.

For the common, average, modern, nihilist, change is a prerequisite to any discussion.
Not change forced by reason, but change for the sake of change.
The world is too complex for it to perceive any pattern with longer lifespans that his own, unless they are given to him, and supported by an authority.

In every other case, not to change is a sign of close-minded stubbornness.

He sees it in others, when he cannot offer them a reason to doubt themselves enough to change their minds, but he never sees it in himself, when he is unable to support any of his views without using emotion or deferring to an authority.
In his mind the other must give-way, because he gives-way himself, even if no reason is given; it is a gesture of good-faith, in his mind, because he feels so insecure about himself and his own positions that he needs this humility, on the other side, to settle him down.

The typical Nihilist's defense handbook includes many tricks.

Some examples:

---Mock Humor
When cornered the nihilist will begin feigning exaggerate mirth, expressed by laughter, as a form of ridicule with no content.
No content need be provided afterwards.

---Mock Indifference
When cornered the nihilist will feign exaggerated boredom, expressed by yawning, as a form of ridicule and dismissing what he implies he know all too well.
The only thing he knows well is the response to a position he is unable to contradict.
His contact with the position is accompanied with an established response to it.

---Personal Insinuation
Before he falls back to the usual *ad hom* counter argument, he will resort to subtle insinuation concerning the opponent's personal life, and/or his motives.
A female, or an effete male, obsessed with sex, will go straight to the sexual innuendo. He wants to dissuade and hurt, by going for the weakest, most central, part he can recognize in himself.
Once the seed is planted that the other's motives are questionable, all other nihilists will seize the opportunity to ignore or dismiss the opposition without having to offer any reason or argument.
The Nihilist will question the other's motives, being unable to justify a position without an emotional return; he accuses it of an alternative motive, and then summarily dismisses it on those projected emotional grounds.

---Negative as Positive
The absence of an absolute, in this case the absence of absolute knowledge (omniscience), absolute certainty, is for the nihilist a reason enough.
When what is proposed satisfies a need, adheres to an emotional requirement, he sees in the absence a way of maintaining his own positions; when they contradict his personal needs and cause a negative emotion in him, he finds in the absence a reason to dismiss.

In the latter he can excuse all lapses in logic and evidence, no matter how glaring, whereas in the former they become inexcusable, no matter how small.
In the latter he defends, expecting the other to offer the same in return, whereas in the former he remains stringent, unforgiving, critical, and aggressive; because he receives nothing he expects nothing in return.
For the nihilist there is no gradation in value judgments. There is only an either/or, based on the projection of absolutes, based on binary, dualistic, thinking.
Uniformity in weakness, ignorance, is sustained by this either/or paradigm; uniformity in hierarchies, equality, is sustained, by this either/or scenario.
It is the negative, in this case the absence of an absolute that justifies the equality of all.
If there is no absolute certainty, no absolute evidence, then all perspectives is equally valid, and strength is a myth.
The nihilist relies on the absolute nil to find hope in the coming absolute, singular, one.
If Paradise is absent, the coming Utopia is on its way; if God is dead, then He is immanent.

---Dissatisfaction
For the nihilist emptiness, boredom, unhappiness is always an either/or proposition, with no gradations.
One is either absolutely happy or absolutely unhappy, and since he has himself as the only example he can draw from, he assumes that because he is miserable, and because happiness, in the absolute sense, is highly suspect, that all share in his own misery.
Therefore, for the nihilist ambition, hope, are the only source for his contentment; he must draw from the immanent, coming, future, just around the corner but never here, to gain sustenance and strength for dealing with his misery.
For him comfort, resulting in a lower grade of activity, is incomprehensible. He can only make sense of it by referring it back to his own condition, and see it as unhappy.
For the nihilist not wanting to change, so as to preserve an already present state of relative contentment, is beyond his capacity to relate to. He is always driven towards change, changing himself, because he is always unhappy. For him this striving towards, is the only source of potential contentment, because he can find none in the present, or the past – he seeks it in some coming future.

---Self
The nihilist is so dissatisfied with himself, with the end result of a historical becoming, that he must search for gratification in others.
He despises himself so much that any distraction from self will do.
He is so void of anything to feel proud of, to find meaning in, to find purpose, his past so disgusting to him that he uses the term as an insult against others – "primitive", "passé", "old" – that he must find hope for something more, something to fill the void either in some coming future, or in some other.

The other becomes his only source of self-worth, and so he must always please others, be validated by others, find value in others, measuring his own worth by how many others find him valuable.
For him an activity is only important and worthwhile when others appreciate it, and he gauges this by how many of them do so – quantity rather than quality.
He is so dependent others, the immediate otherness, for his self-esteem, and for dealing with reality, that the mere possibility of separating self from otherness makes him feel terror.
For this reason, the nihilist can only see illness in whoever is not like him, or he finds in the other a motive like his own: attention whoring as a form of constant self-validation. His own emptiness, seeking constant fulfillment, in others, becomes, for him, the new standard of the healthy – he calls it love, and must purify the concept by detaching it from nature/past, or form anything egotistical/selfish.

---Dependence
The Nihilist is more dependent on others, than the average mind would be.
It's not only his stunting of growth, turning inward, his retarded development, keeping him in the condition of infantile neediness, suckling on the communal teet, which is to blame, but it is the discrediting of the world that closes him off from anything that would lead to maturing.
Once the nihilist has had his own senses demeaned, all he can do is turn to other minds for guidance.
Atrophy, over time, does not only further strengthen this dependence eon others, but it also makes his senses incapable of what they could when they first developed. He has had his sight, for example, so ridiculed and slandered, that he began to mistrust his own eyes; he blinded himself. Now, after years of self-blindness, he is unable to see anything but shadows, which only reinforce his submission to an ideal that makes sight irrelevant.
He now goes to other eyes to tell them what he must see.
Their motive he never questions, not does he doubt their intent, if they tell him exactly what supports his own state and turns it into something desirable, something noble, and something to be proud of.
Nothing he sees, hears, feels, is to be trusted, in fact it is all illusion, and superficial, and it is comforting to him, but what remains?
The word: The word is the replacement to the senses.
Comfortably blinding himself, feeling safe and secure in the sensory deprivation chamber of his own mental “panic room,” the nihilist either turns esoteric, shunning the world altogether, or he turns towards the only other source of stimulation, of data input, left to him: other people.
Esoteric, in his case, means towards the communal decree, the shared belief, and the popular conception. He turns inward, becomes esoteric, in the sense that he now confuses the world of man, the artifices man creates, for the real world, the one existing independent of human intervention and contrivance.
The fact that he can now pick and choose which source he will attach himself to, sucking it dry, like a baby on the breast, makes this solipsistic, sacrifice, all the more seductive.

It's not that there is a reality we must discover, and deal with directly, but now all he needs to do is give himself over to relativity, to *perspectivism*, and find that appropriate perspective for him; the right parent, the correct, most motherly mother.
Cocooning for the nihilist is not a cost, it is a privilege. He can buy any shell he wants, and then crawl into it forever: technologies for him are god's embrace.
He engages what he calls 'reality' through these motherly kinds of minds, or, if he dares, in a moment of bravado and testosterone induced courage, he may take a peek at the more fatherly, cruelly loving, types.
Direct contact with the world, crawling out into the sun, from his cave, is only possible in theory. What he calls the "outside," the real world, is no more than part of the artificial shell that surrounds his delicate mind with comfortable lies, and well-wishes, and reasons to turn his shame into pride, and his blindness, into a new kind of sight, a newfound enlightenment.

---In-Dependence
His in-dependence becomes a form of dependence, but a detachment from the world which cares not for the delusions he has grown accustomed to.
He is not liberated, but in-dependence.
His freedom is really a freedom from reason, and an emotional attachment; a freedom from the past, from nature, and an attachment to human codes, words; a freedom from reality, and an attachment to human artifices, like *justice*, *equality*, or to redefined, purified concepts, nature produced as survival tools/methods, like *consciousness*, *love*, *humanity*.
His rejection of reality becomes a full acceptance of the words he is given, after they've been deified, cleansed of all primal, natural, base, intentions.
He has detached, liberated, himself from the vulgarity the indifference, the uncertainty, and cruelty of the world, and totally submitted to the cocooning, maternal, embrace, whose motives are never doubted, and words suffice to create this feeling of bliss – a child forever clutching at his mother.
Any attempt to explain these words, these human abstractions, by referring them back to the natural world from where they sprung from, via the human brain, is considered a vicious assault upon the innocent child, cruelty against the naive.
The word, if it is to serve as a detaching code, must remain sacred.
It must have no traces of anything natural, anything motivated by the animalistic, the earthy, and the worldly.
The word, the mother's lullaby, is meant to sooth, to relax, to relieve stresses, to save and to protect.
Not even a father's harsh directness will be tolerated in this children's room.
The nihilist wants to annul the world outside of this beautiful setting; this technological embrace.
Everything is possible here, even reinventing your sense of self, your identity, in other words the past.

---Either/Or

No matter how above primal dualisms a nihilist thinks he's grown, he will always revert back to their simplifying grace, when he is faced with a dilemma.
The nihilist's litmus test is the proverbial glass half-full or half-empty choice, this either, or.
The choice must be made to reveal the psychology of the thinker who being forced into the choice must choose, using his innate predispositions to guide him.
The fact that fullness and emptiness presuppose a bounded space/time, as represented by the glass, is far too diluting for this simplifying test of contentment.
For the nihilist the choice is easy.
The glass is always half-full, expressing his happiness, and the fullness he feels when focusing only on the liquid which promises to quench his need.
Need, directed by emotion, is how the Nihilist directs his reasoning, and his value judgments, such as it is.
The nihilist will always focus on the quenching parts of reality, ignoring everything else.
For him the liquid contained within an artificial boundary, excluding all else, suffices to remain happy in his selective perceptions.

---The Word
The spoken and written word is, for the average nihilist, the ingredient constructing sheltering, cocooning, metaphor.
The word is the fabric that binds him and protects him from the world – against the world he has the word, though it be, love, happiness, equality, Jesus, Marx, fairness, justice, oneness, unity, humanity, as the binding words and have, evil, discrimination, injustice, suffering, fascism, Nazi, Hitler, Nietzsche, as the rejecting words.
The words used define the shelter being constructed and its relation to reality.
There are words who try to attach human conceptions to reality, to nature, and then there are words that try to detach man from them.
The motive can be discerned in two ways: by how the word refers to a sensual phenomenon or defers to another human construct, and by the usage of the word, its place, its repetition, its emotional appeal, the imagery it produces.
The more detached from reality a word is, the less it refers to the sensual but refers to other human construct, the more void of substance it is; the more empty it is.
The words themselves need not be precisely defined, actually not defining them precisely makes them stronger in their emotional application, but they must be shared under the auspices of not only a common dictionary offering the word's basic meaning, but, more importantly, under the authorities which lend the word gravitas, associate it with an emotion, an image, a construct, but also place it within a narrative.
As such, the nihilist's thinking always goes through these narratives, offered by famous, established, institutionally acknowledged, names – a name also being a word associated with a being, a face, which may or may not be present to accept or to reject the usage of his name and the narratives associated with it.
The world is of a secondary affair, because all goes through words.
The senses, already reduced to a cosmic lies, a trick only there to fool the nihilist, have also been surrounded by concealing, manmade, constructs – particularly in

urban environments. Urbanization is growing environmental condition, and conditioning, and nihilism prevails amongst the bourgeois, raised within urban environments.
For the nihilist all opinions of the world, of this fluid, dynamic, indifferent to human words and constructs, reality, must pass through narratives, associates, justifiably or not, with famous human figures: narrators of reality, using words.
All conceptions of reality, now pushed into the distance of experience, must fall within established storylines.
This is a convenient factor in the nihilist's psychology, because once reality is reduced to words and narrations, it can be manipulated, purchased, sold, accepted or rejected, according to need; it is now a product to be express personal tastes.
The original unyielding to human needs, indifferent, world has now become a word more easily manipulated and used.
The reduction of reality, as a sensual experience, to a word, a conceptual construct begins with the creation of the word God.
At that point the fluidity, dynamism, uncertainty, of reality, is linguistically formed into a static, absolute, symbol.
From then on, the overturning of reality by using words becomes easy, particularly amongst the nihilists who have the least to be grateful for when it comes to their presence, their appearance, their reality.
The words are not symbols for expressing reality, symbolizing and representing it, but little strings to be woven into a new skin; a new layer, a new garment, loose enough to include anybody, and strong enough to exclude the cold, harshness or all the unwanted aspects of reality.

---Double Standards
Consider the concept of parity.

For the mediocre, nihilist – though he may reject both characterizations - the double standard achieves parity.
In his mind there is no superior or inferior, no degree, no acceptable hierarchy, mainly because the truth is one and ignorance, the absence of certainty, creates uniformity.
He may pretend to speak in degrees but he only accepts them selectively and on an absolutist, emotional basis.

How does it manifest in real time?

Easy...
To the superior position impose a more exacting, stringent, unforgiving of the slightest lack, standard.
To the inferior position impose a less exacting, more forgiving of the greatest lapses in common sense, standard.
You lower the superior by using absolute standards, and more stringent rules of conduct, and you raise the inferior by, again, using the absence of absolute knowledge, of absolute certainty, to exaggerate its plausibility.

A retard can be living in a sea of filth, some of it his own, but he'll be disgusted by a fly.

Another parity creating tactic.
A weakling may exhibit an obsession, an addiction, but it is the other's momentary tasting that will be used to excuse himself.

For example...
A weakling may be an alcoholic, or a drug user, totally given over to chemical escapism and self-numbing, but it is when he sees another sipping on a glass of wine, or having one cigarette where he feels comforted the most.
For the jilted lover, spending inordinate amounts of time obsessing over someone who rejected him, is healthy – seeing the one who denied him pleasure behind every face, is healthy – and if he admits that it may be a bit unhealthy he must excuse it by finding obsession everywhere, to make his own less obvious and less damning.
If the one who denied him pleasure, love, then turns to look his way, he will find in that moment, in that instance, a reason to accuse the other of obsessing over him; the hours of his own dedication achieving parity with that moment.
Suddenly he does not feel as bad about himself. He has begun to get over the object of his obsession.
But has he?

Once again, it is the absence of an absolute where, for the nihilist, equalization is established.
For the alcoholic, only absolute abstinence would make him feel weak before a drug.
For the weakling absolute strength, impotence can make him accept.
For the ignoramus, coward, absolute certainty can persuade him, if the other offers no comforting ideas which feed into his emotional addiction.
The slightest uncertainty, ignorance, lack of completion, and the weakling and coward, the everyday, modern nihilist, finds a reason enough, to produce parity.
This is the either/or paradigm, where the balance is tilted by pure emotion.

The eroticism of the female mind.

For a female, or an effete pseudo-male, the idealization of otherness must be kept unblemished.
The smallest imperfection would be reason enough to lose interest, to fall out of love, with the object of its obsession.
For the modern nihilist, the object is that of unity, of oneness.
Whether this unity takes on a masculine spirit, as in God, or a feminine spirit, as in chaos, does not matter much.
Attraction is determined by sexuality, and so it is more common, in our feminized, modern times, for there to be a more pronounced attraction to order, in the form of change leading to a "better" future, an immanent absolute, a coming Utopia.

The object of attraction must always be outside of self. Not something one must produce in self but something one must find and give himself over to.
To create order in self is a masculine trait. To give one's self to order is a feminine desire, a want, an attraction, and obsession.
It can take the form of faith, hope.

The "blemish" to be ignored, here, is the past.
It is that unwanted baggage, the unforgiving, unreasonable, immutable, determining past which must be ignored if love is to take hold.
Love must be blind of this blemish, of the past.
The focus must be in the immediate, directed by some projected potential ...as a coming future possibility.
The past is erased away, cleansed away, from the idealized, immanent, coming future.
The future corrects the past. It forgives it.

To preserve this unblemished ideal, such minds must ignore the manifestation of this past, in the present, as an appearance, the apparent.
In order to maintain the purity of the parity of unifying oneness, the one that lowers the superior and raises the inferior to produce uniformity, a comforting leveling, the nihilist must ignore divergence, difference, and focus, as a lover looks into his/her lover's eyes, only on the sameness.

To be jilted by order would result in feminine wrath; now order, the masculine, must be exposed as being less than perfect, full of blemishes.

When confronted with the either/or positions of the everyday nihilist, be prepared to be on the "either" side where the “or” stands in opposition to and on equal standing with.
For the nihilist equalization is part of this desirable uniformity of **no-thingness** and/or **some-thingness**.
The nihilist must place the conversation on either/or camps, where it is all reduced to a matter of personal perspective.
Then it can use emotion as the determining factor, knowing that the mind is more attracted to what is easiest, most comforting, more hopeful.
This is why nihilism is so much more seductive and will always attract the majority.

For the "positive" nihilist reality, perception is not included to the same degree as the human factor is. If they could they would tell a cosmologist that the idea that entropy is increasing and that the universe is increasing in exponentially faster rates, is just as possible a perspective as theirs: perhaps the opposite view, that entropy is decreasing and the universe is shrinking.
If they do not dare, they try to give the position acquired from an authority figure they cannot contradict directly, a spin.

Spin-doctoring is part of the positive nihilist's panoply.
All must be twisted in a way where reality is not contradicted directly, but an insinuation is left where a soothing back-door escape from the repercussions is maintained.
Between the **no-thingness** and **some-thingness** the idea that **thingness** is nonsensical, must be put on the side of the negation.
It is pessimistic, negative, nihilistic, in a twist of definitions.
Some-thingness remains, where "some" is open enough to mean any-thing and no-thing, but where thingness is presumed as the given.
The positive nihilist posits thingness, as that which he cannot find, cannot see, but simplifies/generalizes it from the fluidity of time-space, turning it into an abstraction which stands in contrast to the real as a negation of it, and then positions all opinions within this context.

In other words, his starting proposition is one of negating reality as it is perceived, and once this is taken for granted, as the given, the necessary starting point, then he proceeds to hypocritically discussing where within the presumption a perspective falls.
He transfers the reference point from outside the mind/body, as an empirical, sensually engaged otherness, and places it within the human skull.
The meme in place it can then fertilize brains, mostly simple ones requiring simplistic perspectives based no binary constructs taken as absolutes, and then engages in mock debates, thinking it is philosophizing about reality, when it is simply thinking about thinking.
And because thinking always involves some psychosomatic element, the body imposing its own needs upon the brain, emotion always comes into play, as a deciding, decisive factor ...sometimes usurping the advantages of reasoning.

The stage is set.
Once equalization has been presumed, and thinking about thinking has taken over, dismissing the sensual, the aesthetic, the perceived through the senses world, then emotions can become the deciding factor.
Equalization is disrupted by the emotional standard.
How does the idea, the prospective make you feel?

In this binary construct love can be put on one side of the balance, and fear, on the other, implying what cannot be argued.
The choice is similar to Pascal's Wager.

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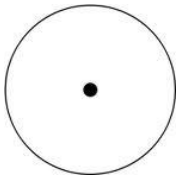


Monism

Worshiping the Absent Singularity

Parmenides wins the hearts and minds of the western men. Minds so desperate for certainty they must imagine it when it is nowhere to be seen.

"Nor was [it] once, nor will [it] be, since [it] is, now, all together, / One, continuous; for what coming-to-be of it will you seek? / In what way, whence, did [it] grow? Neither from what-is-not shall I allow / You to say or think; for it is not to be said or thought / That [it] is not. And what need could have impelled it to grow / Later or sooner, if it began from nothing? Thus [it] must either be completely or not at all." – Parmenides (B 8.5-11)

The framework of *monism* is here offered in poetic form, later to be expanded upon by many others, including Spinoza.

"For this view, that That Which Is Not exists, can never predominate.
You must debar your thought from this way of search, nor let ordinary experience in its variety force you along this way, (namely, that of allowing) the eye, sightless as it is, and the ear, full of sound, and the tongue, to rule; but (you must) judge by means of the Reason (Logos) the much-contested proof which is expounded by me." – Parmenides(B 7.1-8.2)

In brief: do not believe your eyes or your ears, for if you can think it and speak it, then it is so.

"In the beginning was the Word, and the Word was with God, and the Word was God." – Bible [John 1:1 - King James]

Heraclitus must smile.

In multiplicity the possibility of perfection is preserved, whereas in monism it is presumed.

In Lampert's book *How Philosophy became Socratic* concerning the origins of modern western roots in Socratic (Platonic) thought he writes:

"Language necessarily misleads, collecting particulars that are always parts of processes into classes of relative fixity named by words of varying generality that human propensity reifies into something like the ideas. Platonism as a doctrine pictures – and takes advantage of – the human propensity to 'platonize,' to treat as real the 'ideas' that are an indispensable part of understanding and communicating. Platonism as a doctrine reifies basic experiences of the beautiful, just, and good, the opinions that arrange the world morally; it lends the world moral foundation while inviting the philosophically inclined to investigate it.

Because the doctrine of the ideas is true to the human propensity to generate seeming permanence, it is untrue to what Plato reports about Socrates' singular experience; his turn to study human experience lingered momentarily over the ideas as the solution to a philosophical problem but led him eventually to discover the desire-generated character of the beautiful and the good. Platonism as a doctrine does what human experience generally does: sever those desire-generated products from the activity that produced them. Platonism mirrors in theory the natural human propensity to detach the product from the process, occluding and denying its product-character. Platonism as a doctrine gives this natural propensity to 'platonize' the gift of a theory plus arguments and images to secure it against doubts; it gives Glaucon a 'philosophy' of the sort to which he naturally inclines, a safe one that secures the beautiful, just, and good against doubts raised by philosophizing. [How Philosophy became Socratic]" – Lampert, Laurence

A wonderful exposition as to how Platonism merged with Judaism to form Christianity.
Here we read, in different wording, how the propensity of a human mind, or any mind, to simplify and generalize, is used by Plato as a means to establish some core beliefs to lead the herd and to stabilize the State(city).
Monotheism is introduced via a certain **Zalmoxis** from whom Socrates reports to have learned.
The mind is taught in a way that utilizes its natural propensities (inclinations), the natural way in which it thinks to impose a training that can withstand any reason and skepticism.
Plato does this to establish the rule of the philosopher, but not the philosopher-king.
The gifted mind teaches in a way that results in a desirable outcome but remains outside the power centers and always in the background.
Once the immutable absolutes are set in stone no notion of mutability and confusing fluctuations can disrupt its comfortable state; so easy that the mind naturally falls into its premises as a hand slips into a glove.

"Zalmoxis (Greek Ζάλμοξις, also known as Salmoxis, Σάλμοξις, Zamolxis, Ζάμολξις, or Samolxis, Σάμολξις) is a divinity of the Getae, mentioned by Herodotus in his Histories IV, 93-96. In later interpretations, which begin with Jordanes (6th century AC) and have proliferated during the 19th and 20th century, mainly in Romania, he was regarded as the sole god of the Getae (not to be confounded in this context with the Thracians or their relatives, the Dacians) or as a legendary social and religious reformer of the Getae people to which he would have taught, following Herodotus, the belief in immortality, so that they considered dying merely as going to Zalmoxis. Herodotus states that Zalmoxis was also called by some of the Getae Gebeleizis, which made some searchers conclude that Getae were actually henotheists or even polytheists. Another discussion exists about the chthonic, infernal, or uranian, heavenly, character of Zalmoxis." – Wikipedia

Socrates now turns out to be nothing but a social idol, a precursor to the coming monistic dogmas; an ancient version of Jesus.
He sacrifices himself for the good of the city, after he has given the people his noble lie.
Plato, at some point, playing the role of **Philosopher King**, realizes that too many options are detrimental to the city's stability.
The unrefined minds of the brash and the vulgar must be offered an unforgiving, authoritarian, singularity or else they will pull the social system apart.
This, along with his *ideals* is the part of Hellenism that would then be incorporated into Judaism, and then Christianity and Islam.

Most, if not all of human thinking is characterized by monism.
Heraclitus and the pre-Socratics, could not avoid postulating a unity and a central element, whether it was fire or water.
The issue here is how the human brain functions.
It cannot formulate a conception without unifying it, using generalizations/simplifications, and without abstracting it into a singularity, a thing.
The Upanishads and Hinduism itself did likewise.

The brain is an ordering tool, a unifying instrument.
It can only come about in a universe tending towards chaos, or randomness.
This contradiction between the observer, and the manner in which observation is attained, and the observed, poses some interesting paradoxes.
Essentially, consciousness must allude to reality, if it can grasp it at all, in an indirect, symbolic, metaphorical manner.
Artistry is a requirement for thinking metaphysically and philosophically.

We can recognize this attempt in the pre-Socratics and in Hinduism with the usage of symbols, such as water/fire etc. which, themselves, evoke the imagery of activity with no definite static thingness.
To say 'all is water' or 'all is fire' is to allude to a thingness which represents an absence of it.
This is not a contradiction in understanding but between the method used to understand and the subject which is being defined.

Parmenides offers the modern framework of modern world-views with his **Laws of Thought**, and Heraclitus contradicts all of them with his:

"-The one is made up of the many and the Many are made up of the One. (fr.10)

-We both are and are not. (fr. 49 a)

-That which is in opposition is in concert, and from things which differ comes the most beautiful harmony. (fr.8)

-The way up and the way down are one and the same. (fr. 60)

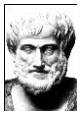
-While moving, it is at rest. (fr. 84 a)

-The cosmos...always was and is and will be one everlasting Fire, kindled in measure and in measure quenched. (fr. 30)
" – Heraclitus

We might be compelled to consider Heraclitus a madman, or a charlatan, but this would not do justice to what he is implying in the only manner he could.
It is human consciousness, emerging within the cosmos and being a part of it, which is the ordering in the disordering, or the abstracting in the flux.
This conflict between life and cosmos is exemplified in the experience of life, as a constant need, a suffering, an agon.

It is man, as a manifestation of the highest form of life, here on this planet, which is the one struggling to **Be**...and it is this absence of **Being** which lends itself to any projection and any ideal and any imagining of it.

"That which is One the seers speak of in various terms: they call it {among other things} Fire." – Veda (RV I.164-46)



"Nothing is true of what is changing." – Aristotle (Met. 1010a7-8)

We are living in the shadow of Parmenides and his students, one of which was Plato.
This is why Plato, using Socrates, was the element of Hellenism that could join with Judaic spiritual monism, to create this Christian filth.
Science, as we understand it in our modern times, is also rooted in this delusion of certainty, exemplified by the Laws of Identity and its presumptuous presuppositions.

It is also how spirituality, the mystical, has been turned into world-denouncement (Nihilism).
Terror for the uncertain, the eternally changing, turning into a hatred of it...offering an*other-world* where certainty, the singular, is a given.

Dumbing-Down
Making Mediocrity Common

A simpler mind, governed by simpler conceptions and concerns, is much easier to control and to manipulate than a more complex, aware and sophisticated one.
There's nothing more intricate or subversive to it than that.
Why, then, would a system that wanted to control and direct masses of people not also want to keep these masses in a condition of utter stupidity, or of instinctual, animalistic simplicity?

"This very fact that crowds possess in common ordinary qualities explains why they can never accomplish acts demanding a high degree of intelligence.

The decisions affecting matters of general interest come to by an assembly of men of distinction, but specialists in different walks of life, are not sensibly superior to the decisions that would be adopted by a gathering of imbeciles. The truth is, they can only bring to bear in common on the work in hand those mediocre qualities which are the birthright of every average individual.
In crowds it is stupidity and not mother-wit that is accumulated. It is not all the world, as is so often repeated, that has more wit than Voltaire, but assuredly Voltaire that has more wit than all the world, if by 'all the world' crowds are to be understood." – *Le Bon, Gustave*

And as the crowds amass and gather into cesspools of decreasing mediocrity they are told that they deserve and have rights, to keep them tame and toiling for their "rightful" piece of bread.
Their genetic garbage is spread evenly within the gutter and a slow decline towards implosion is immanent; the accumulating gases from the numerous mind-farts begin to build and everything is placed into a stinky pressure cooker of methane explosiveness.

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Stupidity on its own, or in small groups, is harmless. It is more likely to do harm upon itself than threaten anything outside of it.
But in large quantities stupidity can be a force to be reckoned with. Under the proper supervision and control it becomes a pliable, unquestioning, easily manipulated mob of simplicity; capable of the greatest feats of courage and atrocities.

☯

Intelligence is not necessarily advantageous to survival or always a trait contributing to fitness. Its advantage has always been found in its ability to out-perform the competition within austere, uncertain, environments.
When comfort, predictability and abundance become the norm then stupidity gains an upper hand.

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UnderWorld
Lands of the Living Dead

↓ Zombies ↓ Vampires ↓ Werewolves ↓

The Under-World will be used not as a reference to some crime establishment functioning on the peripheries of society, or to some ancient-Greek or Christian hell.
Here, it will be used as a reference to the nihilistic civilization constructing an artificial, underlying, reality, which parallels but does not totally adhere to nature; a **supernatural** world, created by manmade artifices, and producing, as a collateral effect, all sorts of weird psychological types.
"Super," in that it exceeds, exaggerates, represses, and redefines, reality, creating a hyper-real landscape populated with creatures that evolve within it, as a reaction to its premises and inescapable ubiquity.

The Under-World is a world overshadowing reality, taking its place. A proverbial Platonic cave, where it is mistaken for the complete world when it is but a subterranean space, space of darkness where artificial lighting is mistaken for sunlight, and creatures roam in its cavernous, buried world of the living dead, and other such fantastic, creatures – creatures used as metaphors for psychological, memetic types.

This hyper-real, super-natural, environment, is a metaphorical way of describing the nihilistic world this dis-ease, of the mind, is now producing.
A dis-ease spreading to global proportions, as the contagion becomes viral, joining with other strains and adapting to the host-body by masking itself as another part of it.
The virus is memetic, though the examples that follow explore the many physical manifestations of this mental dis-ease; mind, and body, after all are part of the same emergent unity, the same self-organizing, self-sustaining, life-form.

Zombies

"When we begin relying on the Internet for all of our news and information we will turn into a nation of zombies." – *Postman, Neil*

A **Zombie** is a made-up creature characterized by insatiable appetites and governed by a monomaniacal, brainless, obsessiveness.
Its goal is immediate and constant gratification – a hedonistic nightmare.
It is neither male nor female, because its sex is nothing more but a decaying remnant of a previous persona, resembling the tattered clothes falling off of its putrefying, rambling, form.
We cannot call it human, because it is not identifiable as anything reproductive. Calling it a "thing" should suffice.
It is a monstrosity, infected by some kind of modern disease which has overturned death and made it animated, in imitation of life.
This is why it serves as the perfect caricature, metaphor, symbol, for the common every-day, western, Americanized, feminized, man.

☯

A Zombie is all about hunger, hedonism, feeding, corporeal compensation for a decaying body, and a rotten brain.
It has no historical background, no past. It is all about the immediate, the gratifying, and the shallow. It can only stumble towards some future; it drags itself towards any sound, any movement, promising action, a source of material fulfillment.
It congregates on mass, and feeds.

☯

Zombies are individualistic, in that they follow their own need/hunger, towards the intended source of satiation, but their behavior is uniform, in that it is predictable and shared.
They are identities who adhere to a common behavioral patterns, which may, or may not, take a different path but, in the end, is headed towards the same, the common, the shared, object/objective.
In isolation, the Zombie is easily dealt with, because of its mindlessness, and slowness. Slow is what defines this creature – slow and methodical.
It is when zombies become part of a group, attracted by a shared stimulation, when they become a force to be reckoned with.
Zombies, much like simple organisms, animals, need not have a sense of self, a shared identity, nor even come from the same background, wear the same rags, or have to have experienced the same things in the same ways, because it is their shared hunger, the binding need, the lack, which makes them a singular category.

☯

They would call me "old" and "outdated", these children of backwards dreaming "progressiveness" and self-denying anabasis, towards self-annihilation; they would call me "primitive" and "stagnate", these idealistic naïve hypocrites, of reverses and decline.
Their adolescent, uncomplicated, vacuity is now calling itself the height of human development, when it dreams of returning to the mud and it hopes for a reversion back into a state of unconscious invariance.
Those who have been stunted, from birth, taught to associate "maturity" with compromise, been made to believe that all change is an ascension, and all tolerance a virtue, now present themselves as the flag bearers of a coming "glorious" age where neither, nor anything else, will be distinguishable apart from the emptiness of words describing an ideal to end it all in a sudden paroxysm.
If anything, it is my message of continuing fragmentation towards greater and greater distinction, my desire to separate and distinguish, that should be called progress …for they only preach a return to some idealized past state of imagined unity, an affirmation of a singular *thingness*, pretending to be enlightenment, and whose only promise is an avoidance of reality and the sensation of existing as an ongoing process, which is truly primitive and backwards looking.

What is rotting is this not so youthful fatigue with reality and this desperate need to be re-assimilated within a pool of romanticized dirt.
But where does one end with the deconstruction?
If not the individual, then the species.
But why stop there?
If not the species then why not life, as a general common ground?
But why stop there?
Why not follow this string all the way out of this labyrinth and back, way back, to the absolute nothing or something?
If the denial of self is all these "young" revolutionary minds want, then why not just annul themselves and be done with the bullshit?
Let us "progress" backwards into the nothingness/somethingness which never was and never will be.
Let us imagine our own suicide as some moment of divine grace and call it inspiring.
No, I will only allow these rotting shells to "progress" all the way back to non-existence.
My own road takes me onward, into increasing fragmentation and distinction and discrimination ...into consciousness.
I resist this tide of conformity and self-negation, pushing onwards and onwards to an unknown and forever incomplete individuation.
I am more than *self*?
No, I am irrelevant without self.
The species is not the end of the line; otherwise it would be the end of all lines.
The species is merely a distinction, a type of life …as the individual is a distinction, a type within a type.

It is these types that are selected ...naturally…and through this selection higher types are formed …onwards and onwards, towards growing separation, growing distinction, growing discrimination, growing individuation…increasing entropy.

It isn't I who is old and backward …it is they, with their tired ideals of uniformity and total assimilation.
They dream of the *Big Bang* as if it were a paradise, when it is a distancing from it which is what existence is …and the very concept of a *Big Bang*, scientifically speaking or not, is based on no absolute state …but on a near state.
It is this away from, which identifies; this rejection of, which characterizes.

No, no, no, dear nihilists, I embrace change, for without it I would not exist, and I embrace separation, for without it I would not be perceived or even be considered or even *be*.
It is you, you pretentious, artificial, youngsters, you zombies of hope, who have mistaken stupidity for progress, who hope for an end and no self, who are old and decrepit and cowardly and ...already beyond age ...for you are half-dead.

This is truly your time, your land ...your modern age of the living dead.
Your uniqueness is in how desperately you wish to be anything but different; anything but separate and other than ...and conscious of it.
Do you see yourselves?
How magnificently "free" you all are, roaming the urban landscapes, feeding on each other, mindlessly mumbling the same groans and tearing pieces from one another with your tender loving embraces and jagged-toothed smiles.

You will kill for this *New World Man* ...this enlightened Man who awakens to the "illusion" of self and conveniently finds himself reflected in void eye-sockets and repetitive drones.
Murder self, to save **Self** ...the New-Aged idol, for the needy heart who has "overcome" worship.
Your romantic ideal has shrunk, somewhat.
From a transcending God it is now an idealized Man, and from idolaters you have turned into humanitarians.

Now *that* is progress.

All is swept away in the cleansing tides.

The exceptional no less than the conventional linger, but for a time, languidly being turned into fine dust from which all impurities are deliberately taken out and anamnesis is turned to notoriety; more obviously so, the notable are sanctified, in this manner; their intolerable and so less useful parts thrown away and forgotten.

The remainder is then chiseled into desirable shapes and finely polished into shiny decorative icons for mass consumption.
The final product is then sold to desolate hearts wanting to weigh themselves down with mass, feeling the pull of the current, or wanting to be lost beneath the distractive effect of adornments so that they too may linger in memory, but for a while longer.

The slow deterioration of the living experience has this result.
All is notched-up in severity to deal with the loss.
Things have become so safe, so comfortable, that one needs to emulate risk, re-inject pain, exaggerate the sexual practice, to feel anything.
This is a consequence of numbness.

No fear, no risk, no price, no sacrifice ...all is made mute and the body falls into inebriated bliss. It shuffles, hungrily towards its next fix, consuming, consuming, consuming to fill in the void in its decaying flesh; wishing to quell the ache of existing.
Suffering and pain are turned into sensations to be avoided when they are nothing more than the sensation of existing.
But then the mind rebels against this *zombification* where flesh rots or is petrified so that it can no longer feel anything beneath a certain grade; it wants to feel what it means to be alive, knowing that soon this will no longer be an option.

The proverbial movie zombie, is a mindless, automaton, governed by pure hunger (need), deteriorating, rotting, driven to find healthy flesh to consume and replenish itself, in an ceaseless struggle to procure material so as to satisfy a hunger it cannot control nor escape.
It is now (2013) a popular symbol, constantly coming-up in modern art, for it so perfectly reflects the modern man.

Vampires

What herd would be complete without a predator?
Kidding aside the vampire metaphor is about the emotional kind of feeding.
I draw from popular lore and make parallels with general personality types:

Emotional **Vampires** are those elites who having identified the living-dead – the proverbial brain-dead, hedonistic, **Zombies** – feed off of their emotionalism, exploiting it and the need it is founded upon.

There are many versions of the vampire caricature, but the modern version has a distinctly erotic flare.
The brain-dead Vampires are easy prey, so this elite type tends to toy with their insatiable hunger, finding very little emotional nutrition in their decaying sensibilities, and growing detachment from reality.
As a result the emotional vampire will turn on his own, forcing internal ruptures that separate this kind into factions.

The immortality of the vampire represents this type's connection to its past, creating a long, undisturbed lineage, which, compared to the immediacy of the zombie, can be considered timeless.

Eroticism is the undeniable characteristic of the Vampire.
(S)He is a predator of emotion and lust/love is the king of all emotions; it is the emotion of unbridled hunger indicative of a zombification.
With lust/love the need, hunger, takes over, and nothing else matters.
Fear would cause a pause, a moment of restraint, before the flight/flight mechanism takes over, but with love the organism is drawn forward, uncaring, unconcerned, totally given over to the object/objective of his desire.

When a Vampire sucks the blood, he is absorbing the heart's essence, the body's need, its lack, its hunger, spilling out of the organism as a grasping, a clutching.
The seductive allure of the vampire, its eroticism, is a mechanism to draw the victim towards him/her.
Need feeding on need.
The Zombie is blind, brainless, unrestrained need.
The Vampire is focused hunger.
The Zombie feeds on matter, on the substantial, on the physical.
The Vampire feeds on emotion, on thoughts, on the abstract.

These creatures coexist but occupy different spheres of existence.

The Vampire comes out at night, it is conspicuous and shy.
The Zombie, in most variants, is a day and night feeder, and is mostly found in urban environments where masses of people congregate.
The Vampire enters the city only because that is where its prey can be found in large numbers.

Vampires prefer the warm-blooded, the ones still full of vital energies, but the world has changed and Zombification has made warm-bloodedness increasingly rare. Coagulating blood, barely flowing within decaying veins, is all which is available in these modern times.

Both these creatures of the modern, nihilistic, Dark Age, have shared behavior.
They prefer to feed on human flesh and drink human blood, and by "human", and in line with the theme, I mean virile, healthy, natural, man.
We may call him a Pagan, an Aryan, a European.
The type is in decline and is nearly extinct due to this predation.
As a consequence these Zombies and Vampires turn on each other, finding there a lower grade prey, because the undead cannot be invigorated by another undead.

In its original conception a Vampire had distinct Semitic features.
A frail, ugly, hunched-over, caricature, with long fingers, a big nose and ears, and fangs covered over by thin lips.
A bloodsucker, a miser, a collector of virility.
He organizes into a subversive, ancient, clan around a shared covenant. They have their own rules, and live a hidden life.

In our time the bloodthirsty, night crawler has become sexy.
A metrosexual male, a vixen, feeding on the libidinal energies of its prey.
And if resources have now been abstracted into monetary units, then the feeding takes on different characteristics.

To kill a Vampire you must either decapitate it or drive a stake through its heart.
Then the difference is only in that one places the seat of emotion in the brain, and the other modernizes it and places it in the heart.

The vampire feeds on emotion, and is erotic.
Metrosexual, orgiastic, feminized.
Οργη = Greek for rage, also the root for orgiastic; state of paroxysm.
To desire, to feed.
Οργη

What differentiates the Vampire from the Zombie, or the Werewolf, for that matter?
Both Zombie and Vampire are immortal, if they are not beheaded; both are defined by hunger; both prefer the dark and are creatures of the supernatural, the underworld.
It is awareness and connection to the past.
A Zombie is totally in the present. It has no conception of past, or of future.
Its entire existence is dominated by its need/hunger, and the object of tis desire, the moving, acting, thing that it feels it needs to devour to keep on going, to deal with its own decay.
The Vampire, on the other hand, has a clear and well-defined, sense of identity.
So much so, that it now organizes itself into clans, governed by specific rules of conduct and hierarchies – different than those governing the prey they feed on, but, nevertheless, just as stringent.
In a sense Vampires have their own morality.
What they show the world, when they do, is very different from what they are, in the dark, and amongst their own kind.

A Vampire sucks the living essence out of a life form, its virility, whereas a Zombie feeds on the flesh.
There is very little life force in a Zombie and so it makes a poor meal for a Vampire, yet, in an ironic twist of fate, the viral agent that turns the healthy human into a brain-dead, decaying, mound of flesh and bones, comes from the Vampire, and is spread into the prey in an earlier encounter.
If the prey is fed Vampire blood before it perishes, it turns into another Vampire, adding itself to the clan, if not it becomes a member of the walking dead Zombies.
The ritual of "turning" involves a turning of the tables, where the prey drinks of the predator's essence.
With Zombies the virus is transmitted by a bite, if the prey is not totally consumed.
The Werewolf is an altogether other matter. It is mortal, and motivated by sheer rage. The Werewolf gene is transmitted through the normal human reproductive methods, and it is triggered by specific events and natural cycles.

Werewolves

Another creature of the night.
This one is a creature born of cycles, environmental conditions stimulating an internal rage.

A Werewolf will appear normal, most of the time, even timid, kind, submissive, a dog wagging its tail, but inside another beast is churning.
It collects its humility, its repressed sexuality, its hidden pain, until under the right circumstances – some full moon or some such event – it unleashes its fury into the night.

Bipolar may be the psychological term for it, except for the fact that this kind is mostly male.

It would not be uncommon to find **Werewolves** amongst the addictive personality type. In their fits of irrepressible rage, they find ways to numb their affliction down to a session of binge drinking, or to a daily routine of self-medicating numbness.

A **Werewolf** is still a canine, at heart.
A social creature prone to assimilate, easily, within groups.
The werewolf is the result of this disparity between the current nihilistic, anti-natural, milieu, and the nature of the organism being forced to assimilate within it.
This disparity creates frictions, above and beyond the usual self-repression and emasculation, involved in integrating within a social hierarchy where the dominant position is already occupied.
The organism is forced to integrate within a social structure which is totally alienating; abstracting its contexts to the point where they lose all reference to the real.
This alienation, this out of place, out of sorts, feeling builds until it explodes as rage. The beast awakens, in the dark, and it must be released, to run and to feed.
But it cannot, and so it inebriates itself. It must find a way to calm those parts down, contain them, make its self artificially happy, wag the tail, to get along.

Rage is the emotion that transforms the Werewolf.
It sheds its human form, casting it off like a cover, and an inner beast emerges.

A *Thymotic* psychological metaphor, comparable to the *Eroticism* of the Zombie and the Vampire transformation, due to a virus.
With the Werewolf the transformation is not a dis-ease but an innate quality in the organism, which is brought out due to particular conditions: usually lunar cycles.
The moon's gravity pulling the beast out of the organism; it pulls on the organism's fluidity.

The Werewolves are always male supporting the thymotic rage perspective, and it is not permanent.
Regressing back to a "normal" form follows.
The rage subsides, is repressed, and hides beneath the surface.

↑

Retard
Dysgenics

↓ Dysgenics ↓

En retard – late –
The retarded mind comes late to thought.
It acts first and then justifies its actions afterwards – usually to others through itself.
The advanced mind comes late to action.
It thinks first to justify its acting beforehand – usually to itself through others.

The first will appear decisive and daring, especially to itself, even if it is thoughtless in its acting, and will claim that the justifications which it finds for its actions, after the fact, are supported by the consequences of its acting, in hindsight.
It will convince itself that it had thought itself forward when it has done so backwards.
The second will appear indecisive and cautious, even if it is thoughtful in its acting, and will claim that the justifications which it finds for its actions, before the fact, are supported by the consequences of its acting, in foresight.
It will convince itself that it has acted forward when it has done so backwards.

It is true that of the two methods the first is the most ubiquitous, owing to the fact that it is always an easier task to explain circumstances when they have already occurred and that have now become established instances of the past which can then be analyzed and memorized from the distance of the present. This requires neither great insight nor a completeness of thought or accuracy of awareness. It only requires the ability to construct a reasoned plausibility drawn from the selective interpretation of details as they become available through others – such as in history – and an instinctive drive to release oneself to whims and desires in the most primitive way.
The added advantage of this method of being is that it allows for the constant reinterpretation of events and the distance created by time creates some objective clarity, if the mind can retain the memories intact and devoid of egotism and if it

has access to the details, either through abstracted memory or historical documentation, that participated in it.
It is for this basic reason why history repeats itself and why many people seem to fall into a pattern of action that can make them predictable and irrational. By the time an event is comprehended it has already occurred in imitation of previous events and the mind(s) that participated in recreating it took little heed, beforehand, of the signs that pointed back to a previous time.
The ego, often, resists projecting itself forwards, choosing instead to believe that the errors of the past were caused by another's weakness and another's inferiorities which it can avoid or surpass or correct; it resists learning from the experiences of others and is forced to repeat them in order to understand them – limiting itself to first-hand knowledge and placing emotional barriers between itself and the vast amounts of information available in its surroundings.
This lack of imagination coupled with arrogant egotism is a fundamental aspect of human frailty and establishes a limit to reason.

The second method will have the more difficult task of projecting into the future the accumulated result of its abstracted perceptions of the past and present – whether these accumulated perceptions were first-hand or second-hand experiences is of little importance.
The accuracy of its imagination and of its consequent predictions will be determined by how closely the results correspond with its expectations and how well it has perceived and incorporated details into its plan.
The first will rarely be disappointed or disheartened - it has few projected expectations but adapts its abstractions to whatever occurs, and interprets them according to its needs and desires; acting occurs intuitively and instinctively and is then incorporated into expectation.
The second faces the specter of disappointment and disillusionment constantly and will often feel unconfident with its ability to perceive and control its destiny, due to the vast amounts of information needing incorporation into a reliable abstraction and the acknowledgment that much more has been lost. It will often turn on itself in condemnation because, being a mere human mind, it cannot fully avoid error or control circumstances – taking full responsibility for its failings.

Where the first will blame it all on others, since it has participated little in its own destiny and has found an identity in acting and being for others through which it finds itself there in its past and explaining its present as predestined – the second will mostly blame itself, since its participation is greater in its own destiny and has found an identity in acting and being for itself and then imagining itself there in its future; a future that can never perfectly correspond to expectation and so always a source for dissatisfaction.
The retarded thinker will be weary of thinking – calling it "over-thinking" so as to avoid the shame, towards others, of thoughtlessness – because it is a hindrance to its acting through which it discovers itself in how others appreciate and value its acting.
The advanced thinker will be weary of acting – calling it "foolish" or even

"meaningless" so as to avoid the shame, towards others, of inaction – because it is a hindrance to its thinking through which it realizes itself.

"Late bloomer" is the term used to soften the blow of retardation.
Although the more sophisticated mind takes longer to develop to its full capacity than a less sophisticated mind – see the maturing rates of Negroes versus Caucasians or the maturing rated of chimpanzees in comparison to human beings – what we are really dealing with here is a concerted effort to keep man in a perpetual state of adolescence.
Critical judgment is prevented from reaching its full capacity, simply by using the undesirability of the "real world" as opposed to the undesirability of the made-up, "ideal world".
Responsibilities, value judgments, complex thinking, integrity, respect are all sold as unwanted and the lifestyle of the adolescent youth is promoted as the most ideal one, promising infinite pleasures and rewards.
It's not a matter of slow development or of "late blooming" but of no development and a rejection of maturity altogether.

Dysgenics

"Dysgenics (also known as cacogenics) is the study of factors producing the accumulation and perpetuation of defective or disadvantageous genes and traits in offspring of a particular population or species. Dysgenic mutations have been studied in animals such as the mouse and the fruit fly. The term dysgenics was first used as an antonym of eugenics – the social philosophy of improving human hereditary qualities by social programs and government intervention...

Intelligence dysgenics
Much of the debate regarding dysgenics has been about a hypothesized decline in intelligence due to lower fertility of the more intelligent. It is unclear to what extent I.Q. may be heritable, or how environmental factors may limit I.Q. differently in different populations. While there may be a correlation between I.Q. and lower fertility,[citation needed] it is unclear whether that would have any effect on intelligence over generations.

Another factor is the effect of brain drain and brain gain due to selective immigration and emigration…

Intelligence as a dysgenic trait in itself
Many assume that greater intelligence is a positive trait, while less intelligence is a negative trait. However many animals are most adapted to their environment by having a certain degree of intelligence but no more.

There is no evidence to suggest that having brains or more "intelligence" is a dysgenic trait to humans as a whole. Many have argued that the intelligence of humans has led to their downfall. In this model, it is in fact smaller brains which are of greater benefit to the population, and larger brains would be the 'inferior' or 'dysgenic' trait. There is no objectively correct biological reasoning or model which leads to the conclusion that an organism with more intelligence is a 'superior' specimen. The optimal size and function of an organism's eyes, brain, limbs etc., depends purely on the environment in which that organism finds itself." – Wikipedia

The possibility that intelligence might be an antagonist to natural processes has now resulted in the idea that it might inhibit fitness.

It would appear that the more brain-power that is freed from common tasks and concerns, turns into an introspecting burden on the organism.
Intelligence has proven to be its own worst enemy. The more it frees itself from the mundane and from anxiety and from privation all the more it questions its own actions and seeks out reasons for its behavior.
This reluctance or slight skepticism can only result in a disadvantage.

Stupidity, on the other hand, questions nothing, understands no more than it needs to carry out a simple task, like penetrating and being penetrated. Its perceptual-event-horizon is so shallow that all tis actions are free of concerns and long-term considerations.
A moron lives like an animal: in the moment, in the present, in the here and now, in the realm of immediate gratification.
This makes it a perfect member of any system that just wants a reliable, dependable work-force. The thing is that the very thing that makes it controllable also makes it unreliable.
This is where a balance must be struck; the perfect worker who is stupid enough to buy into the work-ethos crap but smart enough to weight the consequences of showing up late for work or of not being productive.

The theory of dysgenics implies quite clearly that when permisions are guarnateed as rights and the elites become encumbered by a sense of guilt or a sense of responsibiltiy for those below them that there is a decline in intelligence factors across the board.
Race mixing is how racuial traits are diluted and made inconsequential.

The pseudo-democratic system in effect today makes the growing masses of retards, morons, imbeciles, a force to be reckoned with.
Although the Democratic system might be a sham, masking a plutocracy, this does not prevent it from being a delusion most buy into and participate in.
A shared lie is no less effective than a shared fantasy.
If we remember that the lowest segments of the population reproduce at rates double or triple those of the higher segments, then this democratic lie effectively drowns out any intelligent perception that might try to oppose it with an insight.

Retards are more apt to produce schools of little retard kids, making the one-man-one-vote premise effectively a method of drowning quality with quantity.

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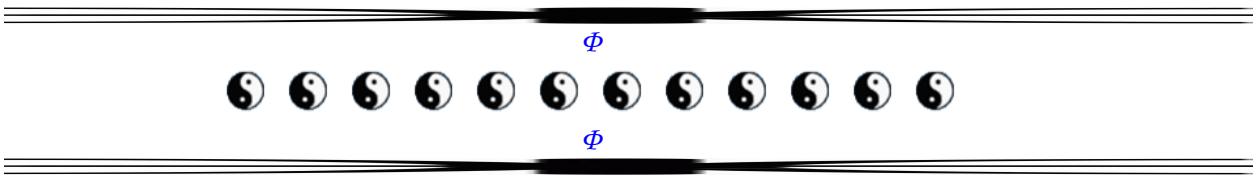
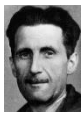


History

Official Narrative

↓ Shared Narrative ↓

At its core history represents man's relationship with his own past.
Every man, in essence, is the ongoing peak, the current, comparing himself and taking account of everything that has gone on before, to culminate in this moment; a moment which once contemplated, has already past into history.



"Who controls the past controls the future. Who controls the present controls the past." – *Orwell, George*

History is a description of the past.
He who describes and remembers decides, whether intentionally or not, how this past is to be understood. Because the past is made manifest in the present, as a presence, how and why the past is recalled determines how those who remember, in accordance to the one who writes this history, identify themselves and how they then direct their activities.
To write history or to recall it and then spread it as a shaman who carries the traditions of his clan in the form of tales, is not a trivial affair. It is decisive in the destiny of the population that accepts this recalling as factual or as a more valuable assessment of the past.

As Orwell notes, not only is the remembrance of the past decisive in determining the future but he who remembers and imposes his own form of remembrance, upon the many is the one who determines this future.
The one who can control all access to the remnants of the past and decide how they will be deciphered and the one who can then control how this historical narration is disseminated is the master of the ones who accept this storyline as their own.

What a vulgar rewriting of the past we have experienced in our time?
One is made to feel a bit ashamed of being part of it.

Not any past, mind you, but a European one.
History books are refocused in their narrative: easterners loom larger, Africans gain a foothold on relevance; the guilt is placed on a European who dared to dominate, failing to meet the Modern standards of humility.

What do I care for such ploys?
Not only am I not ashamed, but I am also not ashamed of being proud.

"History declines insofar as it falls back into the concealedness of its beginning – i.e., it does not decline in the sense of perish, because it can never "decline" that way. If, in order to elucidate the δαιμονιον, we point here at the essence of the Greek divinities, then we have in mind not antiquated things, or the objects of historiography, but history. And history is the event of the essential decision about the essence of truth, which event is always a coming one and never something past. In forgetting, however, we are subservient to the past in the most dire way." – *Heidegger, Martin*

Heidegger explores existence from a Hellenic perspective – to achieve this looking back, this historical, convergence, he uses Hellenic language as an indication; a way of seeing through Hellenic eyes.
His claim is that what we consider Greek – Greek being a term the Romans gave to the Hellenes – is only how the Romans adapted Hellenism to their own culture.

History, therefore, coming from the Hellenic *Ιστορια* 'to bring into view' is about **alitheia**.
The θειον, commonly referred to as the "divine," is based on the term denoting 'to see', 'to observe'.
The *theion[θεον, θειον]* was that which brought being into appearance...the "looking one"...*theos* [θεος] being that which shines through being.
A-theon [αθεος], atheist, is that which has been concealed from the *seeing eye*...the unobserved, the oblivion of **Being**.
But not in the Latin sense of the term "observe," which compliance, and attending to.

"observe (v.)
*late 14c., "to hold to" (a manner of life or course of conduct), from Old French observer, osserver "to observe, watch over, follow" (10c.), from Latin observare "watch over, note, heed, look to, attend to, guard, regard, comply with," from ob "over" (see ob-) + servare "to watch, keep safe," from PIE root *ser- "to protect." Meaning "to attend to in practice, to keep, follow" is attested from late 14c. Sense of "watch, perceive, notice" is 1560s, via notion of "see and note omens." Meaning "to say by way of remark" is from c.1600. Related: Observed; observing."* – *Dictionary (etymology)*

Living in this age where the gods have subsided, have fallen into oblivion, history becomes a blind recitation of events.
It does not come into view, appearance as divine, as the *theion*.
This disconnection of Modernity form history is a loss of being, as it constitutes a shining upon Becoming, a light guiding Becoming.

God, the monotheistic authoritarian *Roman-like Imperial One*, stands as oblivion ...the unobserved, the unhistorical.

He is not about lighting, but darkening...a God of the forgetting...the ληθες, rather than the *a*-ληθες.
Such a Deity demands compliance, attending to.
Heidegger explores how the Romans turned the *unconcealedness* of *alitheia* into their concealing, sheltering, imposing, authoritarian, Imperial *veritas*.
Christianity was inevitable as a mixing of Judaism and this bastardization of Hellenism, particularly Platonism, by the Romans.

History becomes a concealing from view, a sheltering, attending to...and when we speak of history we do not mean human texts, human perceptions, but the entirety of the past, shining forth in the present, in a presence.
History lived in the *Becoming* ...not as some forgotten past with no value and no application in the here and now.
As such, we can define popular culture, with its secular, non-spiritual, atheistic, political-correctness, as a forgetting - a forgetfulness
The "individual" is redefined as cut-off from the past and only studies historiography, not history.
He does not wish to bring into view but to cover up, to deny and dismiss.

What are these "racism," "sexism" shaming accusations, but a peer-pressuring forgetfulness?
What shines through these appearances is to be denied; one must close one's eyes to the presence ...and fall into lithe.
With each birth the child is baptized so as to wash away these memories.
The "individual," in the modern, western, usage of the term, is an organism with no past. (S)He decides what he will become, by denouncing the past as non-applicable.

Modern man as the unhistorical man.
The organism with no past.

The linear, Jewish-Christian-Muslim, conception of time, dominates in our age.
The circular conception of time, comes to us form the Aryans, and was part of the Greek and Hindu traditions.

In the Hellenic tradition the Ages of Man are four:
Golden Age
Silver Age
Bronze Age
Iron Age

We shall ignore Hesiod's arbitrary insertion of a **Heroic Age**.

These Ages (Yuga) reflect the Hindu tradition are:
Satya
Treta
Dwapara
Kali

The common Aryan ancestry explains the agreement.

In my view these do not refer to the Ages in a universal sense, but the ages of man, within the space/time continuum, and they would occupy the middle part of the universal process, from near-absolute Order, towards near-absolute-chaos (randomness).

Other terms used are:
Unity towards Disunity
Oneness towards Fragmentation
Love towards Hate
1 towards 0

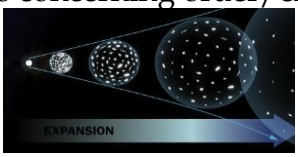
All described in the near-absolute sense, since their completion would entail a cessation in the process.
We can think of them as occurring succeeding stages or simultaneously.
The first seems more natural as it agrees with the human experience of time.

I would say that at the ambiguous point where chaos exceeds order is the point at which life becomes necessary.
I consider this as a product of life's nature: ordering.
This makes life, consciousness of existence, a tragic affair, made humorous when one accepts this as a necessary aspect of being alive and aware of one's own existence.
Life, as experienced by man, is this balancing between extreme ordering and extreme abandonment to chaos – the **ying** and the **yang**; the masculine and the feminine; the Apollonian and the Dionysian.

I would explain the *Heroic Age* as an understanding of the tragedy of the circumstances, where man struggles to preserve what is inevitably lost.
We can only consider this noble or heroic; a fight against great odds, a glorious death.

Anything before this stage and after it would not support life, since too much order would make life unnecessary, and too much disorder would make it impossible.
Furthermore, in some traditions, the *Ages* are categorized as faster and slower.
The first being the slowest and the last being the fastest.

This corresponds to modern day cosmology, where the universe, in our neighborhood, appears to be speeding up in its expansion and not slowing down, as it was supposed in earlier cosmological theories.
It also agrees with my positions concerning order/chaos and matter/energy.



I consider matter a slower form of (inter)activity and energy a faster one.
As entropy increases uniformity of randomness increases, making matter less ubiquitous, as the universe cools (loses interactivity, energy), and expands towards infinity, not ever attaining it ...since the absolute is what is absent.
This decrease on matter, or slower changing phenomena, reflects the acceleration and growing uniformity of the cosmos, as the resistance to change is lowered incrementally.
This means that life would become, at some point impossible, as any ordering would decrease towards randomness.

Shared Narrative

There is the private person and then there is the public person.
The goal of each system is for the two persons, the two personas, to merge into one. This would do away with the majority of Freud's "discontented" ones.

To decrease the chasm between what a man thinks and what a man says, or pretends to think, the private man has to be simplified to a level where the public man is the only thing left.
He is only his public persona, or else he must act as if what he says is not hiding a repressed, censored self.
This is what the common mind calls "honesty," and why this idealistic lie is revered. Truth is honesty is only appreciated when it flatters, or comforts or adheres to the shared, communal beliefs.
The simpleton will not believe anyone can think outside the shared narrative, and will be tempted to consider it a ploy, a joke on the part of the person expressing an opinion totally contrary to shared mythologies.
This is why comedy is now the only way someone can actually speak his mind without being lynched or accused of hatred and prejudice.

Now, a good first step is to eliminate all competing sources of identification, and of referencing. So out goes the family structure and nature is redefined easily, because it no longer participates in human experience.
The next step is to manufacture a shared past …or, at least, to manufacture a shared narrative concerning it: an official his-story.

The past is what we call our identity, our temporal horizon for creating our sense of self.
Experience and knowledge are both words referring to the past.
Now, again, shortening this temporal horizon to where a mind becomes enclosed within a shallow space/time continuum is a good first step.
At this point human consciousness is almost shrunk to the level of an animal.
The follow up, second step, is to recite the official story continuously, and to dominate all avenues of narration, which analyze and make sense of this past: in other words, to be in control of how the raw data of dates and events is presented, and how it is interpreted.

Memetic Memory
Pooling Perceptions

History is a form of memetic memory, just as aesthetics are a form of genetic memory.
In both cases the prevailing power try to impose their own conclusions and tastes upon the majority in this way imposing their own judgments and the principles that guide these judgments.
Once a historical interpretation and the contexts involved is accepted as a 'fact', then all that remains is to teach the mind how these facts are justified and how they make sense.
The *making sense of the fact* once the facts and the terms by which they are determined and evaluated are established is what modern education is all about.
To a mind that has been given a historical context with no alternatives this *explanation of the historical facts* is a way of understanding them – when understanding is determined by the already established contexts; along with their emotional and instinctive and idealistic baggage. To such a mind the follow-up of *filling in the gaps* comes as a welcoming relief as it is unable to connect with the past on its own, and also unable to make sense of it.

The gene carries a code.

The code represents the collection of all past experiences which will be passed-on as raw data. How this data unfolds and is applied is also part of the code's instructions, its stored memory.

The meme is no different.
With the meme language – math being a language – is this raw data and the instructions as to how to apply it.

To the victor go the spoils, and it is he who decides what to emphasize and what to downplay, constructing, as it were, the self-consciousness, the sense of self (identity), of generations to come.
All those who shall be enrolled in his educational system will receive his narration of what occurred, and why it did so.
And no his-story is complete which does not include, along with the dates and the events, the analysis: the meaning and the lessons learned.
Like with all statistical work, the collection of the data is one aspect of the message conveyed; the other, more important aspect is interpreting, and teaching, the children what the data implies.

Memory is a way of holding a unity together in fluid space/time.
The fluctuating circumstances make identification with self, the creation of self, a matter of connecting the immediate abstractions with previous ones, by finding relationships and similarities.
This similarity, or pattern perception, becomes fundamental as it is upon this recognition where a mind can connect with the past.
The identification of self with that manifestation in the past becomes troublesome unless there is a continuity of (inter)connectivity using memory. The brain can trace back itself, in its multiple manifestations, by connecting the intermediate stages in a chain of causality, even if the present state has little in common with the state in the distant past.

Can a human pass on genetic codes to a chimp?

Species diversification prevents such an exchange and when it is possible, such as between lion and tiger, or ass and horse, where this diversification is still young, the outcome is sterile, unfit, a genetic dead-end.

Can one human pass on a mimetic code to all other humans?

Mental diversification prevents such an exchange, and when it is possible, such as between a superior and inferior mind, the outcome is sterile, unfit, a mimetic dead-end.
The recipient simply repeats, the code, parrots it, without fully understanding it, making it impossible for him to pass-on the qualities.

The connection of the present, the more immediate "looking back," with the more distant, on the edge of *perceptual horizons* "looking back," is what tradition is all about.

The narrative is prescribed, though not enforced directly.
The individual is placed in a dilemma where his/her well-being, his/her entire fate, is dependent on choosing "correctly."
Pascal's Wager applied in socioeconomics.

Once the prescribed narrative is accepted, even if subconsciously and half-heartedly, the identity of the individual is as good as settled.
In time the mind forgets there was a dilemma at all.
Memory has erased all the negative parts, as it always does, and the world, as it is defined, could not have been any other way.

The centrality of memory in the construction of identity makes history a very important part of population control, and manipulation.
In times where education tumbles towards selected focus, amongst populations with no personal connection to their own past, the reinvention of the past becomes an easy affair.
The new narrative tries to diminish the dominance of a particular people, or it tries to induce self-hating shame amongst their offspring, attacking the target from the inside-out.
This feminine, insidious, tactic is now part of the overall culture of victimhood.

An example of this **New World** redefinition of the past is the spreading of Afrocentric historical narratives, which are now convincing millions that the ancient Egyptians were Nubian peoples, or sub-Saharan Negros, that came up the Nile to establish a glorious civilization.
Moses is returning from exile, it seems, to avenge himself against those who drove him out; against those who rejected him, and his kind, preventing them from being integrated into the dominant race's bloodlines.
His descendants are using a similar tactic

This time the Egyptians are the Anglo-Saxons, and they have not driven them off.
The virus has taken root, and is producing a feverish pitch, before the final end.
In the meantime we must endure the decline.

Communal Genius
Self-Esteem through Synergy

↓ Hive Mind ↓

Synergy comes into play here.
Its power is in how it can designate specialized roles freeing energies to better focus on the particular, though it sacrifices the general or the overriding world-view.
In the case of memory, and the genius it produces, this specialization and sharing creates the illusion of parity by allowing the ignorant to adopt whatever insight a speciality offers without having to understand it or formulate it on their own.
The average or sub-average, dolt, can then recite the knowledge of the more gifted as if it were their own, without having to understand it.
They can parrot knowledge, which is nothing more than codifies experience, as if it were their own creation; derived from their own efforts and suffering.
This is how the illusion of parity is reinforced. The dullard, living an average life with little introspection and exploration, accepts whatever he is given from those he is trained to consider reliable sources and "authorities in the field", without skepticism …and without understanding how human knowledge, in the 'official sense' is an ongoing process not a static indubitable "fact" and that all knowledge goes through stages of recognition and acceptance, determined by the socioeconomic and cultural circumstances present at any given time.
Every piece of information was at one time or another defined as "fact," and was considered unquestionable because it was adopted from a popular authority; and all "facts" were, at one time or another, considered the epitome of human understanding and the height of progressiveness, and modern.

There can be no doubt that second-hand information, education, accounts, experiences are useful when one wishes to avoid the costs and risks involved, and they can be useful as ways of mastering efficiency, but in most cases this regurgitation of knowledge and this submission to authorities, deemed "experts" in their field, only serves as a lazy way out of thinking for one's self.
The feminine and/or adolescent mind, being more interesting in instant gratification and in *fitting-in* to whatever milieu they find themselves in, find this shortcut to experiencing adequate enough.

"Those who have spent their lives reading and have drawn their wisdom from books resemble men who have acquired precise information about a country from many descriptions of travel.
They are able to give much information about things, but at bottom they have really no coherent, clear, and thorough knowledge of the nature of the country." – *Schopenhauer, Arthur*

In our age, when information is easily attainable and education has been reduced to a higher form of tastefulness in relation to a "happy meal" at McDonalds – disposable container and all – this community of shared insights, resulting in the illusion of equality of insight, is being reinforced to a degree that no other age and no other culture could match.

The internet has contributed greatly to this rise in the delusion of equality.
When any average moron can *Google search* any piece of information he needs then his particular qualities do not matter as much.
His education does not matter as much; his memory is of little value; his analysis does not factor in. All is readily available to him with a click of a mouse: information/knowledge, instant memory, an analysis of what he is reading dumbed-down for him.
He, or she, can pretend to be more than he is simply by repeating what they've memorized from second and third party sources. The personal, individual, element is reduced to nothing, especially when even the more gifted will be prone to this easier method when they've become confused about the disparity between knowledge and understanding.

A body knows how to build a human, a mind understands it.
It is in this alone where stupidity cannot help but expose itself to the eye that understands.

"Thus a man who thinks for himself only subsequently becomes acquainted with the authorities for his opinions when they serve merely to confirm him therein and to encourage him.
The book-philosopher, on the other hand, starts from those authorities in that he constructs for himself an entire system from the opinions of others which he has collected in the course of his reading." – *Schopenhauer, Arthur*

This type of community genius is really a regurgitation of facts, statistics, scientific theories, up-to-date and ready to accept new data from the immediate machinery for translating and disseminating such data.
The person is made into an idiot; a recipient of information he cannot understand but only repeat, along with the meanings he is given.

A *genius* is timeless in his thinking. He incorporates in his conclusions data going far back, and with seemingly no immediate application; he combines it with current data, coming to evaluations that often challenge the average mind and the shared narrative.
But, when it is pooled and controlled, as it is in our times, its sampling field is shallow, and its data is confined to that which does not go against the popular morals.
An individual totally dependent on the conclusions of this communal narrative can only be a computer-like brain: repeating, parroting, referring, and deferring to the appropriate sources.
It is no more than a signal boosting antenna…making sure that the shared voice is not lost in the distance.

Hive Mind

Universal education, and access to information, offers the comforting illusion of intellectual parity by reducing creativity and insight to a product that can be bought and sold, and then propagated indefinitely using codes.
The one who purchases the creativity and insight of others, is then assimilated into the mindset, where these creative insights are interpreted in socially and culturally desirable ways, and then shared as a common framework within which all these minds coexist as part of a *hive mind*.

The hive mind is attracted to the unisexual ideal, whether this takes the form of asexuality, or the two variants of homosexuality.
In actual insect hives one sex is preferred, where the attributes of that one sex are put into use, while retaining the members in a sexually indifferent, retarded, level.

Everything that disrupts and disturbs this inner sense of uniform parity, and internal harmony, by limiting permissible activities, is eradicated, or labeled by a term which highlights its undesirability.

This is part of the hive's shared consciousness, where the world is categorized by a communal perspective which then guides each member's judgments.

Shared knowledge, along with the interpretation of this knowledge, is part of the hive's internal restructuring.
Through the dissemination of data, its permeation, and interpretation, the world is assimilated into a shared world-view – a communal ideology.
This shared attitude towards life and reality is then part of how each member (re)acts to any data it may come across which it does now know how to interpret or deal with.

The threat of ostracizing, or being excluded from the hive is considered a death-wish, and only something a fool or a madman would flirt with.
This is how dissenting world-views are excluded from the sphere of applicability without having to deal with their value, or proposals.

Every hive has its own method of exchanging data, and reinforcing internal uniformity.
In the human varieties language, delivered with a symbolic code, is such a method.
To know the word, referring to a concept, is to also know the appropriate (re)action to it. This may be emotional, intuitive, and automatic – all (re) actions trained into the minds of the embers from birth and later through the education systems.

The creation of responses to external threats to the hive mind's comfort levels is of the highest importance to each and every participant within the hive.
It is the benefit of surrendering to the hive mind, and forsaking individuality.

For the hive mind creativity is judged by how it contributes to this shared defensiveness.
The training into the hive mind of these defensive responses to reality's challenges is considered sacred.
Religion, and institutionalized education, is therefore, greatly appreciated by the members of the hive mind.
Learning the appropriate (re)actions to particular threats, coming from ideas and ideals which contradict the hive mind's premises or challenge its internal harmony

is a priority. Popular culture, recipe knowledge, emotive automatism, visceral (re)activity, is all part of training every member of the hive to deal with any recognized threat.

Knowing the words associated with a particular idea(l), is how knowledge and understanding are equated, creating the illusion of common potentials, and all – inclusivity.
Here the easy dismissal of concepts is helped along, as the hive minded quickly reject anything using a particular code, without bothering to consider it, or without being able to consider it, seriously and deeply.
This enables each and every member of the hive mind to avoid the difficulties associated with considering a possibility. The hive mind offers a synopsis of the salient points, referring to specific words, which creates the illusion of comprehension.
Then it also provides the adequate reply.

Comforting, for the hive mind, is social instinct, or the need to associate and cooperate.
It turns the shame of being totally immersed and surrendered to the hive- mind's mindlessness, into a universal necessity which turns the hive's internal premises into a transcendental force.

For the hive mind nuances are drowned in the simplifications of absolutes.

The hive mind creates internal specialization as part of its drive towards synergetic efficiency.
The specialized members are at once given the identification of individuality, and also contained within the structures of their specialized roles, making them more dependent on others within the hive and elks able to think and to act outside the hive's premises.

A priority for the hive mind is to reject any identifications and values which do not flow out of its internal structures and its internal order.
For the hive mind race, sex, or any concept dealing with a past or a potential future which does not harmonize with its internal order, is considered undesirable.

Taking advantage of simplistic dualism and intuitive binary logic, based on the presupposition of absolutes, it then gives every such unwanted concept a code with an emotional reference, connecting the hive minded to a primal nature they then consider overcome or non-applicable.
In this way the illusion of civility and enlightenment offers each hive mind member the illusion of growth and of superiority.

For the hive mind being up-to-date, fashionable, cool, marketable, popular, is a way of evaluating one's own place and value within the hive structure.
The more in-line with the movements of the hive the hive mind is, all the more reassured it feels.
Gossip, the internal news of the hive, and knowing it, being updated by it, is how it maintains its place within the hive and then guides its ascent within the hive structures.

Simplification and generalization is essential to the hive mind's health.
It uses the terms as insults only when dealing with simplifications and generalizations which are beyond tis capacity to grasp, and/or deal with, or when they fall outside the simplifications and generalizations which reinforce hive harmony.
To simplify is to make the lowest-common-denominator sufficient in retaining the sense of individuality, while still tying this individuality in to a greater identity.
Complexity in thought is not conducive to easy assimilation.
The individual hive mind must be reduced to the level of an insect, in automated responses, and thinking, and acting, while at the same time teaching a hyper-individuality, which compensates for this loss.

Gossip is how the hive mind shares with other hive minds the current internal hive data, and the most up-to-date internal hive (re)actions to data which confront and contradict internal hive order, and premises.
Knowledge, experiences, data, is therefore, not about exploring reality, which is indifferent to hive premises and internal order, but it is about sharing the most fashionable, modern, most updated methods of dealing with reality.

The most sophisticated hives achieve internal harmony by doing away with overt hierarchies and the conflicts these may produce.

Through specialization, the leader of the hive's particular structures becomes nothing more than specialized form of the same hive mind.
Hierarchy is disseminated, evenly, by using specialization and the illusion of no dominant member guiding the hive's activities.
The leader, within sophisticated hives, must give the impression of humility, of averageness, of being no more or no less than every other participant in the hive.

The elimination of this dominant principles makes of the hive a mindless whole only guided by an internal principle, finding direction by the (inter)actions of its internal structures.
In the insect world a bee hive is not directed by the queen bee. She's but a specialized egg-layer, with no other control over the members.
The bee-hive functions by the participants in the hive sharing data about the world, on a very basic level.

The size of the hive will determine the extent of the particular hive mind's assimilation within shared principles.
The larger the group the more embers it will be forced to integrate within tis premises. The lowering of the common denominator becomes essential to this desirable, all-inclusive, integration.
By simplifying, generalizing, the sense of self, knowledge, concepts, and by limiting the scope of comprehending, appreciating, and perceiving, enables the hive to assimilate more members into the hive mind principles.
It is not by accident that the largest social structures in nature are found amongst species with very little intelligence and very little sense of self.

The degradation of discrimination, as in appreciating divergence, is important to any hive driven to incorporate within its premises as many hive minds as possible.
The only form of discernment is towards otherness, or what lies outside the hive's order. Internally uniformity is promoted, with the only form of discernment permitted that which acknowledges a particular hive mind's contributions to the hive.
The "worthy one" is exalted as an example to be emulated, but this mind must also show the appropriate level of humility when accepting these accolades, so as to not disrupt the internal sense of uniform value.
Servitude, or service to the hive, is the epitome of hive quality.

For the hive mind no information is relevant or worth knowing if it does not contribute something to the hive's internal structures, and its internal order and harmony.

For the hive mind all data must offer something to the hive, and all activities must do so, as well, making work another term for what is functional and applicable and valued within the hive.
The value of all data, all knowledge, all information, no matter how small, is given by how it applies and contributes to the hive's internal harmony.

For the hive mind how an action and idea affects the other participating within the same hive is of utmost importance, since its own participation and harmonious coexistence is determined by this trained, moral, ability to remain unthreatening and not hurtful and inoffensive, to as many members of the hive as possible.
For the hive mind networking and retaining a good reputation, within the hive structure, is a way of ensuring that its own value, within this shared hive, will always remain high.
The hive mind's self-worth is tied into this communal evaluation of utility, and its sense of self, its individuality, is contained within this deference.

The restriction of behaviors and thoughts within the premises of civility, politeness, graciousness, ensures that no lines will be crossed, exposing the disparity inherit in existence.
Not only the illusion of parity is reinforced, but censorship is enforced by means other than force, also reinforcing the illusion of free-choice.

For the hive mind what is most current is most preferable and most valued. This deals with the past, by dismissing it as "baseless," or "overcome," or "primitive" – a judgment on its inferiority delivered, often, by those who deny the concepts of inferior/superior.
The members are now exclusively affected by the immediate, and what is most popular and in-fashion, within the premises of the hive mind's jurisdiction.
The desire to be up-to-date is a desire to be in-tune with the hive mind's adaptations to altering circumstances outside its domain.
The hive minded are expected to remain current, in that they shift their (inter)actions along the internal structures of the hive's adaptations.

Parity is the highest value for the hive mind.
Its greatest defensive insult is that of commonality, normality, the absence of uniqueness.
To accuse the other of it is to comfort the self.

With this insult the hive mind asserts that being outside the hive's contexts is nothing desirable, or even possible, since nothing is unique, except as it pertains to the internal harmony of the hive.

Quantity is a very important factor in the hive mind's existence.
It defines what it understands as quality, and establishes an easy method of measuring it.
For the hive mind more is better, and this informs and directs every aspect of its existence.
For the hive mind popularity is addictive, and being part of a majority is a way of feeling secure within a world of increasing randomness.

Once quantity has been made into a definition of quality in the hive mind's psyche, not only popular opinion, and statistics, but what is trendy and potentially fashionable, become decisive components of what it considered valuable.

Having no capacity to appreciate quality in its vague subtleties, nor the courage to make an evaluation based on personal evaluations, the hive mind settles for the comforting standard of quantities, because they are more easily attained and appreciated and they require no personal input other than learning to count and to adopt the hive's judgments.

Quantities and being included within the many is how the hive mind distances itself from itself.
It is not only a way of pushing nature towards the periphery where the many stand between it and the real, like a buffer, but it is a way of detaching from nature as a being, immersing itself in a new unity of multitudes.

Once quantity becomes a standing for quality, all qualities lose value.
What matters is what is marketable, what sells, what is tangible, popular, and common.
Within this context, individuality is associated with numerical values and words.
Self-Esteem built upon "how much," or "how often."

The other being a part of the multiplicity of participants in the hive's unity, becomes a part of the standard used to measure one's self-appreciation.

Participating in quantities is how the hive mind attains power.
To wish to be excluded by the many can only be considered madness, a form of illness, or some dysfunction produced by some traumatic event.
For the hive mind power is only found in numbers, and relying on self or smaller quantities, makes it feel insecure and naked. It stands out, too much, in small groups.
Having no ability to perceive subtleties, it's reliance on quantities, reassures it that it can also perceive what others allude to.
The idea of discriminating taste leading to smaller quantities is illogical to the hive mind, if not terrifying.
For it, quality can only result in quantitative expressions.
Once quality has been reduced to quantities, the lowest-common-denominator takes over to determine what is "good," and what is "bad," in everything from philosophy to the arts.

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Meta-Narrative
Rewriting History

Fitting the past into the present requires some kind of conniving, artistry.
It also takes a certain amount of knowledge about the human condition.
The difficult resides in one factor: aesthetics.
We can call it empiricism, sensuality, awareness.
Because the present is a manifestation of the past, the past is revealed to us constantly, in subtle and not so subtle ways.
This is where the artistry enters the scene.
The proverbial "book," in the often quoted modernistic, liberal, mantra, "do not judge a book by its cover," *can* be judged by its cover, because the book's cover is not other than the book's content.
To get around this difficulty what needs to happen is that the minds, who are to be convinced about this redefinition of the past, must be first, convinced that what they perceive is not factual.

Some religions begin by teaching the child that what he sees, what he hears, what he senses, is, in fact, an illusion, or they are taught to feel embarrassed about what they perceive and about how they are prone to interpret it.
Perception must be slandered before indoctrination begins on this level, because what we are talking about here is the complete reversal of reality, and not simply a quibbling over minor details.
Nihilism does not just redefine a few aspects of the world, but it inverts it.
Nihilism
In the area of history and/or historicity, the problem becomes one of convincing the individual mind that the past, manifesting before it as appearance, is actually not to be trusted…and that the "truth" is the reverse of what is being perceived.
Hundreds of thousands of years, millions of years, of the past is eliminated from the context.
Once this is accomplished the mind is ready for a redefinition, and a re-evaluation, of reality.
The individual mind having lost confidence in its own perceptions attaches itself to the perceptions of the authority that convinced it of its own fallibility.
That others fall in line, along with it, only increases the mind's assurance that it is on the "right track." The shared insecurity and the risks natural selection implies, makes the many more willing to surrender their own judgments to an authority rather than face the consequences of falling victim to their relative feebleness.

A metanarrative need not diminish the individual's contribution, nor contradict the increasing chaos, it need only explain conscious interventions upon naturally occurring phenomena, within specific environmental conditions and conditioning.

For a revision of the past to succeed it cannot rely on just stating its case, and on emotional manipulation. Then it would become another narrative, competing with all others, and losing on the grounds of aesthetics and experience.
No, what a successful alternative narration of the past must do is discredit anyone who dares challenge it, to the point where the mere thought of it would produce shame.
One way to do this is to associate a position with a negative term, such as "conspiracy theory."
Conspiracies and Conspirators
A second way is to dominate the popular sentiments, with emotional arguments, and through indoctrinating education, starting at an early age.

The term being used, in the case of Modernity versus Reality, is "revisionism."
The revisionists accuse the rejecters of revisionism of being the ones revising the historical "facts," taking that weapon out of their hands and turning the tables on them.

Afrocentrism

Correcting the Racist Past

When the past does not discipline itself to the intended outcome, to a desirable future, the best course of action is a redefinition.
Nobody was there, so nobody can assert that a lie has been spoken, and a fabrication has been sold.
In the case of Negroes, the conspicuous absence of any historical evidence proving parity with the other peoples of the world makes the teaching of a revised perspective essential for the construction of an illusion.
Or should we call it preaching?
In this alternate reality they are remade from Nubian inferiors into ancient Egyptian masters of a glorious civilization, and all the world is made new.

Repeat a narrative long enough and all forget what the previous one was.

The selling of this Afrocentric world does, indeed, correct the failings of an entire race of people, but it does not deal with the ongoing presence of their ancestors, and how they perform in the here and now.
The alternative history must be accompanied with a heavy dose of Jewish guilt, fermenting in a barrel of self-pity, and boiling with endless excuses.

Modern D.N.A. proves that Pharaoh Tutankhamen was European.
The study discovered that 70% of British men, and 70% of Spanish males were related to the pharaoh genetically.
Another liberal, nihilistic, modern, myth is now uncovered as a hopeful, lie.
The history shows that no matter how anti-racists, liberals, and those who want to reinterpret the past to fit into some modern, nihilistic, cultural myth, try, they cannot change the past.

Up to this date no Negro civilization comparable to the ones we call "great" has ever been discovered.
The harsh verdict stands.

Afrocentrism has done more than cast African cultures, such as they were, and Negros, as central players in human history, it has recruited all the peoples of the world under tis banner, casting itself in the role of equalitarian, hero, of humanity, and as adversary the people who have, indeed, dominated the better part of human history in the last two to three hundred thousand years.
Now, we can make a case for Chinese or Asian peoples, up until the Middle Ages, but nowhere can we invite Africans to participate as equal partners.
Not because we do not want to, but because to do so would be ridiculous and unjustified.
What negroes are doing, with the help of the masters of manipulation the Jews, is to play the victim, rallying others to their cause, as the lowest, least threatening, and most wronged of them all.

The common enemy, of course, is the "white man," the European, who if not subdued by the *white man's guilt complex*, must be pushed aside as another player in the game, when outside of European historical events there are no significant events to speak of.

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World War II
The Last Great 'Hot' War

↓ Nazis ↓

World War II can best be understood within the context of world history, and in particular European, or western, history, as it was the European man that dominated most of its latter stages, up until our time.

This "last" great war, because the nuclear age put an end to these worldwide conflicts and ushered in the age of the Cold War, the memetic war, was a defining moment in European man's history; a final pagan hoorah!, before the long night began, with a post-modern smokescreen.
What follows as this "cold" warfare, was really an internal, dividing of the pie, process.

We, now, live within the codes, the shared narratives, which were established during and in the post-war decades: holocaust, workers unite, Yalta, capitalism, socialism, Nazis, Hitler, race, freedom, sex, crematorium, Auschwitz, Nuremburg, and so on.
Our emotional (re)actions are connected to this time of post-war exhilaration and anxiety.
Every word we use, referring to that war, and the automatic emotion, imagery, we experience, because of it, has been ingrained in our psyche over decades of socialized, indoctrination.

Nazis

A word now used by the modern wanker as a counter-argument against anything that threatens his/her worldview which (s)he cannot respond to with reasoning and logic.

The Nazis can be thought of as the European autoimmune system going on overdrive, like when the organic body is fighting-off a virus, and it raises its own body's heat to kill the intruder, risking doing harm to itself.
Nazism is this fevered (re)action to a disease that had infected Europe, and the Aryan tribes of the west, thousands of years before.
They now seem ridiculous, like caricatures, and their methods a bit extreme, as we would think anyone battling a disease would behave, who in his fever has become a bit delusional, and frantic, his body burning with self-destructive desperation.

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Φ

Identity

Defining Self

When an individual entity, a process we can call "*Becoming*," finds an identity what it is doing is associating itself with a past.
This past can either be based on memory – experiences encoded in the brain – and derived independently as a consequence of the individual's natural (inter)action with the world, or they can be derived based on adopted, accepted, second-hand, memories, which we call education or knowledge. This second kind of experience is adopted and considered one's own, at time confused as being one's own, and its seduction lies in exactly that: it does not have to be paid for individually but simply enjoyed as a benefit without paying the costs.
Due to the effortlessness of this secondary method, it is preferred by the majority of individuals whose entire existence relies on effortless survival and effortless identification and effortless existence – a population who has made the absence of effort into a virtue.
Consider the case of immortality, as a concept. Here we have minimal effort, that of faithfulness, a self-inebriation, and the sacrifice of reason and free-thought, all for the benefit of the infinitely more valuable "eternity" and "immortality."
In this case the cost is minute in comparison to the expected benefit; an almost effortless attainment of eternity.

We can see why the secondary method of finding self, ego, identity, is considered the most valuable and "enriching" – it demands little to no costs; it's a win/win situation for the desperate, feeble, mind.
Deriving experiences, historical contexts, identifications from second-hand sources has become so popular in our time, due to its seductive ease, that the very concept of identity has become a joke.
Females feel this as a loss of self – a self they then must rediscover by breaking "free" from the social and cultural conventions they call "paternalism."
Males feel this as confusion, as a form of disenfranchisement and schizophrenia, unable to connect the modern ideals with their own sensations and feelings and drives. They turn to anarchy or rebelliousness without a focus (rebel without a clue) and to rite displays of exaggerated masculinity, in their attempt to reconnect with their past.
History and the ones who write it enter as decisive factors in formulating identities and associations.

History

The importance of historical narratives in forming modern-day identities becomes obvious now.

"A schizophrenic not only begins to lose his 'I' but also his mind-space, the pure paraphrand that we have of the world and its objects that is made to seem like space when we introspect." – Jaynes, Julian

The loss of identity is induced by a regression to a past bicameral mindset, if we consider Jaynes' positions valid.
This "loss of I" as he puts it, is induced by a cultural environment that makes the past a thing to forget and the present the all-encompassing framework from which all sense of self is derived. The individual is split, part of himself feeling a connection to his nature, while another being taught that the former is shameful and primal and that if he wishes to belong to the concept of "humanity" and be considered "normal" and "well-adjusted" that he would ignore and deny that part.
This split of identity, of the sense of "**I**," is a socially and culturally induced form of schizophrenia.
Jaynes' other comments about schizophrenia and paranoia in his thesis *Origin of Consciousness* apply.

When I am disconnected from my past, my nature, I am disconnected from myself. This is when I am most vulnerable to any self I am given, including one which denies self or belittles it, offering, in its place, a fabrication which my body constantly rejects, as it may reject a transplant from a donor which has little in common with my genuine identity.

To *know thyself* is to connect your presence with as much of your past, your time/space continuum, as possible.
To love yourself, is to accept, and to trust, in this past, by first knowing the insulting and negative parts.

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Structure of Self
Self-Construction

↓ Will ↓

Experience + Knowledge = Consciousness.
One's own interactions with the world coupled with the inheritance of an other's experiences, equates to an awareness of the world.
The senses are outwardly focused and so their task is to collect and store patterns in the world, reacting to them intuitively/instinctively, due to an inherited code transmitted to them via natural selection, or more willfully guided by prior experience.

Consciousness + Self-Consciousness = Identity
Awareness of the world and its patterns eventually results in the awareness of self in it as a reflection of it. The first recognition of self in the world is as an element of it the mind relates to intimately.
Here the will comes into play. The perception of self as that element in the world which can be directly willed into action is the first conception of empowerment: the sensation of identity with a corporeal being which acts willfully.

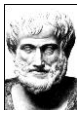
Will

Will is the focus, direction, of an organism's aggregate energies/activities, or of as many of them as it can gain conscious control over.
A creature's willfulness is a sum of its control over its own actions and (inter)actions.

Though the term *ego* has been redefined and made something other than the Greek word for *self*, attempting to harmonize this definition with a religious doctrine, and a social convention, the concept it represents is fundamental to the health and welfare of the individual.

If I were not an egotist, then I would most certainly be a degenerate.
My ego is what keeps me from falling to the level of a lowly animal.

Master/Slave
Codependency of Want



"He who is unable to live in society, or who has no need because he is sufficient for himself, must be either a beast or a god." – Aristotle

Co-operatives are admissions of an individual's deficiency.
They make the hierarchies that govern all individual (inter)actions necessary.
To extricate one's self from this relationship of need one must become indifferent, due to the increase in independence.
A decrease in need is a pre-requisite.

What form the relationship between *master* and *slave*, *superior* and *inferior*, takes, is determined by the particular needs of the group both belong to.
This is decided by their shared history; the manner their common ancestors dealt with the specific conditions they evolved within.

If all value judgments are comparisons, then the way out of this master/slave dynamic is a detachment from its evaluating standards of codependence.

The only way to not be enslaved is to not care about being a master over slaves.
The only form of mastery a noble man can engage in is the form that wishes to gain mastery over self.
To accomplish this one must first acknowledge and define what this self is…and then one must accept and bear it.
And that's only the first stage.

Education

Centralized Training

There are two types of knowledge: one is derived directly from the environment and the organisms' (inter)action with it and it is called *experience*; the other is information derived from second-hand sources or via second-hand experiences which are codified and then transmitted either orally or in written form and it is called *education*.
Education is essentially a form of formal training; a shared narrative.

"Propaganda is the executive arm of the invisible government." – *Bernays, Edward*

In modern times education has become so institutionalized that very little intellectual explorations is possible outside its premises. An institutionalized, formal, education is considered the highest of honors and proof of an individual's merit. What it is, is evidence that the individual possessed the median intelligence required to absorb, memorize and understand enough so as to pass a few tests on material provided for him/her in a manner which is considered appropriate and an official narrative of truth. This is particularly important when it comes to the humanities where truths are more politically loaded and facts more flexible to human interpretation.

History is taught by those who control the education system and therefore they are the ones who shape the consciousness and sense of identity of those they teach.

"Universal literacy was supposed to educate the common man to control his environment. Once he could read and write he would have a mind fit to rule. So ran the democratic doctrine.

But instead of a mind, universal literacy has given him rubber stamps, rubber stamps inked with advertising slogans, with editorials, with published scientific data, with the trivialities and the tabloids and the platitudes of history, but quite innocent of original thought. Each man's rubber stamps are the duplicates of millions of others, so that when those millions are exposed to the same stimuli, all received identical imprints. It may seem an exaggeration to say that the American public gets most of its ideas in this wholesale fashion.
The mechanism by which ideas are disseminated on a large scale is propaganda, in the broad sense of an organized effort to spread a particular belief or doctrine." – Baudrillard, Jean

Imprinting is exactly what education is all about.
Once a formal curriculum is agreed upon and institutions are set-up to disseminate the information considered appropriate, in the style and from the angle necessary to produce the desired effect, the rest becomes a matter of marketing.
The purpose of a formal education is to instil in the minds of the children a common reference point of history and morality and thinking to create disciplined minds that will not be able to think outside of these premises for a lifetime and also to offer specialized training, meant to streamline the focus of the mind so as to produce productive, consuming, minds that cannot think beyond the narrow confines of its chosen specialized field.

"In the three stages of instruction, those of childhood, adolescence and youth, the theoretical and pedagogic preparation by books on the school benches has lengthened out and become overcharged in view of the examination, the degree, the diploma, and the certificate, and solely in this view, and by the worst methods, by the application of an unnatural and anti-social régime, by the excessive postponement of the practical apprenticeship, by our boarding-school system, by artificial training and mechanical cramming, by overwork, without thought for the time that is to follow, for the adult age and the functions of the man, without regard for the real world on which the young man will shortly be thrown, for the society in which we move and to which he must be adapted or be taught to resign himself in advance, for the struggle in which humanity is engaged, and in which to defend himself and to keep his footing he ought previously to have been equipped, armed, trained, and hardened.
This indispensable equipment, this acquisition of more importance than any other, this sturdy common sense and nerve and will-power our schools do not procure the young Frenchman; on the contrary, far from qualifying him for his approaching and definite state, they disqualify him. In consequence, his entry into the world and his first steps in the field of action are most often merely a succession of painful falls, whose effect is that he long remains wounded and bruised, and sometimes disabled for life.
The test is severe and dangerous. In the course of it the mental and moral equilibrium is affected, and runs the risk of not being re-established. Too sudden and complete disillusion has supervened. The deceptions have been too great, the disappointments too keen." – Taine, Hippolyte

"America is, in fact, the leading case in point of what may be thought of as the third great crisis in western education.
The first occurred in the fifth century B.C. when Athens underwent a change from an oral culture to an alphabet-writing culture.
To understand what this meant, we must read Plato.
The second occurred in the sixteenth century, when Europe underwent a radical transformation as a result of the printing press.
To understand what this meant, we must read John Locke.
The third is happening now, in America, as a result of the electronic revolution, particularly the invention of television.
To understand what this means, we must read Marshall McLuhan." – Postman, Neil

Education, of course, happens in many ways, and it begins from the very beginning of life. The entire culture levies its power, introducing the mind to certain concepts it considers indispensable to its internal health.

Not only what is said but how it is said, what medium provides the hungry mind with the information it craves, projects a message to the recipient.
Modern regimentation, overindulgence, dependence on authorities (experts specializing in this or that), all teach the immature brain what is expected of it.

To accomplish its modern task, as a shaper of specialized, malleable, citizenry, the modern institutions of *edumucation* need not preach nor challenge perceived notions. All it does, and does well, is establish the parameters within which all discourse will happen. By doing so it excludes what confronts its underlying ideology, and maintains the illusion that it is a tool for free-thinking, open to all perspectives.
When the parameters of what is to be called "acceptable" and "reliable" are ingrained in the brain, no overt authoritarian censorship is required. The mind can now only think within its borders, and only a few corrective reminders are required, from time to time, to deal with any stray explorations.
Those who stray too far, or made a habit of it, can easily be quashed before they become infectious, by including them within the absurd, by using peer pressure, by manipulating sexual shame and drives, and by shaming them with the innate sense of self-consciousness which is the origin of all identifications.

The first and most important thing modern education teaches is what text written by what source is to be considered reliable and useful, and which is to be treated as being a trivial expression of human vanity and/or human failings.
When this teaching is absorbed sufficiently, no book burnings are necessary.

Edumucation...as business. Selling intelligence, by the letter.

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Experts
Modern Shamans

What are currently called "experts" are nothing more than a memetic form of genetic specialization that first manifests as different kinds of species, where a population develops specialized survival methods within niche environments.
Another example of genetic specialization, and an addition to the previous, is the sexual specialization of male/female.
The modern-day expert/specialist is a product of focused knowledge that in modern times is produced within institutions: schools, training facilities, universities, colleges etc.
Specialization
Although we can find experts in any field what interests us more are the experts within the fields dealing with human knowledge and understanding, because here the shaping of human consciousness takes place and the destiny of entire populations and their ideals are determined.
In particular the most effective tool to accomplish this task of mind moulding is in the knowing and interpretation of historical events, as it is here where communal consciousness is directed just as individual consciousness and the sense of identity is shaped by the individuals knowledge and acceptance and understanding of its own particular past; when we speak of self-consciousness we speak of self-knowledge and understanding; a way of detaching and then evaluating, appreciating one's own activities.
For this reason history and the experts that teach it and explain it and analyze it are the ones who shape the self-consciousness of an entire population.

In out days the old shamans, tribal *doctors* or witchcraft, have been renamed experts.
It follows given that **magic** is now called science, **alchemy** is called chemistry, and **astrology** is called psychology.

Expertise, in our time, has been institutionalized.
It is now tightly regulated and controlled.
An individual is given the "right" to be called an "expert" only after (s)he's exhibited the correct attitude and has managed to adequately absorb the "correct" material. Passing a few tests is required to determine how well the information has been integrated into the brain.
From then on the individual is given a certificate, a licence, a diploma, proving his/her success in passing the tests and proving that the individual has not gone off text not displayed any resistance in absorbing the information.

The individual can now disseminate this information, under the supervision of the institution, and (s)he can apply it in accordance with the teachings (s)he has been given.

His or her participation or intervention or critical engagement with the information need not go any further than simple repetition and application of prescriptive precedent.
Being the mouthpiece of the official doctrine, in any field, makes him/her unrestrained by any challengers and challenges that do not share in his/her institutionalized backing.
To challenge an expert on his training you must first be inculcated with it, and with the "reasoning" it is based upon.

Experts are the representatives of the prevailing, acceptable, norm; mouthpieces and surrogates of systemic ideals and ideas. They infiltrate every aspect of modern living, and, like the shamans and preachers of old, they pass on the desirable memes to those that have no ability to understand them.
Experts are the end product of specialization, or focused education, and play the role of sanctioned proxies, meant to disseminate the system's rules and behavioral/thinking standards in a manner that implies a benevolent caring.
Specialization
They are the nurturing arm of *Big Brother*, its eyes and ears, making sure none of nature's nastiness get through the filtering mechanisms, and that if they do that, these cancers will be quickly dealt with before they become viral.

These days experts intervene in family affairs, ensuring that the State's property, the child, is "properly" brought up to be useful, and a disciplined member of production.

The idea that one's own judgment is not to be trusted, without the prescribed approval of an authorized, documented, famous, expert, is part of the message.
It does not matter if the prescriptions do not work, what matters is that the source of the prescription is reaffirmed as a reliable one.

Suddenly not even a simple judgment based on sensual awareness suffices, for there are, we are told, invisible factors, we need special equipment, special permission, and special training to use.
The parent, millions of years in the making, is insufficient, given new information on how to raise the "perfect" child.
The motive being that the natural inheritance of the child must be intervened upon, from an early age, before it has been allowed to mature to a point where it cannot be "corrected," so as to guide it towards a common standard.
Each new seedling, each with its own deficiencies, will be cajoled up, or shamed down, to a median level.
It does not matter much what that level is. All that is required is that it is ample enough to remain useful.

Automation is a **Modern** technology – the logos of technique.
The, so called, expert, is a representative of a technique.
Creativity, genius, innovation, is not necessary to be an expert.
Information, data, knowledge, is pooled, and controlled.

The work requires is to learn the methodology...and to do the work required to sample from precedent.
The expert has experience, with the method and the text, the authority, which he samples.
Feminine dispositions are well-suited for this kind of work.

Philosophy
Recycling Perceptions

Philosophy Index
~~~ Heraclitus ~ Nietzsche ~ Diogenes ~~~

What philosophy was and what it is shows the turn of decrepitude thinking has taken in our time.
Today the word "philosophy" means a career option where the professor is integrated into a curriculum where he spreads ideas not his own, and often gives them a modernistic twist that places it within the prevailing norms of his time and place.

Speaking *about* philosophy is not the same as conducting philosophy; no more than speaking *about* a book is the same as writing one.
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What is called "stringent philosophy," is nothing but dependent…institutionalized thinking.
All thinking must – not can but *must*, go through another, if we take current standards to heart – an authority, to attain credibility, and respectability, amongst the cretins who decide such things.
Mediocrity has levelled-down judgments to where an *expert* is the one who decides what and who will be taken seriously, and who will be dismissed as a freak and a weirdo, with "obvious" psychological issues; equality has leveled down critique, and thinking, to where, one requires special credentials to acquire the deciding factor that will make him worth listening to.
It takes *balls* simply to speak your mind without the backing of authorized specialists, who cannot, with a gesture, disqualify you as being unproductive and/or impractical.
This, may, at first, seem freeing, but it is the beginning of a level of authoritarianism, and censorship, no previous, more "vicious," methodology attained.
Conflict is dismissed, altogether, with no airing and no accessibility to seduction – the power of rhetoric is excluded, for weaker minds can be swayed by charlatans – and the ones making sure that no other can have such power over the weak, are the very charlatans that sell them on it.
By excluding rhetoric, as the art of convincing using arguments and verbal acumen, the many are convinced that what will follow will be all about "facts," with none of the manipulative crap, opening them up to the power of emotional suggestibility.
If rhetoric, and linguistic eloquence, is excluded then what is left, in theory, is the bare minimum: numbers, things, objects, statistics…all of which can be taken for granted and manipulated to produce a desirable solution.
The element of natural selection, and culling, is denied direct access – pretences must be retained, so as to preserve harmony and participation.

I can understand caution in regards to a field of study where specialized equipment and long periods of time are required to formulate a cohesive theory of probability (a theory of what may be more or less possible), but with **philosophy** the object of study is immediately accessible, and the only specialized tool required is a brain.
Here the competitive field is reduced down to a biological instrument, with none of those technologies to blur, and to entice, and to promise.
Here is where the specialization of the *equipment* must be turned into something external, something purchasable, rather than inherited from a past; a past that cannot be intervened upon, nor corrected, to any notable degree.
Because in many human disciplines specialized equipment are necessities that can be purchased, if one proves worthy of their price – this, too, can be made into a mode of censorship – the illusion of disparity corrected with a bit of *elbow grease* is a preferred one, in all fields of study.
The purchasable tool, in the case of philosophy, when dealing with the object/objective, of understanding an immediately accessible reality, is the **credential**.

The brain is made a simple intermediating organ, with no particular divergence from any other. The marketable ingredient that can turn the ignorant laymen into a respected expert, worth listening to, is…**education**.
Education
The credential is evidence that education has been acquired, through the appropriate sources and assimilated in a satisfactory manner.
Specialized equipment, like a microscope, a telescope, are now no more than instruments one requires training to use, and is now like the brain: copies made up of parts that can be manufactured to specifications, right down to the micrometer.
The human brain is that raw material, exhibiting no differentiation, until it is sculpted to specifications, through the use of correct techniques.
Only then can it explore and see; only then is it given the right to analyze and to share the products of this analysis.

Now, it may be true that time is not something all have in excess of, so as to dedicate any respectable amount of it to the study of the world, but it is also true that the instrument required to do this study is not something all have access to, to an equal measure.
What shaping can enhance may produce the illusion of parity but it does not prove that the original material being shaped is the same, in all cases, nor does it mean that the shaping is appropriate to the intent, and without motive in this regard.
Sometimes one (time), or the other (tool), is present, and in rare instances both are so, making the "expert," in the disciplines of human thinking, those few, most, privileged **ones**.
Let us not forget the **element** of courage: the psychological acumen to **accept** what is perceived, rather than just perceiving it.
Courage is, often, under-estimated, by those cowards who consider sight, the ability to see, as sufficient.
This indicates a dependence on those few by those who lack one, the other, or both requirements.

But then the question arises:
If, one or two or all three, of the stated requirements for analyzing an immediate reality, are not present, then how are the ones who are considered as possessing one, or more, judged as being what they are?
To the modernistic mind, the answer is easy, or as easy as the mind present can decide: **popularity**.
The many succumb to the appeal of this easy standard…particularly when it is so self-serving, self-flattering, and so easily correctable – in theory.
Fame, and fortune, as an evaluation of quality, is the deciding factor; if not that, then infamy, and its insinuating antithesis, of hope.
What are "credentials" then, and how do they hold such swaying power?
Credentials, for the so called expert, are markers of dedication, and what is dedication but a loyalty to the present standards.
Both, a minimum amount of time and of effort are accompanied with a minimum amount of mindfulness, and the ability to absorb, is represented by a moniker of aptitude.

This moniker is a "credential"…credence, as in shared confidence.
The credential is, therefore, the institutionalized symbol; the communal representation, of an individual's trustworthiness…tested, and retested, over a certain period of time, by his/her peers – peers who have also paid their dues and will not tolerate anyone circumventing the sacrificial requirement they paid so dearly for.
What is (s)he tested on?
(S)He is tested on the time and the brain-power dedicated towards absorbing the time and the brain-power of others…those rare few, famous/infamous ones.
So, the individual is tested on a lower level of criterion to the subject matter, which is nothing more than reality, the world, which is, as was noted, accessible, and immediate, and present. His, or her, credentials are a representation not of his/her time and brain-power directed towards the subject of "world," but towards the true authorities concerning the world.
"True," if taken in its **Roman** definition (*veritas*), is a sheltering, a preserving, rather than an uncovering, as in the **Hellenic** definition (αληθεια).
Words
The authority, the expert all must have confidence in, particularly in the realm of the humanities where emotions and morality are so vital, is none other than the one who should be trusted to preserve the world, as it is, rather than the one who may expose it, un-conceal it, to a mind that may not be able to tolerate it.
The "expert" is the gatekeeper, the guardian, of what preserves, keeps, shelters, the truth, from which all can partake and benefit from equally – its shared utility.
Truth is something that leads to imperium, control, all-inclusive power…and not the Hellenic exposure to what may destroy or create, in relation to the mind this reality is revealed.

The priest is the intermediating authority between the laymen, sinner, follower, and the **Deity**, the sacred, the **Divine**.
He promises salvation, through his expertise.
In modern days, the divine is excluded from the realm of the real, or the worldly, making the "expert," the sole authority on the sensual world, and the priestly kind, the sole authority on the other-worldly, and the unreal, a part of a historical continuum.
The ones promising the power of knowing, and the salvation this may lead to.
When secularized, this same **priestly class** becomes the scientist, the technician, and the disseminator of information...and when the abstract is retained, as it is in philosophy, the "expert" becomes the one who intervenes between reality and the participant in it.
The participant in the world is no longer confident in his own perceptions, particularly since the disparity between instruments (brain) may result in a disaster. He must consult the specialist, who is there to level down the playing field, raising the many and lowering the few, under the umbrella of his institutionalized authority.
The weak are given the information, the guidance, necessary to help them parrot wisdom, and the strong are shamed from using their instrument, when it has not been correctly tuned, shaped, so as to then be given the "right" to perceive on its own.

The specialist has become the one offering power to one and all: education.
Because his own power resides on the same foundations of loyalty, sacrifice, and surrender, he will defend his privileged position, reflecting institutionalized control, vehemently.
The specialist is both equalizing, in that all can attain his status, and discriminating, as in only those who can offer the sacrifice of time and brain-power can attain his status.
Shame towards the Divine turns into shame towards one's self: for not being able to meet the minimum criteria.
The sinner is ashamed, guilty, before the representative – the one who repeats presentation – of God; whereas the laymen, the mediocre, is embarrassed, uncomfortable, before the idea(l) of the average "expert," re-presenting, the real, or the latest, acceptable, definition, of it.

Though the divine is accessible, the expert retains his role as conduit towards it.
Everyone must go through him, if the Divine is to be perceived.

The shame and guilt is increased by making it more personal.
The old, sinner, laymen, is comforted by the inaccessibility of the other-worldly, divine. Only, but a few, special ones, can attain such an inherited, innate, status.
But the modern "sinner," the ignoramus, the mediocre mind, has no capacity to attain the Divine, the Real, and so is condemned to go through the one who has been given the privilege to re-present it…and only because he has had the time and the mental capacity to dedicate, to sacrifice, towards this privilege, which is accessible to all.
The myth of **equality** only pronounces the shame and the guilt associated with non-accessibility.
Secularization, in fact, gives more power to those "experts," because it eliminates the other-worldly, and unreal, which can be accessible to all who can offer sacrifice and who can abandon themselves to the potential unknown – in other words to those who can involve themselves in the rituals – and it turns the power of authority, the *expert*, into a **specialist**: someone who has more time and more brain-energies, to dedicate towards the subject-matter of reality, accessible to those who cannot, simply, abandon themselves, and follow rituals, but who must surrender to the authority, symbolized by the credential.
Specialization
The symbolizing power of the credential is far more immediate and constricting, because of this immediacy, than the authority derived from simple abandonment and following rituals.
The shaman is one born with a special privilege. Someone with contact with a realm only a rare, few, others, can have contact with, by birth – natural selection through surrender.
The doctor is one who, like all others, has equal access, to the real, the Divine, and only differs in, luck, or personal dedication, discipline, to carry out the ritualistic tasks, required to attain the credentials which will make of him/her a trusted representative of the Divine, and the real.
The shaman gains in power, through birth, what the specialist does through dedication to the authorities – the famous and infamous.

Divine is made earthly…and the sacrifice is made more attainable, in theory, and so more guilt ridden and more shameful.
Guilt, and shame, is turned into the shackles that enslave.
Power, impotence, omniscience, is brought down to earth, and by doing so it is turned into something attainable, in theory, by one and all.
The non-attainment, the failure, to do so, is then a shame, upon the individual or his/her parenthood.
Salvation is brought down to earth.
The world is all around, but it cannot be perceived, unless you get the right paperwork to do so.
Before, it was the individual's inability to dedicate, to preserve, to be loyal, which decided his/her fate in an after-life…but, now, his, or her, fate, in this world, is decided by a dedication, loyalty, preservation, of the here and the now.
The potential specialist must show reverence to those the institutional, offering him the credentials, show reverence to; and in exactly the same manner.
Guilt and shame are not one of Dante's levels of hell, but are one of modernity's levels of hierarchy.
If all have equal opportunity then shame/guilt, is projected outward.
It is always someone else's fault.
In the earlier dilemma, it is internalized, and projected inward.
It is always one's own fault.

The fault is maintained as a given.
No matter what, or where, or who, all must feel shame and guilt.
Shame and guilt are the alternatives to natural selection: a suffering that goes on, until you capitulate.
The situation is correctable. All are excusable, if they show the proper loyalty and submission. Whatever, disparity is present, will be dealt with through institutional aids: precedent, help manuals, doctors of psychology, peers, data accessibility, and the repetition of standards stringently.
Nobody, ever, lives-up to expectations…ergo the fault is always in the self, (inter)acting with otherness, or with otherness, (inter)acting with self.
The guilt/shame is left unnoticed.
It is self-evident.
All, MUST, adhere to a code, an idea(l)…the (re)action to this failure, or not, is what is at stake.

Then…who decides?
Why…the expert, the specialist, of course.

Who, then, is this expert/specialist, in any field, including philosophy, or the study of reality/world?
Who is the expert/specialist?
The one produced, and sanctioned, and supported, by the *status quo*, the here and the now, the current…the modern.

The **expert**, and the **specialist**, is forever, the one most up-to-date…but this does not, necessarily, mean a higher perceptive quality, in regards to the immediate world/reality, a superior awareness, or self-awareness.
His, or her, *up-to-dateness*, is determined by the here and the now, they serve and are totally committed to.
Expert
They are experts, and they are considered specialists, respected in their field, because they are totally dependent on their livelihood, and the respect it is based upon; and because they are totally committed to preserving their status, as experts and specialists, in the fields they've dedicated so much time and brain power.
The time, and the brain-power, required, is fully determined by the current average requirements…resulting in credentials.
All of this, witnessed, by a team of other experts/specialists, no less dedicated and completely immersed in the process which makes their own authority so decisive.
Mutual understanding is sustained and never stated – it is implied.

In the area of **philosophy**, the study of *reality* and all that is included within this ambiguous term, what we get, in our age, are these *Pharisees* of power, gained through commitment: time and brain-power…but with no measurement of the quality of either…since both are taken as being equal, and accessible by all, in equal measure.
Who, then, judges the guilt/shame, of Jesus, but the very ones who place him on the pedestal, simply to ridicule him in public, to those they, these Pharisees, have held authority over; who but the very ones who have convinced the myriads that they, these Pharisees, are the only experts necessary for deciding guilt and shame?

What, then, of philosophy, when guilt and shame, are decided as criteria, and where guilt and shame are decided as being, on and of themselves, factors in determining what is more or less factual, and what is to be used as a standard for deciding one over the other?
What does the outcome matter when guilt and shame are used as standards?
The myth of discourse, founded on the either/or, of primal dualism, is dismissed, shamed, made to feel guilty, yet it underlies all Modern evaluations, like a foundational given, a self-evident fact, nobody (no one), can avoid without being labeled a treasonous, guilty, shameful, disloyal, ill, dysfunctional, miasma of human decay.
The inversion is complete.
Nobody dares to sue his own senses without being ridiculed into silence.
You can't see, unless a man, possessing the right paperwork, tells you what you are seeing and why.
Nihilism ascends, amongst the elitist, academic classes, who have built a reputation (karma), a family future (a heritage), upon the lies and deceptions of specialization, and the credentials that make them feel more viable.

Teaching philosophy is not the same as practicing philosophy; just as teaching art is not the same as being an artist.
Going through the journey an idea has taken might be useful but it is ineffectual when at the end of the journey there is nowhere else to go.
History is to be studied, as a warning, not a goal in and of itself.

What is a western academic in the field of philosophy?
A historian, and just like any other historian, he tries to remain true to the texts, the dates, and the times, but more so he desperately clings to the official narrative, with all its moralistic luggage.

☯

Most confuse knowing for understanding and understanding for accepting.
To know of an idea is not to understand it, and to understand it, is not to accept it.
As such parroting ideas, enumerating them, placing them within a historical context, with names and dates, does not mean you comprehend and accept the premises contained within them.

☯

How perfect that in our time we speak about philosophy rather than conduct philosophy.

☯

Philosophy in this age has been reduced to name-dropping, gossiping, and blind competitiveness over references and deference.

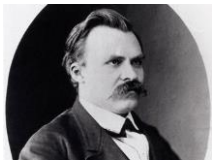
☯

Heraclitus
Φ

Of the pre-Socratic Greeks, Heraclitus is the closets, in thinking, to the Veda traditions, and the most astute thinker of them all.
Characterized by his contradictions, he is considered "difficult" or obscure, by those still tapped in Parmenidean Laws of Thinking.

☯

Nietzsche, Friedrich
Φ



Nietzsche has become a modern day bogey-man.
Most infantile minds can only associate certain ideas with him, because he popularized them, particularly amongst generations brought up on the milk-and-cookies world where 'everything will be alright', 'love always finds a way', and 'goodness always prevails' was part of the curriculum of never questioning authority...or your parents.

The polemic against realism, as I call it, reminds me of the methods Christians use...because they too belong to that same camp, albeit on the same side they occupy the opposite pole.
With them anything honest concerning their crutches, must be shamed and degraded using the imagery and symbolisms they build their good/bad world views with.
Who would reject a loving, God, after all, but a demon, or a daemon?
Nietzsche, being an eloquent, conduit, back towards the Greeks, and the pre-Socratic philosophers, is the favorite personification of the "monster" of human cruelty, amongst the crowds of stunted intellects who having been retained in a state of youthful "innocence", have never developed the stomach for anything too spicy or harsh.
What they can digest must be delivered to them with a silver spoon and pureed so they do not suffer from indigestion afterward.

Nietzsche language does not help.
It is not only too poetic, going over the heads of those who have been made thick with comfort, to the point where they must be told things bluntly or in an exaggerated way, so as to make it obvious, but he also alludes to hierarchies and the inherent unfairness of nature, and her feminine ways.

☯

The concept of the *overman* is so misunderstood that it has become further evidence that what is being talked about, when one uses the term, is some animal dominance over otherness.
The idea of an **ubermench** is no more than a term referring to an overcoming of man's own insecurities towards time. Since time is what man measures himself with, then the concept points us towards an overcoming of man's resentment towards his own nature.
It is true, that such a powerful step will have a powerful impact on the individual and how others perceive him, making him terrifying and seductive, at the same time, but the intent, here, is not that of seducing or terrifying, for then we fall back to the master/slave dynamic of codependency.
Strength, superiority, power, to use his own term, affects otherness without intending to.

Such an evolutionary step would appear to the average man as a monstrosity, a godly entity, and in a world where existential anxiety and hatred of self, is part of the social stigma, urging all to strive to be, more and more, sacrificing what is

most precious in the meantime, such a man, an over-man, would not have much in common with those that appear to be of his own kind.
But, as all change happens incrementally, such a "future man" is yet to appear...but we do have the presence of individuals who share nothing with others of their own species, except a sexual potential and a superficial similarity, because change occurs first in a subtle way, before it results in an observable and undeniable alteration.

One can only shake their heads in contempt of the feminine value judgments that denied Nietzsche and his particular genetics access to the gene-pool.
Salome serves as the sieve that rejected Nietzsche for reasons only she could justify, and if Nietzsche died a little regretful at never having fathered a child, then Salome must have been the woman he failed to use his whip against.

Son of a clergy man, Nietzsche is the autoimmune system (re)acting to a poison.

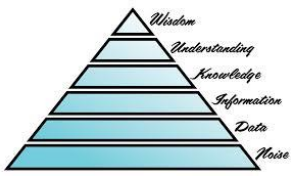
Diogenes

Φ

Diogenes of Sinope – One of the founders of cynical philosophy.

A thinker who put his philosophy into practice and went outside the popular dialectical methods of finding truth.
With his methodology, his way of living, he exposed the pretentious, lies underlying most of established attitudes.

↑



Wisdom

For Sale

↓ Cynical Diary ↓

Wisdom: a vague reference to the assimilation, integration, projection of perceived patterns, crowned by tried and tested success.

Wisdom is applied understanding, culminating in a no-nonsense approach to data, resulting in efficiency and effectiveness.
Regardless goal and the motive, wisdom is the assimilation of date, knowledge, in a way that it retains as much attachment to the aesthetic, the perceived, the empirical, as is possible. The degree of this attachment, or reference, is what defines wisdom, and what distinguishes it from naïve, feel-good, hopeful, infantile, fantasy.

The ancients, in both eastern and western traditions, considered wisdom similar with "mindfulness."
Mindfulness in that one is aware of the processes involved in one's engagement of the moment – the (inter)action.
With this awareness one gains the possibility to intervene, willfully, controlling impulses and preprogrammed, memory produced, habitual (re)actions.

With all this data overload, and this *googlesque* access to insight, wisdom has fallen into ill repute.
Nothing is new enough for the jaded moron, living in internet high-heaven.
Communal Genius
He has seen the words, has heard the sounds the letters forming the words; he may have paid money to be taught, privately, or semi-privately, what these words mean, or should mean, or do mean, in this current-of-currency, modern, world.
It is, therefore, difficult, at times, to determine if the other is only repeating terms he has seen or heard and then integrated into his vocabulary, or if he actually understands what the words mean – not theatrically but pragmatically.
It's one thing to imagine how strange Diogenes was, and what he did and said, and another to place your own self in that mindset, and live that life, not from a detached distanced but as someone totally engulfed by the thinking involved.

Nyctophobia is a staple of survival techniques.
When one fears the dark, one fears the potential in the unknown.
One cannot see, perceive, and so one automatically assume the worse, so as to protect one's self from it.
This is cynical, negative, thinking, as it is judged by our current, open, feel-good, liberal, man-made reality.
But this fear of the unknown, presumed to be dangerous, when no evidence is present, is part of all survival techniques.
All mature organisms fear the unknown, as a matter of efficiency.

To be mistaken when one assumes the worse, is to be faced with the perspective of a "positive" surprise, whereas to assume the best, is to risk being surprised for the very last time.
Fear of darkness, of the looming, imperceptible, is not irrational, it is, in fact the most rational of all (re)actions.
It is BECAUSE existence is rare and not inclined to preserve order, that makes this paranoid, presupposition, a position based on reason and on a more profound understanding of the universal aspects of nature.

Is it "cynical," to assume that whatever lies in darkness, not yet perceived, is more likely to be harmful than beneficial?
Yes – and so natural selection shows a preference for this controlled form of paranoia – this fear based on a hypothesis constructed through experiences with reality.

We are told that fearing the dark is irrational, when it is the most rational of all, phobias.

Only in manmade environments, where the unknown, the randomness of existence, is excluded from participating in the judged, can we hope to find this glorification for carefree "openness" to the unknown otherness.
When behaviors are constricted and forced into a pattern, they call moral or civil, no matter how hypocritical and swinging on a string it might be, can we begin to look-down, with that disdain of a frowning child, upon a staple of survival instinct.
No doubt, fear reaching a level where all (inter)activity ceases, is harmful, but so is this careless, abandonment to circumstance, as if the unknown is best be left unknown so as to not inhibit entering waters full of life-threatening possibilities.

Who, but a spoiled brat, raised in protective entitlement, would consider the risks worth taken worth being taken, when there was no pressing need to do so?

Having your back pressed against a wall is one thing, imagining that you are pressing against it every single time, is another.

The potential harmlessness of the *other* is one thing; the potential absence of harmfulness is another.
The deciding factor is naiveté, the ignorant bliss of a child, toying with forces it cannot fathom, but that only knows that a, theoretical, benevolent power is waiting on the side to pull it out of harm's way, when it falls into it with curious, abandonment; naiveté and that sense of indestructibility only an adolescent mind can enjoy.
This, too, is part of feminization.

Funny how fear and its extreme, can be analyzed and condemned as harmful, but love, and it extreme, is considered a harmless plus in a world of minuses.
It's funny how it is labelled an illness, but this idiotic surrender to faith and to the madness of love is the epitome of health.
Maybe it is because the intentions are different.

If I were concerned with being liked and being appreciated more than I was about being aware and being honest, then my goals would be different.
If I wanted to belong and be accepted, and be immersed, rather than being distinct, and separate, and self, then my motives would be different.

The idea is that this identification with humanity is so ubiquitous and so strong that no one and nothing can ever stand in the way of its all-inspiring insinuations. Every man, even if not raised under its seductive premises, will nevertheless, surrender to its spiritual pull.

We see how effective it is when social rules and morays suddenly crumble in mob rule, and that inner, forgotten nature of man, emerges to teach that humble, socialist, loving, idealistic, infantile spirit, a thing or two about fear and consequences.

True, cynicism can be manipulated, or manufactured.
A sheltered mind can be trained to be jaded, worldly beyond its personal experiences, knowledgeable beyond its individual understanding, when it has nothing to draw from but these shallow references that are no more than words, repeated and then given a positive or negative tint.
This is where cynicism becomes a social tool.

It can be turned into a dismissal of all rejections of manmade ideals; a way to degrade an attitude that remains sceptical when dealing with human contrivances. How useful a tool would it be to a Christian or a secular humanist, or a Marxist, to degrade cynicism as hyperbole and psychological baggage?

Take an ignorant, dullard, feed him words upon words, to the point where repetition begins to substitute understanding, and then connect these words with unsubstantiated fears, it cannot justify.
Now, the cynic who draws from personal experiences and an understanding of life, and of human constructs, is one and the same as that adolescent turd who has heard the words, perhaps he has watched a few movies or listened to a few tunes referring to the words, perhaps he has read a few books mentioning the words regarding the concepts, but has no clue about them except that they connect to some social ideal or some "obsolete" idea, long forgotten because it has been "debunked."

Cynicism?!!!
We have not begun to be cynical enough when dealing with human ideals that contradict reality.
And what if reality was discovered to be less than "positive" in regards to life and human interests; would reality be considered "cynical"?
Would the world's disinterest in human declarations and moral imperatives and lovey-dovey, emotional crutches, be considered cynical?

We do not consider the perspective that a tiger is disinterested in human welfare and would sooner eat a man than lick him, as being cynical, but when dealing with one of our own species, then suddenly the defensive idea, contradicting Judeo-Christian morays, takes on that label, which ever since its inception has been connected with the base and the vulgar.

True, awareness diminishes wonderment, but only when dealing with the mundane and commonplace.
There is no end to wonder, because reality is an ongoing process, developing newer, more wondrous, process, with every moment that comes and passes.

What is lost, if one can call perception a loss, is this mystification of the superficial and the ubiquitous; the commoners wonderment is left behind, for those who remain stuck on that level of *animality*.
Besides, one may experience a decrease in enjoyment when wonderment is lost, but not a total elimination of it.
A goldfish, with its reputed five-second memory, may feel amazed every time it comes across the same glass barrier over and over again, and in that moment of

amazement it does not have to deal with the ennui of containment in a one-gallon reality, but who would want to remain a fish-brain, but those who cannot be more than that?

Cynicism only have power, only is relevant, within human construct.
When, said, human constructs have no connection to anything sensually perceived, then cynicism is but an attitude of rejection to these human mythologies.
The positive aspects, regarding acceptance, and integration, have no relevance to honesty.
If I were to discover that a lie benefited me, and that a shared lie was what I was expected to support and pretend that I believed in – to the point where I began believing in the lie – then my honest rejection of this lie would be considered cynical to the ones who wish to protect it from scrutiny and preserve it as the best method of population control.
Cynicism, therefore, is a show of indifference towards hypocrisy which hides reality, even if this hypocrisy is beneficial to it. It is an exhibition of the highest form of objectivity.

If this can be mimicked by minds so protected from reality that they feel invulnerable to it, is a totally different matter.
To know the real, and be indifferent to its costs, is not the same as being told about the real while being sheltered from it.

Politics

Institutionalized (Inter)Actions

All is politics and all is political.
Politics is a term used to describe the practice and the study of human (inter)actions and the hierarchies, stresses and balances these result in.

In political discourse the two nihilistic attitudes manifest in two opposing political world-views:
Nihilism
Right (masculine) - Tending towards totalitarianism, authoritarianism, order, discipline, respect.
Left (feminine) - Tending towards anarchy, tolerance, indiscipline, disrespect.
Of course, just as with human beings, no absolute state of either is ever achieved and so all applications of political ideology is a combination of the two to varying degrees; titter-tottering in the in-between (mediocrity).
This tendency towards balance is also never established given that the world is in Flux and veering towards increasing entropy (disordering, negative).
For this reason all human political systems are in one form or another authoritarian, for a system is a masculine invention and it assumes masculine roles.

Much of human political strife can be reduced to the desire to replace the *father* with a surrogate abstraction: state, ideal, government, and god.
In this, kin selection holds sway and sexual types fall into their prescribed roles.
The deterioration of the nuclear family unit, the rise of feminism as a collateral effect of genetic competitions and the understanding of all human ideologies as being a product of it, clarifies the human condition and it places culture and civilization in its rightful place.

Now we see the *turning-back* pick up steam, showing itself through the smoke of its internal combustion engines.
The middle-class is being burned away…leaving, perhaps, those few specialists to occupy its grounds, like trusted gardeners and personal chefs and friendly nannies.

And all those that had become used to "rights" and bourgeois luxuries and wintering on the Rockies and their two-car garages next to their five bedroom mansions and their "labeled" clothes, will suffer the most.

Brace yourselves, the worse has yet to come.

"Whoever entered the political realm had first to be ready to risk his life, and too great a love for life obstructed freedom, was a sure sign of slavishness. Courage therefore became the political virtue par excellence....The "good life," as Aristotle called the life of the citizen, therefore was not merely better, more carefree or nobler than ordinary life, but of an altogether different quality. It was "good" to the extent that they have mastered the necessities of sheer life, by being freed from labour and work, and by overcoming the innate urge of all living creatures for their own survival, it was no longer bound to the biological life process." – Arendt, Hannah

↑

Democracy
Ochlocracy

↓ Advanced Democracy ↓

"Such is the primary meaning of any democracy, in the original sense of the term, and of every kind of 'socialism': in their essence they are both anti-State, and represent the degradation and contamination of the political principle.
Both democracy and socialism ratify the shift from the masculine to the feminine and from the spiritual to the material and the promiscuous." – Evola, Julius

"The more imperfect the living being, the more the parts resemble each other and reproduce the image of the whole. The more the living being becomes perfect, the more the parts are dissimilar. When the parts look like each other, they are decreasingly subordinated to each other; the subordination of the organs characterizes a creature of superior order." – Goethe, Johann Wolfgang von

In these two quotes, we can see the full spectrum of political views reflected with clarity.
We see the organic nature of politics, and what makes certain ideologies attractive and others repulsive.
We see it played out, every day, around us - not in theory but in real time.
It not only puts into perspective my own essay on **The Feminization of Man** but it

focuses the mind on the feminine and masculine psychological tendencies, as they manifest in man as a sexual impulse, and it explains much of what is occurring in the world today.
The groundwork for comprehending this shift, I've tried to lay down on my own, in my essay *Interactions and Interpretations* and although I do not presume to be any authority on the matter, it does offer a starting point for understanding why the concept of masculinity represents a rebelliousness, even if it proposes order and control and why the feminine represents an abandonment to the primal, a return, a submission to chance and to forces beyond our perception and a maintenance of the *status quo* , even if it has been promoted, in these modern times, as a "progression" and as a state of "enlightenment".

The concepts here have been inverted, for obvious psychological reasons - reasons expressed through political motives, but rarely explored in depth.
-In such a world of reversals, the lover of life is turned into a nihilist, and the nihilist into a positive energy.
-In such a world the female becomes male, and the male female.
In such a world individuality corresponds to uniformity and the true free-spirit becomes a cancerous cell; an illness to be cured and rehabilitated or quarantined, if need be, before it turns infectious.
-In such a world everything that brought us up to this point of introspection is degraded, vilified and dismissed, offering alternatives that quickly destroy the infrastructure as the plebeians laugh and dance around the bonfires of despair.
-In such a world God has been replaced by a number and what offered opportunity has turned into another religion to be worshiped.
-In such a world everything from the immutable past is to be ignored, while the myth of a *tabula rasa* is to be accepted with no reservations, because it offers us the illusion of rebirth and endless possibilities. Then we are to complain about an absence of identity, a growing disillusionment, and billions finding refuge is childish escapism, superstition and chemical inebriation.

The very principle of this battle, of this inner conflict expressing itself outwardly, is that of a (re)action to constant activity; the need for what is absent: order in constant disordering, and all this in relation to the human condition - a human condition which is not a fabrication or some transcendental invention but that is a direct outcome of the very existence it is trying to come to terms with.

"Through money, democracy becomes its own destroyer, after money has destroyed intellect." – *Spengler, Oswald*

"The difference between the classics and us with regard to democracy consists exclusively in a different estimate of the virtues of technology.
But we are not entitled to say that the classical view has been refuted. Their implicit prophecy that the emancipation of technology, of the arts, from moral and political control would lead to disaster or to the dehumanization of man has not yet been refuted." – *Strauss, Leo*

Moderns prefer to have casual relationships with the ancients, partaking, when and if they please, and ignoring, as their whims dictate.
They, these wise old men of past ages, have become another product for consuming, according to one's tastes, while their irrefutable Modern truths remain unaffected and indifferent to any particular conflicts between its maxims and those of before.
Technology is worshipped, and the arts have been abandoned, in the name of free-expression, to the currents of human vanity and animal needs; Jobs is wept for, as a shaman who has left his nerd-tribe and the airwaves, and electronic byways, are clustered with terabytes of desperation.
A forewarning is holding true.

Advanced Democracy

"The 'advanced democratic' systems are stabilized on the formula of bipartite alternation.
The monopoly in fact remains that of a homogenous political class, from left to right, but it must be exercised as such.
The one-party totalitarian regime is an unstable form–it defuses the political scene, it no longer assures the feed-back of public opinion, the minimal flux in the integrated circuit which constitutes the transitory political machine." – *Baudrillard, Jean*

With "progress" comes an adaptation of the techniques used to facilitate it.
Modern democracy bears but superficial resemblances to the original, ancient, form of it.
The sheer numbers of people involved, constitutes the application of the old upon the new simply impractical, if not impossible.
New circumstances demand new applications, and in this case the application of the original would be destructive.
The imposition of a compromise forced upon the elites of a bygone time upon current elites would not only be highly unlikely but it would be sheer madness.
Just the change in understanding of human nature and how to farm domesticated animals makes that early settlement something, no modern man of power would accept.
What we are dealing with here is not merely a shift in perceptive but a revolution in understanding. No longer are the old rules required where the force of threat/promise was the only method that could be applied in the control and direction of herds of animals, in these modern times more modern methods became accessible.
The vey dualistic way of thinking was manipulated to ensure that discipline and stability was maintained and the illusion of freedom and choice was safeguarded as a necessary part of it.
Bipartisan politics is not only useful it is formidable; particularly when it reaches the level it has in the United States where not even the illusion of multiple choices is required to maintain the illusion of free-choice.
In far more individualistic systems where the "illness" of free-will has yet to be expunged to a degree approaching that in the U.S. the less effective methods of

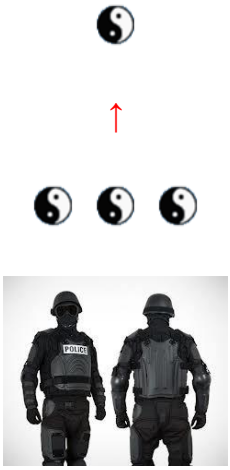
illusionary multiplicity is still in effect. The civilians there are still under the impression that choosing between a Socialist and a Communist or a Radical Socialist or a more **Centre-Left** party constitutes a choice, at all. In the U.S. these methods are no longer required. The population there has been so thoroughly emasculated and indoctrinated that the more efficient Democratic/Republican theoretical, but not actual, split is all that is necessary to make the masses there feel like they are part of the process and that their choices are free, well-informed and always to their own benefit.

Dualism, Cartesian logic, is still in effect: the either/or upon which all absolutism finds a comfortable common ground.

"We live by the mode of referendum precisely because there is no longer any referential. Every sign, every message (objects of "functional" use as well as any item of fashion or televised news, poll or electoral consultation) is presented to us as a question/answer. The entire system of communication has passed from that of a syntactically complex language structure to a binary sign system of question/answer – of perpetual test. Now tests and referenda are, we know, perfect forms of simulation: the answer is called forth by the question, it is design-ated in advance. The referendum is always an ultimatum: the unilateral nature of the question, that is no longer exactly an interrogation, but the immediate imposition of a sense whereby the cycle is suddenly completed. Every message is a verdict, just like the one that comes from polling statistics." – Baudrillard, Jean

Give the people, the mediocre, ignorant, inebriated, masses an easy either/or proposition and you have them thinking that they are in control when "**either**" and "**or**" are but slightly different variations of one and the same outcome.

They remain ignorantly blissful and those who offer them this "choice" remains the only option available.



Crowd Control
Herd Management

"Crowds exhibit a docile respect for force, and are but slightly impressed by kindness, which for them is scarcely more than a form of weakness. Their sympathies have never been bestowed on easy-going masters, but on tyrants who vigorously oppress them. It is to these latter that they always erect the greatest statues. It is true that they willingly trample on the despot whom they have stripped of his power, but this is because, having lost his strength, he has resumed his place among the weak, who are to be despised and not feared.
The type of hero dear to crowds will always have a semblance of a Caesar. His insignia attracts them, his authority overawes them, and his sword instils them with fear.

Should the strength of an authority be intermittent, the crowd, always obedient to its extreme sentiments, passes alternately from anarchy to servitude, and from servitude to anarchy." – Gustav, Le Bon

He, who now speaks of "progress" to these crowds, speaks to them of a new kind of conservatism; the conservation of what has already been determined to be absolute.
The "revolutionaries" of today, products of the very bourgeois sentimentality that they reject as worn-out, offer only a replacement for what has already been accepted, and they rebel against the uncertainty of self - wanting, instead, to grab onto a more current, flattering, less obvious dependence; one whose non-discriminating inclusiveness lends it the mass offered by the weight and the smell of warm bodies, sailing on the same boat.

Together yet, unto death, alone.

"The path of conviction is not taken 'omnibus' (all). The path has no road signs or directions that one can share, study, or repeat. But everyone senses the need to find this path, and the measure of this need is one's own pain; everyone must open a path anew, for themselves, because everyone is alone and can expect support only from oneself. There is only one suggestion for this Path of Convictions: do not surrender to contentment with what has been given to you (by others)." – Michelstaedter, Carlo

Gazing, forever back, is man, imagining what the future might bring by deciphering the past; and in that past, which has coalesced in his own mind, he finds a source of stability: a distant star pointing him to a direction. He calls it God, and under its steady light he dreams, not knowing that even this beacon is spinning and burning and in constant turmoil, just like he is, and its perceived stability is an illusion caused by the expanses of time.

How alone must such a man feel, who has failed to come to terms with his loneliness?

Turn a hose on them; dowse them in liquid cold.
They disperse, their hearty spirits frozen, their burning desires given a cold shower.

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Communism

Secular Judeo-Christianity

It is the immensity of the proposition which alienates man from its final goal.
Many of the modern dogmas would function best when dealing with smaller groups, where a more intimate connection with your neighbor, as well as with the environment you both functioned within, allowed you to supervise his actions and offered you the opportunity to form an opinion about him beyond a single circumstance, using your own experiences and your own judgments.
Reciprocity was thusly policed directly, and the cost of reneging upon an agreement, whether it were clearly stated or merely implied, far exceeded any current judicial decree.
Death, by exclusion, was the price for breaking your word or for simply being weird, and for shattering the *Golden Rule*, whereas now, in this multifarious, not even your reputation follows you for long …as you can lose yourself in the multiplicity of strangers, reinventing yourself, if need be, anew.
One day you are broke and in jail and the next you are off spending again without a care. Spending is your first duty.
Second chances, today, involve a total cleansing of one's past…a re-location and a gradual reintegration of a part back into a whole, seeking completion.

Today it is possible to live many lives, simultaneously, because you can be this way at work and another way with your friends and another way with your family and, still, another way in a different context, surrounded by different people.
This fact is proven every time some murderer is discovered to be living next door to individuals that had no idea and suspected nothing, or when a man is discovered to have a wife and a mistress while being considered morally upright, by social standards, citizen …or when a pedophile moves in next door and nobody knows a thing, until the same old instincts take control.

The error of today's mythology is that of rebirth: that a man is born void of all inclinations, and that his actions, as they manifest themselves over a lifetime, are mere aberrations that can be easily corrected with a bit more indoctrination and/or rehabilitation – in other words a reinforcement of the threat, reward mechanism. This idea of equality underlies most ideologies…and it is why they consistently fail to produce their ideal man.
Cleanse a man with a bit of oil and a few kind words, offer him one more chance, reinforce the brainwashing he has already been exposed to, and then release him out into society again, to prove how well the system works.
Well it doesn't, except for some rare cases, because nature is still ignored much to our, then, surprise. Modern man has made it a habit of ignoring the signs all around him and while he buries his filth in garbage dumps, it doesn't go away…as if by magic.

I have read scientific theories that stated that a man can only hold up to one-hundred intimate relationship in his mind at one time, along with their

interconnections, and that everyone else, outside this limited sphere, was relegated to the status of an ambiguity; a stranger that constituted a mere element in the environment.
Walking down the street of any modern city, these days, we are confronted with thousands of these strangers, paying little attention to them unless they present themselves as an obstacle or as an advantage towards our immediate goals.
We care not about them, as individual entities. We have no use for them.
But how do modern political and religious dogmas overcome this limitation, trying to manage millions by incorporating them within stable unions?
The answer is simple: abstraction.
We live in an era of oversimplified abstraction; all of economics is based on an abstraction.
It was this oversimplification of resources that confused millions into living beyond their means and that resulted in the first market crash of the 21st century.
It's this disconnection of man, of the average everyday man, from a sensual appreciation of his environment that leads to his sense of alienation and makes him an easy target for more aware minds.

When resources are reduced to ambiguous numbers, that have no meaning outside the human mind, then this mind can be manipulated and directed, using psychological triggers.
When the idea of otherness is reduced down to a few characteristics, such as color or nationality or even species identification, and when the individual is taught, from childhood, to associate himself with this abstraction, then these strangers he knows nothing about and has little interest in, except in passing, are included in his mind within a single idea(l). He and they, become one and indistinguishable.
He loses all sense of self, and becomes absorbed into a communal sense, finding self-worth in his service to it and comfort in their offerings.
He then becomes habituated with this idea(l), becoming intimately connected with it, after the constant repetition of what it offers in return for his loyalty and discipline towards it. But, despite all that, he still remains ambiguous towards what he cannot sensually perceive, but only hold in his mind theoretically, and so he must be kept in line, continuously, with threats and promises.
He is told what is *right* but when he inevitably fails to adhere to it, he is made to feel ashamed about it.

"Christian theology is the grandmother of Bolshevism." – Spengler, Oswald

It is clear, at least in my mind, that Communism and Democracy or the Christian spirit they reflect, as well as most of the other spiritual and political dogmas out there vying for a piece of the pie, are directly connected to an innate sense of primal tribalism; an existence where a man took advantage of communal support and in return offered his own to others; others he was familiar with and had grown to trust, due to this familiarity – in order to overcome this psychological limit all these dogmas, at least the popular ones, propose idea(l)s, in other words oversimplified abstractions, which reduce identification to a few basic

characteristics.
We witness this in the rejection of racism, as this has been defined by modern western culture: any acknowledgment of differences that leads to an evaluation of potential – particularly intellectual – is combated with slander and with oversimplifying the arguments down to coloration; an oversimplification which they do not apply in any other context but the human one.
They do not, for instance, oversimplify and belittle any distinction of species by claiming that it is merely based no coloration…but they do so when dealing with humans, because it is an easy way to dismiss a challenge to an idea(l) that keeps them safe and happy and they've already invested so much in. We can see how investment acts as a self-regulating mechanism.
This simplification is necessary if the individual is to be made to feel comfortable amongst millions of strangers; strangers he is told are of his kind…whatever "kind" is defined as during this particular time and geographical area.
Yet, the individual cannot just turnoff his naturally evolved mechanisms of evaluating friend from foe and of discriminating between edible and poisonous, which makes anyone who is not known a potential threat to avoid or a possible resource to exploit.

-This makes the advancement of the idea(l) a fragile prospect…one which falls apart constantly all around us.
Fear, threats rewards have been used…and totalitarians regimes attempted to compensate for this natural limit to intimacy, by force.
Modern techniques involving more subtle methods have been developed.
Methods where the individual is slowly trained, from birth, to associate his identity with that of otherness, turning him into a self-censoring, self-regulating member of a unity, by inhibiting any development of self-consciousness and by controlling the sources of memory that the mind draws upon to construct experiences.
-This leap in sophistication has established certain hierarchies as de facto power balances – producing such symbolic social myths as The Illuminati or Masonic Orders or any clandestine group directing itself towards global domination, representing a hidden authority behind all human activities.
The comforting payback aside let us expunge the idea that these myths are entirely false, as no myth is totally void of context…being that it represents a simplified and ambiguous symbolization of reality, as we innately understand it.
-This gradual shift in methodology, brought about by man's experience with domesticating and exploiting wild animals and by man's slow acceptance that he too was no more than an animal, beneath the garments and pretenses, developed into what we now know as modern marketing or politics.

After all, to convince a slave that he is free, making him his own guard and turning caged energies into productive ones, is no easy task. This is why it was so slow to come about and this is why modern societies are characterized by a general apathy and obsession with hedonistic release.
A happy cow is a productive cow, and so man is kept in a relative state of blissful inebriation - injected, from time to time, with stress, to keep him from overly

questioning his condition

The intensity with which a mind attempts to rid itself from all this baggage; to find a place free of obligation to the unknown other, is to be sympathized with.
It is a normal by-product of this effort to conform a large brained species to constricting conditions.
We can also recognize the seductive allure of Christianity, and later on the secular form of it Communism, amongst populaces that have no idea what is occurring but know what feel good and what feels bad. The power of an idea(l) that offers the promise of an escape from the risks and stresses of survival, by identifying with an all-encompassing abstraction that reduces otherness to a mere trifle, is appealing. A man can lose himself in uniformity when distinction is so unflattering and cruel to him, and for this very reason both Communism and Christianity found fertile ground amongst the wronged and the naturally deprived.

But to deny ourselves an honest assessment as to their role and methods, is to close our eyes to reality, no matter how it feels.

☯

Communism takes man, castrates him, amputates the parts it deems unusable, reshapes him by pushing down what cannot be cut away, abstracts him into a numerical value, ironically like capitalism does, and then proposes a solution which neglects the parts it wishes to dismiss as irrelevant or correctable, with the appropriate education/training. In this it differs not from Christianity…which would explain why the two dogmas have been such passionate enemies.

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Soviets
Applied Communism

We cane explore the connection between Communism and Judeo-Christianity though the only real-world, application, in theory, of the communist doctrine.
At first we can notice the proportionally dominant role Jews played in the October Revolution of 1917.

" Jewish Aliases in communist involvement...
SOVIET GOVERNMENT, 1919.

The High Commissaries of the People in 1919, two years after the Bolshevik Revolution:

ALIAS. . . . . REAL NAME. . . . . ETHNICITY

Lenin ……..Oulianoff ……Partly Jewish
Trotsky……Bronstein …….. Jew
Stekloff ……Xachamress …… Jew
Marloff……Zederbaum……..Jew
Gottsief ……Prapkine…… Jew
Kameneff……..Rosenfeld……..Jew
Soukhanoff……Grimmer……..Jew
Lagesky……Krachmann……..Jew
Bogdanoff ……Silberstein ……Jew
Goreff……Goldmann……..Jew
Ouritsky……Radomselsky……Jew
Voladarsky……Kohen……..Jew
Sverdloff ……..Sverdloff……Jew
Kamkoff ……..Katz ……..Jew
Gattesky……Eurstenberg……..Jew
Dann……Gourevitch……Jew
Meshkovsky……..Goldberg……..Jew
Parvus…… Gelphanat……Jew
Rossanoff……..Goldenbach……Jew
Martinoff……Zimbar……..Jew
Tehernomovsky……Tehernomokdich……Jew
Pialnitzky……Levine……Jew
Adromovitch ……Rein……..Jew
Lointzeff……Blechmann……..Jew
Zvezditch……Fonstein……Jew
Radek……Sobelson……..Jew
Litvinoff-Wallak……Finkelstein……Jew
Lunatcharsky……Lunatcharsky……Russian
Kolontai……Kolontai……..Russian
Peters……Peters……..Lett
Macklakowsky…… Rosenblum……..Jew
Lapinsky…… Levenson……Jew
Vobroff……Natanson……Jew
Ostodoks……Akselrode……..Jew
Gasine……Gerfeldt……Jew
Glasounoff…… Schulze……Jew
Lebedieva……Limso……..Jew
Joffe……..Joffe……..Jew
Kamensky……Hoffmann……..Jew
Naout……..Gunsbourg……Jew
Lagorsky……..Krachmalnik……Jew
Isgoeff……Goldmann……Jew
Valdimiroff……..Feldmann……..Jew
Bounakoff……Foundaminsky……Jew
Manouilsky……..Manouilsky……..Jew
Larine…… Lourie……..Jew
Krassin……..Krassin……..Russian
Tchitcherin……Tchitcherin……Russian
Goukovsky……Goukovsky……..Russian

Soviet Government (1919): Summary

Bureaucracy……..Total number……Jews
Peoples Commissaries……22……17
Provincial Commissaries…… 23……21
Commissariat of War…… 43……33

Foreign Affairs……16……13
Finance……30……24
Justice…… 21……20
Public Instruction……..53……42
Social Assistance……..6……..6
Labour……8……..7

Total number of Bolshevist Government officials in 1919: 545
Total number of JEWS in Bolshevist Government in 1919: 447" –Internet

The animosity of applied communism to applied Christianity is natural, once their shared ancestry can be traced back to Judaism; two siblings fighting over the world, as mother watches on proudly.
And what has changed when today Islam has taken the place of the Red Devil?

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War
What is it Good For?

↓ Flaccid Peaceniks ↓

"As war belongs to politics, so does it take on its character. When politics becomes grand and powerful, so does the war, which can ascend to the height where it attains to its absolute form." – Clausewitz, Carl Philipp Gottfried von

When war became too dangerous, the method for regulating populations fell upon the shoulders of farmers and experts in marketing.

"We must know that war (polemos) is common to all and strife is justice, and that all things come into being through strife necessarily." – Heraclitus

War is not a human invention but how living organisms come to be and how they maintain themselves for whatever time they do so.

Peace, then, becomes this idealized state, associated with a Utopian condition, describing nothing other than the elimination of life, and of all existence, for that matter.
When man thinks he is at peace, at rest, his body is fighting a constant war against viral invasions and temporal attritions.

Life is a constant struggle, an endless war of attrition.
The ancients called it agon (αγων).
The need for space is really a masked death-wish; a capitulation to time.

The body is never at rest, at peace. It is constantly fighting off viruses, bacteria, intruders; it is constantly repairing itself, healing the effects of this resistance, this struggle against time and other organisms who are trying to appropriate its energies.

Flaccid Peaceniks

Does not the peace monger, like the war monger, not seek to disarm his opponent?
Does (s)he not want to make the other less of a threat?
Only difference being that the former uses methods which sooth the opposition by guiding it toward an equivocal sense of common identity.
The hand loses its grip on the weapon, calmed into a state of listlessness with a soothing siren song. The doors are unlatched, the castle is open.
The peace offering is no less a product of fear than the war offering.
Did not the Greeks teach us as much with their Trojan escapades?
It is only more cunning and insidious; more delicate in its feminine ways.
It seduces from within, playing upon the anxieties of the other.

Would not a virus trick the immune system by pretending to be of the same body; would it not infiltrate its cells, ever so softly, with probing gestures and adopted coatings?
In the end would it not kill with kindness, enjoying the power of doing so, telling the defender that a better state awaits him on the "other side" and that all this suffering is not worth it and that assimilation is best?

Talk about the "death wish".

Angered frenzy can be a terrible thing, but more nauseating is the tender charms of the sycophant.
One can almost see the serpent in the grass: an elongated flaccid, penis symbol - venom is how it compensates for a missing spine.

Peace is also part of the Nihilistic armour; a Utopian ideal, which only expresses existential fatigue and surrender.
Peace and Paradise go together. To be "at peace" is to be dead.
Peace is the beginning phase of atrophy, of decay, of decomposition.
Once the battle has ended, peace settles upon the land.

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A War Like No Other

Memetic Warfare

The feminization of man can only be understood when placed within the context of a greater cultural conflict.

The *Cold War*, that internal conflict between two factions of the same *Nihilistic* meme, was a precursor to the coming economic warfare, which is how the memetic war is manifesting.
Wealth is an abstraction of resources, of power.
It's arena is noetic, pure idea(l).
The past is something to be manufactured, and sold as another commodity.
Its value is determined by demand.
Demand is based on need, and can be manipulated by those who understand this.
Need is always self-interested and intuitive, instinctive. It must become aware of itself by understanding itself.
Inhibiting the ascent towards this realization is part of the dumbing-down, the condition of stunted development of emasculation, of feminization, or domestication, retardation.
Once retardation has been maintained demand, by manipulating need, can commence.
Chomsky's "manufacturing consent" is not far from the truth.

Consent is manufactured by directing need towards an object/objective. This object/objective can be any product, including an idea(l), and it can become a desirable end, goal, by connecting it to an innate, instinctive, need.
The genetic drive is diverted, redirected, by a memetic imposition.

In the case of the nihilistic meme, or group of ideologies all rooted in nihilism, the natural propensity of a living organism to reject, to resist, natural change – the towards increasing entropy – is converted into a total denial of what is natural.
It represents the complete detachment, the total disharmony with natural process, and the incorporation, sublimation, of the drives into a uniformity of denial, absolute forgetting, and rejection.
This practice relies on the simplicity of binary logic, dualism, where the real, the aesthetically perceived is totally overturned.
What is apparent is imagined as the fake, and what is assumed to be hiding beneath, above, beyond, the apparent becomes the real.
The world, and the self which it determines, is annulled.
The slate is not clean, but it is swept clean.
Brainwashing is what it is called.
The meme feeds into the organic need to satisfy self, to escape need/suffering, to satiate, and grow and replicate.

This war, this memetic war over idea(l)s, morals, principles, attitudes, is a psychosomatic war.
It is a war against the Aryan male.
This is its primary target. Other targets include variations of it: traditions which still remain true to a male-dominated hierarchy, or remain true to natural inclinations, or that reflect an alternative Nihilistic methodology.
The Nihilistic Meme consolidates itself, by absorbing tis different variations, unifying them into a singular, lowest-common-denominator, and it assaults the natural, the healthy, that human still in harmony with the world.

Why the male, why the masculine energy?
Because it is the only spirit of resistance. To the promised goodness of nothingness, it is the demon, the daemon.

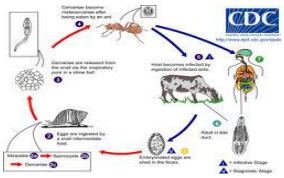
Why the pagan, why the Indo-European?
Because he is the dominant historical force of nature.
He is the spirit of harmony and acceptance and worshiping of the past, of nature.

This war may flare into hot spots – it may become momentarily hot – but it is primarily cold, in that it is noetic, memetic, ideological.
It conquers the world by conquering the spirit of the species that dominates it.

It is an internal, esoteric, warfare, and words are its weapons.

There will be no indications of gained frontiers and controlled resources.
The virus infects the host, directing it towards a behavior the host cannot be aware of.
It is a parasite, controlling the will, by first decreasing its spirit of resistance.

Liver Fluke…parasitical body-snatching, reproductive mechanism.



To fight a virus, a parasite you cannot use swords, guns, and muscle.
To fight such a virus you must strengthen your autoimmune system.
First you must see the threat …become aware of it.

You must ask yourself, if a lower life-form, like an ant, or a snail, can be parasitically dominated, how would a higher life-form, like a human be dominated?
To usurp the will's control the virus would have to attach itself to its most visceral, most base, point.
Emotion!
Emotion
This nexus between mind & body, this point where cellular memory merges with conscious memory, to create a sensation, this automatic, visceral response to a stimuli, would suffice to turn a rational, self-conscious, cognitively sophisticated creature, into a blabbering, fool, and a Zombie.
Zombie
The exact same process of overpowering an organism's mind, and taking over its will, is what a memetic virus must do when infecting a species so dependent on language and abstractions, such as man.

The Nihilistic virus infecting the western, Aryan, man, is this. It may take on many forms, as it evolves within different environmental conditions and to autoimmune (re)actions to it, but it remains the same in that it annuls the world, it reduces the senses to a joke, and it makes death and self-destruction, into a virtue all should strive for.

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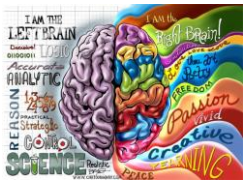

Right<>Left

Political Dualisms

All is political; as politics is the study and categorization of (inter)actions between living breathing willful organisms creating hierarchies and balances.
The organism in question here is the human one; a species using a simple on/off neurological mechanism – binary reasoning – resulting in a fight or flight (re)activity.

Binary logic creates dualisms each with its own attitude towards a fluid, unknown and always uncertain world. From this division of (re)actions to the real stem psychological dispositions each with tis methodologies and value systems.
From this binary system we get the masculine and feminine dispositions, which then lead to many other dualities one of which is the left/right division of the political spectrum.
At its root the left/right approach is rooted in the primordial flight/fight (re)activity towards the world and otherness.

As such we can divide and subdivide the political spectrum thusly:

Right

Fight – Masculine – Order

Absolute Authority over Other (total or partial): Authoritarianism, Totalitarianism, Fascism, God-King; Nihilism of the uniform Some-Thing.

Authority over Self: Hellenism, Paganism, Self-Discipline; Balanced Asceticism.

Left

Flight – Feminine – Disorder

Absolute Relinquishing of Control (selective or complete): Escapism, Hedonism, Materialism, Surrender to Otherness or Circumstances (nature), Rejection of Sensual World and Empiricism, Relativism, Paradise; Nihilism of the uniform No-Thing.

Rejection of Self: Self-Denial, Brahman, Self-Pity, Emptiness, Desired return to Void, Nirvana; Extreme Asceticism.

One can think of the *Right* as a masculine resistance to entropy; a rejection of the flow; an ordering in the disordering.
One can think of the *Left* as the ones who when finding no avenues towards power in the present and no inspiration in the past imagines a hypothetical situation where they will be empowered; raised and enlightened from the burden of existence – dreamers of strange worlds with, often, little reference to anything real.

The conservative wants to preserve his sense of self, to protect his identity, and looks to the immediate or surveys history for support and inspiration.
The liberal, finding nothing in the immediate or in any narrations of the past, will abandon his reason to his imagination – disconnecting the mind from anything that has ever been experienced (calling this an "opening" an "expansion"). The more detached from the world it becomes the more enlightened it feels; freed from all that contains it and allowing its needs to take over and lead it towards the fantastic: the infinite possibilities. They will call this unrestricted by anything, this childish abandonment, this tendency towards the unrealized future: progress.
They are, to be considered conservatives in waiting, as when and if their ideal is ever realized they will want to conserve it. They wish to conserve the endless possibilities of change, considering all change as a movement towards an ideal state; a naively hopeful perspective given that entropy is increasing all around them and the universe has never stopped.

The purest form of the progressive attitude, denying all conservation, is that of nihilism. Only here does the notion of a *self,* become too conservative to accept and the world and human nature is abandoned to the chaos; irrelevant in their world where infinite possibilities must be preserved because one of them just might suit them...and if none do, then no other shall enjoy such a state of grace.
The past is ignored or dismissed because it anchors these flights into childish wonder, and constricts the *becoming* to an immutable rock.
Everything must be unfettered and made worthless.
The other "progressives", pseudo liberals, fake altruists and all, are really conservatives awaiting an alternative reality; an ideal one – protecting the hope of its hypothetical coming; wanting to dismiss the past and the present, disillusioned and dissatisfied with it, for a potential better one; one more worthy of safeguarding.

The *Right's* masculine attitude to establish and maintain order, in a world of constant disordering (flux) – the Apollonian spirit – and the *Left's* feminine attitude to abandon themselves to the flows of time – the Dionysian spirit – clash and then combine into political, psychological and philosophical trends.

In the melee the world churns and burns and is forever reborn.

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Conservatives

Will to Order

Conservatism?
What does one try to conserve?
Only what is contrary to the norm, otherwise preservation would not be necessary.
One conserves life, wealth, knowledge…all words denoting order. In short, one always wishes to conserve order. In the political arena this means that one wishes to preserve hierarchies.

Conservatism has been defined, in our era, by its major political positions on religion, capitalism, and government.
Religion is an adherence to an authority which, conveniently is represented by the institution of the Church.
Capitalism, at its purest, proposes a form of economic anarchy which, conveniently, is in the interests of those who already possess wealth and status. What we have is controlled Capitalism; a welfare system for the rich, where the rules are geared to preserve hierarchies, while offering the illusion of class migrations. Capitalism is "survival of the economically fittest," but it sets up rules that enable capital to be inherited by those who have not proven to be fit, and this inevitably results in a pooling of wealth.

The war against government, conservatives engage in, is both hypocritical and necessary for their control. On the one hand they never relinquish control over the population, ensuring that government is always above the individual's will, and then they promote this antagonistic relationship between the masses, who the government supposedly serves and represents, and those they vote for.
In so doing, conservatives establish a vice grip over the hearts and minds of the population by controlling all avenues towards power and centralized control.

The hierarchies produced by Capitalistic, economic, systems, are ones based on production, necessitating consuming.
Blood-ties never factor in, in theory, although nepotism is a part of its corruptive processes.

Survival of the fittest becomes survival of the most useful or the most marketable…survival of the miser.
To be "fit" in a market system is to be seductive to the other; it is to be feminine in your appeal, and your methods.

Even the sense of liberalism must be conserved.
The young have the purest connection with nature and are the most honest manifestation of it.
Before they are slowly taught to hide themselves and acquire a persona which is imposed upon them through social conventions, cultural pressures, morals and the fine art of being made to feel ashamed – even guilty – their true spirit shines, being open to the world rather than closing themselves off from it.
Rebelliousness, sexuality, the entire gamut of human instincts express their yet to be stifled and tested resolve and during those early years they exemplify human nature, still unbridled and wild.
The old, having invested so much in their own ideals, having made their choices, and having succumbed to practicality, envy this youthful spirit and seek to tame it quickly, before their own compromises are revealed and their lives become nothing more than a series of submissions, which they now have told themselves were willful and the only ones they could have made.

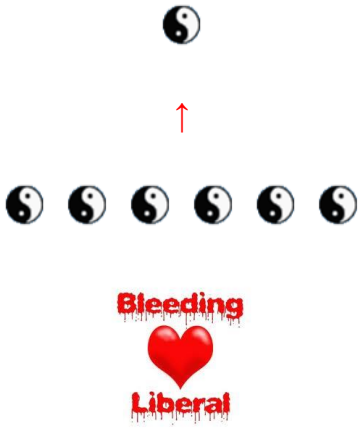
And so teachers always find fertile grounds for seeding amongst the young, who may not simply accept ideas uncritically but are completely open to all possibilities, whereas the older are completely closed to any influence – particularly that of a peer or even a younger individual – having already made their minds up – dismissing out of hand any perspective, any hypothesis, that makes them feel like their entire life has been based on lies and that their persona is really a mask they've worn so long that they've forgotten that repressed youthful spirit and now mistake the farce for the real.
This spiritual stiffness now scoffs at anyone that has any influence over the young, as they're own mentors are long dead or dying …and they accept no authorities that do not come through the very institutions they have imprisoned themselves within and have had a hand in building and supporting for so many years.
This is how uniformity transforms individuation into blandness and why, with age, men become conservative …even in their liberal ways.

"Criticism of the new paternalism, insofar as it remains imprisoned in the assumptions of political liberalism, objects to the cost of maintaining a welfare state – the 'human cost' as well as the cost to the taxpayers – without criticizing the ascendancy of the managerial and professional class.
Another line of attack, which singles out bureaucracy as the overriding evil, arises out of a conservative idealization of old-fashion individualism.
Less equivocal in its opposition to bureaucratic centralization – except when it comes from right-wingers who denounce government regulation of industry and still plead for a gigantic military establishment – the conservative critique of bureaucracy superficially resembles the radical critique outlined in the present study.

It deplores the erosion of authority, the corruption of standards in the schools, and the spread of permissiveness. But it refuses to acknowledge the connection between these developments and the rise of monopoly capitalism – between bureaucracy in government and bureaucracy in industry." – Lasch, Christopher [The culture of Narcissism]

Locked in a little tug-o-war, liberals and conservatives dance to a shared tune in total harmony, swaying left and then swerving right; the *haves* and the *have-nots* not really against one another but playing the same game under the same rules.

"Size of government" is really a euphemism for "Keep your bleeding hands out of my business, off of my stuff, now that I've struggled to the top!!!"
Capitalists are not for natural selection and winner takes all; what they want is to change the rules once they get their more than their share of the pie.
Government is evil but not when it ensures that they can keep what they worked for or, most probably, what they stole. The passing on of an inheritance ensures that their imbecile sons will not have to do what they've done, and yet they will still enjoy the same privileges as if they were the ones that earned their wealth.



Liberals
Conserving Chaos

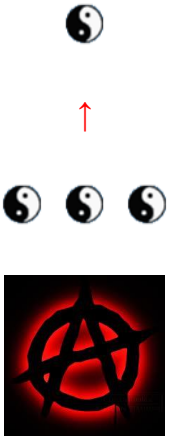
Liberals worship the future as Divine.
Conservatives worship the past as Divine.
Past = Immutable, Determining, Inescapable.
Future = Mutable, open to any suggestion – freedom from the past, from what has been determined and cannot be changed; from what is indifferent and cannot be reasoned with.
Imagination liberated from *what was* and, in its extreme, it is also liberated from *what is*.
Fantasy takes over, resulting in delusion and a detachment from reality.

The past must be dealt with, the future can be fabricated and projected as being whatever the mind hopes and desires it to be.
The past is unyielding, uncompromising, authoritarian in its essence, unyielding lack of emotion, whereas the future, when the mind is freed from the sensuous, the present, the perceived, can be self-referential, void of all references to anything sensuous, anything real, anything possible. It is totally yielding to preference, to

hope, to emotional appeals, because it is has yet to be determined and so it can become anything, at any time.

"Progress, that great heresy of degenerates." – Baudelaire, Charles

Subjectivity as Progress – Some people often interpret the shifting of their views through time, as evidence of their personal growth and open-minded progressiveness, when it is nothing more than them reshaping their views to reconcile their subjective and often emotional perspective with their life's altering circumstances.
This is how the individual saves itself from some of the harshness of reality and this is how egotistical selfishness turns into a profound revelation.



Anarchy
Leveling the Playing Field

The reason why males are attracted to the feminine political extreme of anarchy is because there they assume that they can dominate, establishing in the absence of all authority, their own order.
Their masculinity is attracted to the feminine nature, awaiting their dominion. It is usually professed as a preferred state by those males who feel the most repressed sexually or those who have been the most emasculated.
So, while females are seduced by any semblance of order superior to their own a masculine spirit is seduced by any feminine disorder superior to their own.
Therefore capitalism in its extreme is a kind of *economic anarchy*, worshiped by those males who are the least economically viable, whereas those with economic clout preach capitalism but practice a control over economic affairs.
There has never been an application of a purely capitalistic system, no more than there has there ever existed a purely communist system.
The ongoing attack on governmental control, by conservatives, is meant for public consumption where, in fact, government is supported in its control over human

affairs. By doing so the democratic ideal is diminished as it makes those who would most benefit by participating in public affairs and by voting antagonistic towards the very medium through which their feeble power has any relevance. After all, government is "by the people for the people" in theory, but by making individual paranoid about government this theory is never put into practice, allowing those with the means to influence and to direct the governing body with bribes and back-room agreements.
This has reached the peak of effectiveness, in our time, in the United States.
The method of "divide and conquer" is utilized on a psychological level. The ideal of anarchy is promoted as a counter-cultural ideal, manipulating masculine egotism and, in this way, widening the natural rift between the individual male and those males in the same *social boat* as he is.
Anarchy disables any organized resistance comparable to the system's and so it renders it impotent; a display of ineffectual masculinity screaming and biting but not really doing any harm.
As a representation of the extreme left the feminine qualities of submission are ensured.

Anarchy is the favourite brain-child of the leftist, only because he has a naive, selective, childish notion of mankind, but the right-wing conservative is also attracted to this utopian state; the latter imagines it as some free-for-all state within which he will reign supreme but he is unable to take a chance, so he opts for the more selective form where control is retained in the hands of a centralized authority and anarchy is used to be sold to the masses who will buy into anything that promises a relief and an ascend up the social ladder, and the former uses it to dream about a possible future where all dominance is erased and all can start over from a level playing field.

The promotion and association of freedom with destruction or with anarchism ideals, holds two major benefits to the system:

1- It exposes those who have not been indoctrinated or assimilated into the socioeconomic and cultural web, *The Matrix* to use a pop-cultural metaphor; just as the rebelliousness of those in the *Zion* colony acts like a beacon revealing the existence and eventually the location of this place.
Scenes
The "rebel" can then be rehabilitated, monitored or kept on the lower catacombs where he cannot do any real harm and he cannot infect anyone effectively - it's a form of quarantine.

2- It offers a hope to those rebelling, allowing their already established nihilistic, self-hating, world-denouncing psychologies to vent, and rendering them harmless.
The individual indulges in symbolic displays of rejection and antagonism whiteout ever accomplishing anything substantial; in the process it also makes this individual impotent, as he is relegated to the lowest of the low stratum of society where he has no capacity to destroy or to create.
He is, in effect, ostracized and limited to the periphery of social order...at times rising into some semblance of normality, finding a job, renting a home etc. and at other times diving deeper into the catacombs living in the sewers or in parks (artificial nature) exposing him to the elements and to the dangers of street-living...forcing him to dedicate increasing personal resources to simple survival.

We notice that no other option is ever given in the movie.
Zion must free mankind or must die trying.
Perhaps running deeper into the catacombs is the only other option...closing the circle of fight/flight and containing the contagion with these natural automatic (re)actions.
We can understand why maintaining the population on a primitive level, (dumbing-down) is important. It is how the fight/flight mechanism achieves its highest potency.
A population kept on a primal level, while at the same time, promoting primal nature as being "evil" creates a modernistic schizophrenia and indecisiveness, raising stress levels and keeping a steady flow of anxiety within the masses, making them more malleable.

See how herds of cattle are easier to direct when they are frenzied with fear.
You can lead them over a cliff in such a state.

Naïve Idealism
Dreaming about Tomorrow

The naive idealist is always disappointed as his expectations are never met with anything real and his hopes always exist as a hypothetical, future, theoretical state, finding substance in its ambiguity and perfection in its imagining. He deals with this not by questioning his own judgment, but by blaming the other, the world itself, for failing him…for not measuring up to his imagination.

We are all idealists.
To differentiate the naïve version we must characterize him as someone who dreams and hopes for what is not real, nor has ever been real.

The infantile mind constructs worlds by combining, from his selective awareness, abstractions into grotesque, other-worldly forms, which merely have the benefit of offering a hopeful outcome, turning their underlying ugliness into things of profoundly shallow beauty and inspiration.
One can only go through descriptions of paradise and Utopias and ambiguous explanations about Nirvana to get a whiff of the cadaver nurturing the blossoms of adolescent romanticism.

Nothing of the real is permitted more than a secondary ornamental role, feigning a connection to the world.

The rules of this game are unreal; unreality is its desirable outcome.

To the naïve idealist everything associated with the future is automatically better than anything associated with the past, or the present.
For this secularly, religious fanatic, the *Future* has taken up the place of *Paradise*, and the childishness of the "beyond" has been replaced by the never attained *Immanent Utopia*.

Humanism
Species Identity

↓ Transhumanism ↓

Humanism has become a fetish for the modern nihilist.
I do not use the term here as they do: a defensive pre-emptive, accusatory label, meant to degrade without reasoning, but only emoting, but I use it in its original form and clearly.
My intent is to unclothe this term from all its modernistic, pseudo-intellectual, garments, and expose it to the light of day – to find the *αληθεια* (a-litheia), in it.

The term humanity, or humanism, refers to the word "*human*," which in turn refers to a sexual species type.
A species type is a sexually produced and defined type.
Any other definition given must be justified and be clear of all mystical/magical insinuations.
No sex, no *human*.
To explore what it means to be human, is to explore the sexuality of the species produced by these sexual practices.
The terms male/female are not arbitrary concepts, but terms referring to sub-categories of the category human, which clarify what the original category means.
Erase the sub-categories and you degrade the category, unless you offer a different definition of the term.
If you offer a different definition of the term *human* you must justify it, keep it free from allusions to what is imperceptible, and, more importantly, you must explain how this is not an artificial redefinition, given that the definition of *human* as a sexual, species, type is rooted in nature and evolution and the sensually perceptible.

Now, for the common modern nihilist, any sexual allusion is used to degrade and dismiss an opinion ...or it offers a veiled warning regarding sexual promise and sexual potential: remain true, or remain outside the collective.
In this case we return the term fetish to its original meaning:

*"**Fetish***
fet·ish
noun
1. An object regarded with awe as being the embodiment or habitation of a potent spirit or as having magical potency.
2. Any object, idea, etc., eliciting unquestioning reverence, respect, or devotion: to make a fetish of high grades.
3. Psychology. Any object or nongenital part of the body that causes a habitual erotic response or fixation." – *Dictionary*

The fixation of modern variants of Judeo-Christian nihilism with the concept, the idea, the possibility, of humanity is not only obvious, but you can only open the television to hear it being used repeatedly as an all-encompassing, salve, a prayer, promising all sorts of magical solutions and escapes.
The binding element being used is not reason, but an emotion: love.
Love is what explains and justifies without having to explain and justify.
One simply feels it.
Through an act of verbal, conceptual, alchemy, the term is purified by eliminating all biological, natural, primal, earthly, qualities.
Sex, in other words, is filtered out of the remaining, now divine, concoction, and what is left is a magical potion which can offer any mind what it needs.
Humanity, the plural form of human, is reified, reduced down to its most uniform, unifying, purified form.
All that was real in it is vaporized, leaving behind the ethereal essence of a magical power.
Devotion, to it, is the way the sexual element is taken out of the idea, and placed on the worshiper.
God, the Christian version, is this purified form of human.
Human, is the secularization of the Judeo-Christian God, leaving behind only the divine, included now in the word "human."
When we say “humane,” as in “treat him humanely” what we mean is in adherence to a Judeo-Christian moral standard.

Sexless, race-less, with no past, no blood, no nature, the word human becomes mystical.
The worshipers are now totally associated with the term. Whereas God, in the Christian sense, was to be submitted to, hoping to sit beside Him, the devout worshiper of the divine is now included in the thing worshiped – selfishness, and egotism now lowered down to a more direct association.
One is worthy simply by being born, and can only lose this worthiness, by not accepting the term with all its divine, purified, mystical connotations.
The terms and conditions of remaining included are always in accordance with the nihilistic dogmas.
The Christian had to prove himself before he acquired the salvation offered by the presumed Divine; the modern version, the secular humanist, is already included, no baptism necessary, making it even easier than before by eliminating the self-control and self-sacrifice of devotion; one can only face being excluded from the divine
Baptismal rites have now become education.
A child had to receive the appropriate rites, from the appropriate, the popularly sanctioned, priests representing the divine. In these more advanced days, the rites are called education, properly given by the sanctioned, popularly approved, priests of secular human baptismal ceremonies.
Not only what is taught but how it is taught must be accepted and recited, by the inductee, after years of proper training.

At the end of the process what he recites has become second-nature, literally. It is a substitute for nature. The official narrative is the pure, authentic, reliable, holy word, and the teachers, the secular humanist version of the priesthood, are the conduits of Holy Scripture, even if they themselves fail to be holy and pure.

The fact that the term "human" has now become a word, void of most natural elements – because first came the word – to be excluded, excommunicated, from the divine also takes a few words of exorcism: Nazi, fascist, hater, sexist, racist, ill etc.
The mystical experience with the divine can as easily become an exorcism when all that is required to erase a concept founded on words, and nothing more than words, are more words.

The worshiper of the term *humanity* finds in the incomprehensibility and complexity, of the term, the holiness, of the divine, himself, in himself.
He is the complex and incomprehensible, being worshiped, with narcissistic obsessiveness, in the reflection via others.
He worships himself through it, this now abstracted God, dead but still not gone.
He admires marvels, and loves, himself as this purified, projected, otherness.
He can now be selfless, and still selfish, ego-less and still egotistical, and not feel ashamed of the baseness, the primal factor; he can be shameless in his shame, and feel civilized in his primitiveness.
The sexual element in the original *human* has now become a defensive, slandering, accusatory word. A word used against all those who threaten to discover and uncover the ruse.
It is the other who is primitive, and obsessed with sex, when he tries to uncover the primitive and sexual in the ones claiming to be worshipers of the pure and the divine and the supernatural; it is the one who threatens to uncover the hate beneath the proclamations of love, who is the hater; it is the one who threatens to uncover the illness, the sexual redirection, the dysfunction, the duplicity, who must be disarmed by accusing him first of the vary things he is threatening to disclose.
The worshiper of the purified form of self is now quick to assault the other with what he feels he may be exposed as.
The other is the unholy, the satanic, and the secular humanist's conception of evil, now also given a scientific note by calling it ill.
Sex is now turned into an illness, and morphs into a fetish with the concept, the word, *human*.
It is not the reality of humanity which is obsessed over, but tis idealized, abstracted form; the secular humanist does not love humanity, no more than he loves himself, but he loves the cleansed of all reality projection of humanity he wishes were true, or which will come true in some distant, technologically advanced, Utopian future.
The rejection of the sexual element in *human* now turns into an accusation, a sin, to defend one's self from this *overcomed* evilness, and a fetish, a secret longing, an inner, sexual need being denied expression.
The secular humanist becomes obsessed with the idea of humanity.

Eros directs itself to the pure, virginal, idealistic part, while the animal, earthly, natural part is relieved with this obsession with the abstract.
Humanity, now sexless, can only be loved platonically.
The repression results in sexual dysfunction, in redirected exaggerated libidinal energies, in an inner psychic schism, in a constant, repetitive disillusionment, dissatisfaction, with the real.

Humanism is the continuance of the same ideological point of view that can be traced all the way back to ancient times, and has branched out and morphed into such worldviews as Christianity, Marxism, and Liberalism.
Essentially it is the Christian ethos minus the God element; replaced by some vague conception of an "ideal man."
Identification is contained within the species designation which is sexual in nature, though it may then deny the relevance of the sexual specialized types of male/female, as part of tis all-encompassing, lowering of the common denominator to where nobody is excluded and all are offered the designation of "equal."
By eliminating the God factor Humanism goes that extra step needed to make it even more universal, globalizing, than Marxism ever was.
If being born to suffer, as one of the chosen, changed to being born to test your faith by submitting your reason to the absurd, as in Christian and Islamic faith, made the ethos of nihilistic, victimhood, viral, then Marxism took the next step, replacing the Deity with the State, and loyalty to God, with loyalty to the State and/or the Party.
Paradise being brought down to earth as some Utopian coming future, making progressiveness a "hopeful", ideology, where death need not be the gateway to Eden, further rationalized the attitude that sought to escape a reality that was both indifferent and relentless.
Still, Marxism was too constricting and authoritarian.
One had to become the perfect communist, and dedicate himself to production with no personal rewards.
Identity was tied-up with the abstraction of State, or Nation.
Humanism went one step further.
No State, no nation necessary. All one had to do, without it being a choice, was be born.
Full and total inclusion into the universal identity was guaranteed if you did not challenge its generalizing, and often self-contradictory premises.
If you did then Humanism had a forgiving explanation which did not come at odds with tis basic ideal of humanity: illness, replaced the concept of sin, as the disruptive, evil, fly in the honey. One could as easily be rehabilitated, if he or she so chose to do so, just as one could be exorcized and absolved of all sinfulness through repentance.

Admitting that Christians are all sinners, maintains God as the Divinely good – admitting, because science cannot be easily denied by the *secular humanist* as the Christian can, that there is no good or bad, maintains the idea, the ideal, of humanity, as the *divinely good*.
It is the individual humans who fail to be humanists.
The idea having been stripped of its natural genetic grounding, its sexual definition being denied through the dismissal of male/female sub-types, and its relationship to its own historical, memetic grounding, in Judeo-Christianity, acquires the characteristics of the sublime.
Emotion, not reason, becomes its identifiers.

Love, as the all-encompassing, all bonding, unifier (God is Love, for the Christian), and **hate** as the evil, hated antagonist that blemishes this love either by confronting it, or by forcing the worshipers of love to hate in return – leading them astray.
Emotion
Because the rational, the perceptible has already been denounced as base, primal, what is to be overcome so as to achieve this state of communal bliss, all that remains is the emotional, requiring no more than a community of fear, finding refuge in hope, in words evoking sensations.

With Christians God is incomprehensible, indivisible, and the immutable.
With *secular humanists* ***Humanity***, as the unifying idea, is also incomprehensible - man cannot be defined, cannot be understood, he is complex beyond reasoning; it is indivisible – any attempt to sub-categorize by using race, sex is evilness trying to fracture the divinely uniform and unifying, the oneness; it is immutable, because although its parts are constantly changing, the concept remains fixed as a unifying whole – ergo change is superficial, divergence shallow, and all remains one within the imperceptible, abstraction of the idea *human*.

Secular humanism is modernized nihilism.

It denies the mysteriousness of nature and proposes the mysteriously antithesis to the parts of nature which are not incomprehensible, imperceptible, mysterious.
It wishes to mystify what is the least mysterious, and demystify what is the most mysterious.
This is its expression of nihilistic reversals.
The forever changing, lacking thingness, the static, the absolute, is turned into the mundane absolute, one, thing; the mundane, the human, the organic, the apparent, is turned into the divinely mysterious.
We find similar examples of Judeo-Christian nihilism in other aspects of secular humanism:

-- The human becomes particular, whereas the more particularizing, less generalizing/simplifying, sub-categories of racial, sexual, sub-types are deemed too generalizing and simplifying.

-- The concept of humanity/human, like all nihilistic concepts, must be cleansed of all natural, earthly, associations.
The real is what is being annulled. The idea(l) must be purified, turning it into the anti-natural, the unnatural.
The sexual definition used to designate the species category homo sapient is dismissed as being too superficial to define such a "complex" entity.
In its place something anti-real, unreal, something alluding to complexity without actually proving it, must be used.
As with Christianity, a baptismal rite, a ritual cleansing of the organism of all tis naturalness is used to purify it, and return it to its "authentic" essence.
The real is now the false, and the new definition, the implied and presumed, is the authentic, the more real reality.

-- The superficiality of the category *human* is not considered, but the apparent superficiality of all sub-categories is central in dismissing their relevance.
The desired goal remain unblemished, unquestioned, but its parts are full of indiscretions. The Christian is a sinner, Christianity is holy; the communist is in error, communism is perfect ...the ideal is absolute, the real forever failing to live up to its calling.

-- The *secular humanist* is quick to speculate about an ideas psychological backdrop, when it confronts his preferred ideal. He never questions his own ideas emotional foundations, when in this case they are the only thing supporting it.
An emotion is quickly used as an assaulting accusation, meant to dismiss without responding using reasoning, but it sown "selfless" compassionate, loving, being the only leg the notion of humanism stands on, is never analyzed.
By theoretically detaching the emotion from the self, the ego, the *secular humanist*, like the Christian, mystifies it, placing it in the beyond, the transcendental, and also absolves him of the need to justify this emotion in him. He is a follower of the pure, the sacred, and he, as a person, is not the one projecting it.
The Christian stands behind God, and simply defends Him.
This is a very feminine tactic, this standing behind an authority, and saving one's self from the risks and the costs of having to defend, and to justify, and to explain.
The Judeo-Christian, feminine mind, is saved from integrity. (S)He simply follows, submits, and belongs to what is taken for granted.
The popular, the majority, the status quo is proof enough. He can now show contempt, be patronizing, from a hypothetical position of superiority, while claiming humility, because he is regurgitating, parroting, in line with what was given to him.
He can be cynical towards everything because his place within the "truth," the sacred, is already established as fact; he feels secure in his commitment to the popular.

The defensive tactics are also provided to him.
For a feminized, nihilistic, mind, using the same words of shaming, are sufficient.
He then sits behind, amongst all those who sit behind, mocking those who challenge the ideal they are totally submissive towards.
Quantities can laugh at qualities. The shared comfort of immersing themselves within what can protect them from themselves – being exposed and having to stand-up for self, is too powerful for any quality to reason with.
The jaded, self-indulgence of the simple is based on the certainty that they remain safe within quantities.

-- The apparent is only profound and convincing when it supports the already established final conclusion.
This is **Top<> Down** thinking – *deductive reasoning* where the starting premise is never inductively constructed, but automatically presumed and accepted, though it contradicts everything which is experienced.
When the apparent conflicts with the desired, already established, starting proposition, it is labeled *superficial*, or considered not enough to explain the complexities of the subject at hand. The presumed complexities do not factor into the final conclusion when the emotional appeal is positive, they do when the emotions produced are negative or negating the positive.
Here the negative is turned into everything which contradicts, nullifies, the positive of human need, and the positive is all that contradicts, nullifies, all that stands in the way of this human fulfillment of need.

Transhumanism

Trashumanism merged the technologies, techniques, with the condition that depended upon them to create the illusion of parity, and the hope for an escape from determinism, or a correction of what nature has produced in her uncaring, austere ways.
By merging the identification of human with technologies – including both mechanical and ideological/moral human artifices – the very conception of human had to be redefined or selectively defined so as to avoid the glaring contradictions in its methods and ideals.

Sex, or sexual potential, the original way of identifying species, including the human one, had to be reworked as a kind of asexual or transsexual idea, which basically condemned sex and sexual types archaic, while showing a distinct preference for the more malleable, and easily manipulated, feminine sexual traits.
The gradual movement towards feminization is now culminating in this Star Trek projection of a coming future, where the natural advantages of masculinity are replaced by machines and easily accessible methods.

With machines compensating for human deficiencies and with the feminine sexual type being more malleable, easily manipulated and controlled, and with all this mechanical infrastructure requiring hands to maintain and repair and build them, one can see how this universal brain (the internet) and this ascent of females as the preferred sex, supported and guided by, again, machines, tools, institutions being such technologies, we can say that we are already in the process of morphing into a **Transhuman** ideal world, at least in the west.

When we can fertilize an ovum with a hair follicle, or incubate a fetus in a mechanical womb, this makes sex superfluous as a method of reproduction.
Being that human is a sexual/reproductive identification, as all species categories are, we can no longer speak of Trashumanism as there is no more "human" left.
The title is a lie.
Sex, s it is already occurring, becomes only an emotional, hedonistic, pastime, meant to comfort, bond, distract, or enjoy with no purpose – a game.

Transsexuals are the best representation of the coming **Trashuman** future "human."
The sex organ, the sexual type, no longer matters, because machines are picking up the slack and compensating and doing the work sex had originally evolved to do.
Along with this movement away from genetic identification, a rise of mimetic identification will begin to become increasingly more important, as it is already becoming.
In time physical contact may also become a waste of energy, machines offering that pleasure and energy release.

Because the role of male will be taken over, almost completely, by mechanical devices, tools, gadgets, we are pretty much imagining the end phase of the feminization process.
Will machines be able to also compensate and/or take over the role of creativity, ambition, imagination?
That is the question.
In general the steps would take humanity out of the state of human, obliterating sexual specialization, selecting for the feminine psychological type, phasing out masculinity, as machinery slowly take over that role, and then at the next stage, totally eliminating sex altogether, as it would not be required, except as some instinctual remnant of a past all, by that time, would prefer to forget, or deny, or think they have risen above, and feel a bit ashamed of.

↑

Modernity

Currency of the Current

↓ Basic Tenants of Modern Culture ↓ Modernity Plus ↓

Zoroastrianism > Judaism > Christianity/Islam > Enlightenment > Secular Humanism > Marxism > Liberal Democracy…
The historical timeline connecting the modern era with its roots.

"Thus it becomes clear that this atheism, compared not only with the original Epicureanism but also with the generally 'radical' atheism of the age of Enlightenment, is a descendent of the tradition grounded in the Bible: it accepts the thesis, the negation of the Enlightenment, on the basis of a way of thinking which became possible only through the Bible. Although it refuses, since it is unwilling to disguise its unbelief in any way, to represent itself as a 'synthesis' of the Enlightenment and orthodoxy, yet itself is the latest, most radical, most unassailable harmonization of these opposed positions.
This atheism, the heir and judge of the belief in revelation, for the century-old, millennia-old struggle between belief and unbelief, and finally of the short-lived but by no means therefore inconsequential romantic longing for the lost belief, confronting orthodoxy in complex sophistication formed out of gratitude, rebellion, longing and indifference, and also in simple probity, is according to its own claim capable of an original understanding of the human roots of the belief in God as no earlier, no less complex-simple philosophy ever was. The last word and the ultimate justification of the Enlightenment is the atheism stemming from probity, which overcomes orthodoxy radically by understanding it radically, free of both the polemical bitterness of the Enlightenment and the equivocal reverence of romanticism." – Strauss, Leo

Basic Tenants of Modern Western Culture

We can also call it Americanism.
Americanism

- Detachment from the past – rejection of nature (sum of all nurturing), historical narrative which contradicts its tenants, identifications not produced in the immediate here and now (materialism/hedonism).

- Dualism – distinct separation between good/evil. This is reformed, into negative/positive, referring to particles and energies. The beginning, uot of

nothingness, is not extricated from the psyche, and along with it an inevitable end takes the place of the "end days" of Biblical redemption.

- Replacement of the absolute Deity with an absolute human – Utopia takes the place of Paradise as the state of redemption; the beyond becomes a worship of the coming future.

- Atheism, not as a rejection of absolutes, but as the elimination of the less permissive anthropomorphic God so as to replace Him with an earthly ideal: Humanity.

We live in an age of diminishing accountability.

All are now excused from the consequences of their actions, allowing men and women to become uninhibited without paying the full price, and careless without ever having to accept their own responsibility – adolescent risk takers that know that, no matter what, they will be rescued from their slovenliness, only to repeat their choices without ever having to understand a thing or take the blame.
They only know of things – huge stores of trivial information with which they cannot connect, except on a superficial level, and so can never apply; knowledge they are unable to fully understand because the crucial element of the real-world implications is missing; concepts that stay in the abstract where they are useless.
They interpret this aloofness as proof of their objectivity; more evidence of their untested strength.
They laugh so easily. They give themselves so casually. They emulate shamelessly.
They cleanse the ideal from its reality, they detach it from the world, and then they are disappointed by the outcome…forever restless, forever lost, forever wanting.

This is what they call "freedom", as it is a kind of simulated impartiality from their own activities – they are liberated from danger and the fear that once kept men and women disciplined and sincere and decent.
The past is worthless to them, outside some selective re-enactment and some intellectual posturing; they've been freed from both history and their own reputations.
None of it burdens them for very long.

Culture is something to be purchased; then thrown aside for a newer and "better" one.
They sample reality with abandonment, not once having to stand by their judgments, not once claiming a spot as their own.
The new is automatically the best…immediacy constitutes value: immediate association, immediate friendship and love at first sight, immediate appearances, immediate gratification, immediate returns, and immediate results.

Nothing is postponed or contemplated. Spontaneity is their brave acceptance of what they shall never have to deal with for very long.
Life is too short, because their views are contained within their diminutive lifespans. They are time-full yet short on time – the world begins and ends with them.
Nothing is left to them but the immediate, and upon this they build their rickety sense of self…only to wipe it clean and start over again.
Their interests are as ephemeral as their loyalties, because both are founded on the same narrow perceptions.
Their emotional investments reflect this insubstantial liability.
Nothing follows them, not even their shadow. They are all-in-all ethereal. The world passes right through them as if they were not there – ghosts living in darkness, floating about on trends, hiding in corners or in plain sight underneath layers of imagery, seeking substantiality in the exotic mythologies that intrigue them; taking the metaphors literally, like a Christian reading the Bible.

They are impressionable. Anything with a core deeper than their own seduces them, and off they go again.
They are not timeless, and so time is what binds their consciousness – they measure it in units of credit.
Now they can indulge in the nonsensical, in the supernatural, in glorious flights of fantasy, escaping the banality they've placed themselves within through the exaggerations of a mind left unhindered by any consideration other than instant pleasure.
They are free to think and do as they please because nothing really matters.
When an identity is shallow, void of all connections with the past, then all the relationships it establishes are frail – some more incidental filler for the hollowness inside.

Integrity dissolves when choices are stripped of their pragmatic significance. Life turns meaningless and empty.
There is no threat, there is no real danger - therefore there is no real care, no association…there is no sacrifice.
The mind never matures – it doesn't have to.
They throw caution to the wind because nothing can hurt them.
They are protected by those that wish them to remain just as they are.
They now complain about this "emptiness" wanting to find fulfillment through a romantic return to a more primal condition of savage nobility or through the adoption of a foreign culture, because their own remains misunderstood or has been maligned or has become infected with alien viruses.
They want to weigh themselves down with something, with anything, so they may not be tossed about by any passing potency that overwhelms them.
Then they abandon themselves to instincts, relieved to simply let loose those drives they've contained with no direction and with no purpose, only to find them no less empty of significance.
They fail to realize that if all they do and say is empty, or it feels so, then it is they that are so.

The insignificance is inside of them, and no other can ever change that.

It is their spirit which is lacking; it is their soul that requires replenishment.
Their alienation is a mere byproduct of their detachment; they are unrestricted by the sensual, because they are senseless.
The world is irrelevant, because it is inconsequential: a backdrop for their fantasies.
They dream of the wild, like they do of war. They perceive the world as they do a motion picture.
They use words innocently, throwing them about carelessly, as if it were another script – like the very brittleness they reflect; like the second-hand experiences they depend upon.
This is how most are maintained in a state of perpetual immaturity where all is turned into a trifling game and all feels unfulfilling, vacant, because nobody has ever been held accountable and nothing has the weight of severity to make it something more.

A modern disconnect, a sense of disillusionment, a disrespect for all and everything, including of one's own self, a loss of dignity, a decline towards feminine earthiness, with promiscuity and animalistic instincts unleashed upon the world, all revealed; a shallow and empty spirituality finding enlightenment in self-hating depravity and superficial idolatry.
The deterioration of the masculine spirit is accompanied with the slow extinction of the pater, the father figure, the connector to one's entire family legacy and to the spiritual realm which seeks to break free from its earthly bonds.
The masculine spirit strives to rise above, to overcome, to fly upwards towards a projected divinity, an ideal, and its loss constitutes a decline towards the soil, the instinctive the hedonistic, emotional, irrational, and materialistic, the feminine.
To some females belonging to the extremes, those more masculine types or those of such profound femininity, that the loss is experienced as a feeling of abandonment; they have begun to sense the absence.
They cannot fully rationalize it, for they are still stuck in modernistic ploys and pretenses, but they sense it on a visceral level.
As usual they try to explain it by finding the easiest path, the path of least resistance, and they put the blame on the very males they've rejected for not living up to their expectations and their modernistic New Age ideals. They defend the very principles that emasculate males and then complain about the absence of any "real" ones.
Where are all the fathers?
Where are all the men who were representatives of their family and their entire bloodline; those who accepted accountability for the entirety?

Emasculated, forced to take over the roles women wish to escape because they've been made to feel ashamed of them.

Know Thyself…but how can you know yourself when you've cut yourself off from the very ones who can connect you to who and what you are?
What is this *New Age* self you play at?
A modern man, a metrosexual, cooing and teasing and flexing; a modern woman, a hyper-masculine female, wearing the uniforms to pretend she is what she can never be.
Caricatures of a lost inheritance.
Who are you if not your entire past?
What are you instead now that you have detached yourself from it?
Your job?
Are you your belongings and your properties?
Are you your tits and ass, your engorged cock?
Is that all you are, modern man? Are you that simple?
What is this "self" who search for in nothingness, in emptiness, in projected absolutes or in future possibilities?
When you've lost that masculine upward thrust, towards flight, you settle upon a blind and deaf mother earth and all you can see is determined by your miniscule height.

No teleology required.
The very concept of an absolute is rejected.
Monism is but a human construct presupposing what it cannot think outside of.
Parmenides made words his foundations, turning sensual perceptions into a farce.
Heraclitus places perception above the words used to describe them.

Teleology goes against the principle of **Flux**.
Absolutes, the end, the **telos**, are but abstractions projected as destination that will never be reached.
As such Nihilism can take the form of a positive and a negative: the former defined by the terms **God, One, (some)Thing** etc.; the latter defined by the terms **Void, Nil, Empty, (no)Thing** etc.
The contradiction to both is activity, exemplified by *Heralcitean* linguistic contradictions.

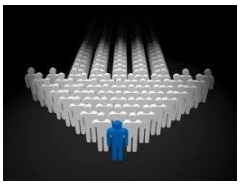
In a sociological context nihilism has taken the form of Modernity, reflecting the positive form of Nihilism.
It describes the world as a thing, secularizing the religious branch of the same philosophical dogma that had proposed a God.
Modernity denies nature, proposing the idea that reality is a product of human will, unrestricted by anything that precedes it.
Modernity offers the ideal of progress, *a towards* higher and higher levels of existence, once more secularizing **Paradise** with the term **Utopia**.
Modernity denies sensuality, contradicting its own obsession with materialism and hedonism, proposing the concept of a hidden world, a more real reality: a changeless one. It replaces the striving towards the Divine with the striving to

rediscover the hidden immutable Thing; the knowable Object/Objective.
It replaces the notion of a primal perfection, a beginning, with the notion of a perfect end, a coming completion.
This is why it denounces all categories that inhibit its progress, its drive, towards this absolute; it destroys natural types, categories, the very idea of a determining, restricting, past.
The past, for it is automatically inferior, in the upwards ascent towards the Idea(l).
This is how nurture, the immediate, exceeds the sum of all past nurturing (nature), tuning man into a self-determining, free-agency, that reinvents himself with every birth...with every sunrise, the potential for reinvention is renewed.
A Modern man owes nothing to his ancestors except the recognition of their inferiority, for he has, in his mind, surpassed them. He is selfish, in the most contained way; his perceptual-event-horizon never going beyond his own perceptions ...which he then rejects as superficial and illusory.
His mind is free to speculate, to imagine, to detach itself from the given, so as to construct his ideal world.
Christianity exemplifies the foundational commonality between a past, denied, and the immediate, totally surrendered to.
Logos supersedes perception, and so what is said is real, and what is sensed is senseless, a fake, superficial, an artifice.

A Modern is free, because he *says so*....because he can think and symbolize the term in his mind.
He lives in a world he invents, and what he invents is uniformity: the comforting, world of *unifying oneness*.
Absurdity, expressing a self-contradictory irony, as the presupposed freedom is then sacrificed to the underlying union of sameness.
Everything loses its vulgar natural source. Love becomes mysterious, as is the female who comes to represent it in its erotic primacy; equality becomes his hidden commonality; cooperation becomes a *Holy* metaphor, accompanied by the prerequisite sacrifice of *selflessness*; identity becomes a letter, with an "excluded middle," and with a logic stemming from its own alphabetical presuppositions; math becomes his priestly chant, with its binary monism, implying a singularity it can never justify.

Modernity Plus

When pretence has become interchangeable with the honest, and the world is governed by lies and make-belief, free spaces are created between the heaps of rubbish, permitting creativity to find some fertilizer and grow unseen.



Quantity & Quality

More versus Less

Quality is a temporal designation, representing a phenomenon's entire Becoming. A quality is a past made apparent in the present, or projected towards the future.

Quantity is a spatial designation reducing a phenomenon down to its appearance by eliminating the relevance of what preceded this appearance and that which determined it.
A quantity is a manufactured singularity, an abstraction, that can then be equated to any other reducing it so as to measure and quantify and then equate it, multiply it, divide it add and subtract it.

☯

Quantities are equalizing in the sense that their participation in a sum reduces by eliminating the past or many of its temporal/spatial dimensions.

A strong man participating in an army and contributing to that army's victory over another army is diminished within the multiplicity participating under the designation "army." The weakest participant within this designation will benefit from the victory which he has less of a part in, in this way equating all the participants by ignoring the particulars of each individual.

Modernity relies on quantifications and the abstraction of quality so as to create and maintain the illusion of parity and of common costs and benefits.

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☯ ☯ ☯

Information Inundation

Drowning Judgment

The mind is inundated with information: numerical graphs, market values, per capita statistics, long-term projections, casualty counts, body-fat percentages, time tables, agendas, ticking-clocks…and a perpetual state of stress is injected in minds that are unused to the overload of input and so cannot distinguish between the relevant and the irrelevant.
Cut away from circadian rhythms, metabolic rates, natural cycles, seasonal continuity, night following day reality, the average dolt falls prey to this new state of affairs, buys into it, and burns itself out trying to adhere to its artificiality.

Meanwhile the wise man sits calmly, watching the rush, following his own tempo, knowing his own values…hearing beats lost to the masses in the din of modernity, living in a different flow.

"We live in a world where there is more and more information, and less and less meaning." – *Baudrillard, Jean*

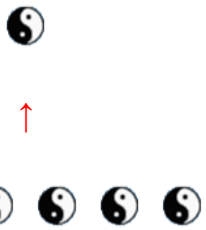
The wise man sits quietly, and only speaks when he has something to say; only acts when he is moved; only cares when he has a reason to.

☯

It is precisely in these times of documentation influx, when the mind is reeling with cascading data streams, and every position can find an accredited expert, armed with graphs, credentials, and unquestionable yet questionable facts, when the mind of the average man finds itself dumbfounded by it all.
Unable to connect what the "experts" tell it, seeped as it all is in technical jargon, sometimes masking tomfoolery in pretty words and important sounding verbosity, the average man settles for the emotional factor to decide for him. If he cannot decide what-is-what and who to trust then he might as well decide to allow his feminine intuition and emotionalism to have the last word.
Curiously it is also in these times when the confusion between intellect and knowledge attains its greatest disparity, when most choose to define intelligence as the accumulation of knowledge, equating the mental capacities of a man and his flexible judgments to that of a computing device disseminating trivial information at the speed of light.
Speed, after all, is this world's best virtue.
It is in this sorry state of affairs that the charlatans and the many pretentious gits find their most fertile ground to practice their manipulative talents.
All one needs to do now is provide a steady flow of quotations or reference points deferring analysis to another, or for a later time that never comes, shrouding the conversation in heaps of feathery names and electric numerical peaks and valleys.
The mind does not understand what it is being told or what it is saying, repeating it as a parrot would, for it is simply replacing analysis with statistics.

It implies what it cannot deliver and if pushed, it runs to hide behind an infamous character or beneath the bottom of a school of thought, accompanied by grand titles that should make the heart tremble and the spirit doubt itself.

All this once affected me, as it did and does all others, but I soon learned to trust my own senses and put my own evaluations ahead of any else's.
I did so reluctantly, at first, building up my confidence by testing my own judgments, until my opinion found the courage to stand on its own, before it sought the support of those it found agreement with.
But how many can say the same?
Most would rather not think than think without standing behind another more eligible mind.
With all this knowledge, some of it so abstract that it can find no direct relation to our sensual experiences, the soul is filled with anxiety and a reluctance to think about anything at all which does not come to it pre-packaged and explained and accompanied with defensive arguments, just in case it is challenged.



Americanism

Jerusalem as Rome

"America is the original version of modernity. We are the dubbed or subtitled version. America ducks the question of origins; it cultivates no origin or mythical authenticity; it has no past and no founding truth. Having known no primitive accumulation of time, it lives in a perpetual present." – Baudrillard, Jean

If we are to find one prevalent civilization representing, and promoting modernity throughout the world, then the United States of America is such a one.
Its name has become synonymous with the *melting pot* the famous metaphor for its all melting, uniforming, anti-nature dynamism, leveling everything in its path and reducing it to a non-distinct nothingness. It is the 'culture of no-culture' offering itself as an escape for the weak and the poor and the wronged; an enveloping, insomniac, suffering from memory loss, giving absolution to all who come to serve her ways and spread her power.
Within her embrace all is forgiven and forgotten, and all men can start over, accepting only her principles and her demands as their common unifying cause.

She calls it *Globalization* to make it less colonial to peoples that have prior history with this sort of soft-power but all know what she is, except those taken by her myths and willing to sacrifice their consciousness on her alter.
Then she offers all paradise on earth or elsewhere; material or spiritual…it matters little since she is open to all ideals just as long as they remain private.

"America too, in the essential way it views life and the world, has created a "civilization" that represents the exact contradiction of the ancient European tradition.
It has introduced the religion of praxis and productivity; it has put the quest for profit, great industrial production, and mechanical, visible, and quantitative achievements over and above any other interest. It has generated a soulless greatness of a purely technological and collective nature, lacking any background transcendence, inner light, and true spirituality.
America has also put the view in which man is considered in terms of quality and personality within an organic system in opposition with that view in which man becomes a mere instrument of production and material productivity within a conformist social conglomerate." – Evola, Julius

All that matters in America is production, consumption being a way of increasing productivity, and this feeds both mind and body with those primal endorphins she makes flow in abundance.
The only value that matters now is market value: and this is decided by the masses who think they are deciding and choosing when their choices have already been given and their needs have already been diverted towards wants; wants that can then be manufactured by those Bernays gurus that populate those impressive skyscrapers of hers.

The U.S. is not a modern day **Pax Romana**.
It is more a continuance of Byzantium and the Holy Roman Empire.
This is no modern day Athens.
It is Athens after its prime.
It is Athens when Apostle Paul visited Corinth.
It is Athens with no remnant of the Doric spirit; a purely Ionian Athens.

If those that attain power now wish to associate themselves with a glorious past, practicing occult rituals in private, and repeating the words from Biblical text in public, then this is more a sign of paganism's clarity and harmony with nature.

The meek and the weak rediscover their desire to root themselves in the dirt only after they've nourished their desperate spirit on the lies they sold and originally purchased themselves.
Then, wanting to retain that image of the "common man's" ideal, they do not drop the pretences. But in their minds they've abandoned the ideologies of slavishness because now they are shepherds of sheep, and so they live by different rules and worship different, more ancient, gods.

If we are looking for one of the forgotten forefathers of the American Republic then we should look back on *Constantine the Great*.

"During the course of his life he progressively became more Christian and turned away from any syncretic tendencies he appeared to favor at times and thus demonstrating, according to his biographers, that 'The God of the Christians was indeed a jealous God who tolerated no other gods beside him. The Church could never acknowledge that she stood on the same plane with other religious bodies, she conquered for herself one domain after another'.

According to the historian Ramsay MacMullen Constantine desired to obliterate non-Christians but lacking the means he had to be content with robbing their temples towards the end of his reign. He resorted to derogatory and contemptuous comments relating to the old religion; writing of the 'true obstinacy' of the pagans, of their 'misguided rites and ceremonial', and of their 'temples of lying' contrasted with 'the splendours of the home of truth'.

The first episodes of persecution of Paganism in the Christian history of the Roman Empire started late on Constantine's reign, with his orders for the pillaging and the tearing down of pagan temples.

Constantine had a complex attitude towards morality; he killed both his son and wife (the consensus view of ancient sources), destroyed the Temple of Aphrodite in the Lebanon, and ordered the summary execution of eunuch priests in Egypt because they transgressed his moral norms. Even if Constantine had desired to Christianize the state, expediency dictated otherwise; it is estimated that Christians formed only a small portion of the population, being a fifth part in the West and the half of the population in a large section of the East. He therefore limited himself in the main to the pillaging of pagan temples,[3] to derogatory and contemptuous comments relating to the old religion; writing of the 'obstinacy' of the pagans, of their 'misguided rites and ceremonial', and of their 'temples of lying' contrasted with 'the splendours of the home of truth'. A Christian historian also records that he had some pagan temples torn down." – Wikipedia

"What you have to do is enter the fiction of America, enter America as fiction. It is, indeed, on this fictive basis that it dominates the world." – Baudrillard, Jean

America attracts the naïve idealist and the self-absorbed, narcissistic, hedonist, like shit attracts flies.
And like feces it is a fermenting cesspool, a melting-pot, of seepage, where eggs are laid and maggots swarm, to be reborn as new generations of flies.

John F. Kennedy can be considered the last, true, **United States of America** President. After him we got manufactured puppets so flimsy in character and substance as to make them perfect for the game of shadows they were to play a part of.
This is not to say that before him American leadership was genuinely "…by the people, for the people…" but only that after him the charade of Democracy, hiding a plutocracy, was not required to be as secretive.
If they dared to take-out a president in office, in broad daylight, in the middle of crowded streets, and then cover it all up in the way they did, then they must have felt secure in their positions and confident with their methods.

Ever since then a variety of open, and still reclusive, organizations have sprung up – *Council on Foreign Relations*, *Trilateral Commission*, in the U.S. and the *Bilderberg Group*, with a more international membership – essentially championing collectivist ideals and market openness.
The goal is to replace all pre-existing identifications and connections, with a global value system, reducing man to a numerical value determined by his utility to the market forces.

If you do not sell or cannot sell then you are of no value.

"America ... has created a 'civilization' that represents an exact contradiction of the ancient European tradition. It has introduced the religion of praxis and productivity; it has put the quest for profit, great industrial production, and mechanical, visible, and quantitative achievements over any other interest. It has generated a soulless greatness of a purely technological and collective nature, lacking any background of transcendence, inner light, and true spirituality.
America has [built a society where] man becomes a mere instrument of production and material productivity within a conformist social conglomerate." – *Evola, Julius*

The degradation of man begins by reducing him to a slave, a slave to popular appeal, and by taking away all natural designations and sense of self.
As these groups preach the elimination of all natural identifications and all loyalties to bloodlines, creating an internal harmony, they are themselves, made-up of a select group of families.

Dwight D. Eisenhower's tale:

"IV.
A vital element in keeping the peace is our military establishment. Our arms must be mighty, ready for instant action, so that no potential aggressor may be tempted to risk his own destruction.
Our military organization today bears little relation to that known by any of my predecessors in peacetime, or indeed by the fighting men of World War II or Korea.
Until the latest of our world conflicts, the United States had no armaments industry. American makers of ploughshares could, with time and as required, make swords as well. But now we can no longer risk emergency improvisation of national defence; we have been compelled to create a permanent armaments industry of vast proportions. Added to this, three and a half million men and women are directly engaged in the defense establishment. We annually spend on military security more than the net income of all United States corporations.
This conjunction of an immense military establishment and a large arms industry is new in the American experience. The total influence – economic, political, even spiritual – is felt in every city, every State house, every office of the Federal government. We recognize the imperative need for this development. Yet we must not fail to comprehend its grave implications. Our toil, resources and livelihood are all involved; so is the very structure of our society.

In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military industrial complex. The potential for the disastrous rise of misplaced power exists and will persist.
We must never let the weight of this combination endanger our liberties or democratic processes. We should take nothing for granted. Only an alert and knowledgeable citizenry can compel the proper meshing of the huge industrial and military machinery of defence with our peaceful methods and goals, so that security and liberty may prosper together.
Akin to, and largely responsible for the sweeping changes in our industrial-military posture, has been the technological revolution during recent decades.
In this revolution, research has become central; it also becomes more formalized, complex, and costly. A steadily increasing share is conducted for, by, or at the direction of, the Federal government.
Today, the solitary inventor, tinkering in his shop, has been overshadowed by task forces of scientists in laboratories and testing fields. In the same fashion, the free university, historically the fountainhead of free ideas and scientific discovery, has experienced a revolution in the conduct of research. Partly because of the huge costs involved, a government contract becomes virtually a substitute for intellectual curiosity. For every old blackboard there are now hundreds of new electronic computers.
The prospect of domination of the nation's scholars by Federal employment, project allocations, and the power of money is ever present and is gravely to be regarded. Yet, in holding scientific research and discovery in respect, as we should, we must also be alert to the equal and opposite danger that public policy could itself become the captive of a scientific technological elite.
It is the task of statesmanship to mould, to balance, and to integrate these and other forces, new and old, within the principles of our democratic system – ever aiming toward the supreme goals of our free society." – *Eisenhower, Dwight D.*

I am afraid that things have already progressed too far for any single man or group of men or a nation of men to do anything about it.
At this stage all we can do is hunker down, preserve what is left, and wait for the entire edifice to implode…hopefully without taking us, and everything which is precious to us, with it.

America wears her Roman garb like a paraplegic wears his running shoes.

The United States is, in our time, the engine in an all-leveling steam roller; it is the cathedral of Modernity, the marketing guru proposing a coming world, a Globalizing New World Order, characterized by an absence: the culture of no culture.
It's placement of the "individual" on the summit of its political ideology is not only so nonsensical that it exposes itself as being hypocritical, but is the pivoting point of its seductive methodology.
The "individual" is given this theoretical "freedom" from the past, from nature, offering him the possibility of rebirth, of self-creativity based on advertised choices.
It offers codified resources, that amount to nothing more than promissory notes whose promise can be broken.
It provides these notes through servitude and then collects them back by selling ideas and ideals constructed upon what is present in the individual's nature, in the form of feelings, instincts, and intuitions.
It denounces the past and then takes advantage of it, through individuals now detached from what is denied or ignored but cannot be escaped.
It turns popularity, democratic ideology, into a defining force, determining reality; a reality enclosed in its own artifices.
It reduces value to the practice of seductive appeal, and turns quantity into quality.

In the United States a man of worth is the man who has sold himself to the majority; the man who is famous and fortunate.
It reduces power to a feminine game of manipulation.

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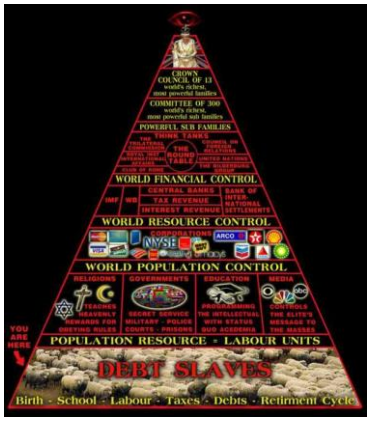
New World Order
Brave New World

Every culture produces its own brand of elites.
There can be no human society without a hierarchy based on shared morals and values, if not shared genetic pasts.
Being part of an elite class does not make you a member of some sub-class called "elites" with shared methods, ideals, and character.
To be a part of an elite class is to be a member of a group that has risen to the social top of a particular group, in a particular socioeconomic and cultural environment, with particular spiritual and political ideologies.

The current age is dominated with the emergence of an elite based on the cult of victimhood; a distinctly ignoble, anti-nature, anti-reality group which, at some point in its history, developed the technical knowhow, including the *savoir faire* for mental manipulation, to attempt a radical new form of population control.
They began by assimilating the wronged, the dull, the weak, from different tribes, different bloodlines, into a singular monomaniacal, authoritarian, monotheism; once the technical savvy to seduce and to then control individuals from varied backgrounds, by using their shared human condition, reached a certain level of dependability, this method, this meme, morphed into something less self-segregating and more open to expansion and universality.
This new way could only have resulted from a shared hatred of life and in a rejection of the self, which ascended in power and then had to maintain its character though its power offered it a new love for existence, and a new appreciation for all the corporeal, worldly, standards it had once rejected.

And this is where the paradox, the inherent hypocrisy, in the current state of affairs begins.
This *new type* of power elite does not only preach nihilistic ideals to the masses it then dominates, and then contradicts these ideals by living lives in opposition to them, but we might say that they are a group who ascended to power by sharing this hatred of life with those they belonged to, but then found in it a tool for maintaining this power.
Only minds that hate life, in all its forms, would dream of dominating life by leveling it down into something entirely unfit and ugly.
Americanism is the modern synopsis of this long tale of ascent and then self-contradiction, but what it now proposes to become is even more ambitious.


WORLD FINANCIAL CONTROL
WORLD RESOURCE CONTROL
WORLD POPULATION CONTROL
POPULATION RESOURCE - LABOUR UNITS
DEBT SLAVES
Birth - School - Labour - Taxes - Debts - Retirment Cycle

New World Order is the name given to this re-configuration and re-invention of modern nihilism, after the antagonist, a variant of the same, had been dealt with.
The end of the **Cold War** left only the western infection intact and now the sole **Superpower**.
Americanism is the first stage in this process.
With it its founding families now try to extend their supremacy under the pretext of open market democratic capitalism, across the globe, finalizing their collective obsession.

This is an old story repeated.
The Pharisees once preached what they did not practice, as a way of ensuring their social status…and this is no less the case in our time.
The children of the meek and of the weak, having climbed to the top with feminine guile, and by using insights into human nature they now deny relevance to have given up their earlier humility, and their monistic faith, for more earthly pleasures.

This is how Heisman describes it:

"When Jews acquired power after historic powerlessness, the original conditions of Judaism unraveled.
To empower the powerless or marginalized is self-empowering while Jews themselves are powerless. But when the Jewish cause becomes victorious, this strategy backfires and Jewish principles deconstruct themselves, inverting the inverters.
For the Zionist state to consistently empower the disempowered Palestinians at their own expense would be political suicide.

Being Goliath is a problem when the moral of the story is that David ultimately wins.
The internationalism of Christianity laid the common ground for a world that has a place for the nationalism of the Jews.

Just as Roman conquerors penetrated the territorial-sociobiological boundaries of the ancient Jewish state, the Jewish-based God memes of Christianity penetrated the ancient Roman world.
Christianity began a process of blunting and mollifying the deepest ethical-cultural gulfs between Jew and gentile. The penetration of Jewish genes into the modern gentile West is only a continuation of the anti-kin selective logic that began with Christianity. In other words, Jewish assimilation as individuals in the modernistic West is only a continuation of gentile assimilation to the sociobiological impact of Christianity.
Both as individuals and as a Zionist state, Western assimilation of Jewish bodies was founded upon Western assimilation of a Jewish "spirit." – *Heisman, Mitchell*

Then this Jew who could do nothing more than remain faithful to his people's nihilistic dogma, giving himself to death so as to reunite with the unifying, all-negating, chaos, in a final symbolic act, goes on to say this:

"The obvious incompatibility between the conception of creation and Darwinian evolution can very easily obscure the evolutionary reason why these two paradigms necessarily clash.
If God's rule over 'creation' represents the rule of post-biological evolution over biological evolution, and God represents the evolutionary successor to biology at the point at which biology becomes obsolete, then 'creation' appears distinctly anti-evolutionary for a specific evolutionary reason: the point at which God rules is precisely the point at which biological evolution has been slowed to a stop.

'Creation' would then be analogous to the creation of a virtual world (i.e. a computer simulation) that preserves the memory of biology in post-biological form. The Bible, by being the embodiment of a post-biological form of evolution (i.e. memes) embodies a first step towards total creation of civilization.
Those who live in the artificial or 'virtual' world created by following the commandments or ways of God have taken a step towards realizing the post-biological paradigm in a biologically based world." – *Heisman, Mitchell*

The "Chosen" ones ascend to power by spreading their world-negating, vengeance, against life, seducing the many.
Having the insight of an outsider, they attain the position of privilege only pagan Kings once had, and then they suddenly discover their life-affirmation, exposing themselves as frauds.
This creates some internal strife as different branches either try to find a way to maintain this privileged position or feel guilty because they've veered away from their common roots and wish to return to them.

None of them want to expose themselves because their power depends on the nihilistic lies they used to get to where they are, and they do not to openly contradict the lies and the premises they used to reach to where they are.
The self-contradiction might result in an internal struggle, resulting in madness, forcing some to find relief in death: Weininger, Heisman.
We can all appreciate their dilemma.
When your entire world-view and identity has been exposed as a ruse, and when the true nature of your own kind's nihilism is too difficult to ignore, some strain is to be expected.

"Individualism successfully negates ethnic conflict for a specific reason. Individuation is a form of differentiation; the inverse and opposite of the kin selective based differentiation of the hive. It works by the very nature of its antithesis to the logic of kin selection. Individualism liberalized the extended kinship circle by devaluing the import of kinship relationships between individuals." – Heisman, Mitchell

And is it not individuality which is sold to the myriads that lack the basic foundations for being individuals and the basic understanding concerning what self and independence means?

What is this "individualism" they suckle on?
It is "individuality" minus the *ego*, unless this ego is inflated with materialism and distracted with hedonism; a base sort of selfishness. It is a rebuilt kind of individuality, after it has been torn to pieces, or selected from cadavers, recombined in grotesque forms that require covering-up to hide Doctor Frankenstein's handiwork.

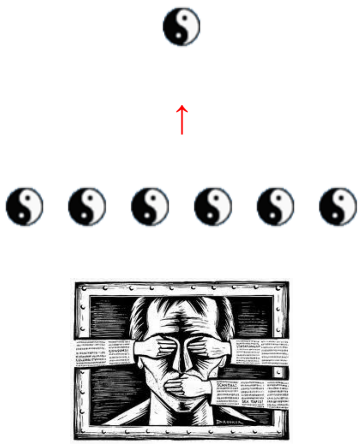
And while preaching this doctrine that besmirches bloodlines and kin selection, there they are, these philistines, at the top, interbreeding and trying to remain genetically pure.
What *purity* do they have when they are a rag-tag band of rejects, from different genetic lines, finding, in each other, a common hatred for the world, and using it against those remaining loyal and steady in their love of life?

We have here a reverse direction, as one would expect when dealing with nihilistic mindsets.
Where memes begin in genes, expanding and infecting other peoples when they acquire power, in this case we have the humble beginning of a meme, cut-off and detached from the world, that evolves amongst the lowest strata of cross-cultural hierarchies, now dreaming of abandoning their *King of Kings* and settling down on this earthly existence to build a kingdom of their own.

☯

The term *New World Order* is a substitute for a particular brand of *Globalization*.
It is the extension of American hegemony, under the pretext of a moral imperative, founded no the "free-market" system of capitalism.

"Free-Market" is code for economic competition, free from genetic and competitive memetic, considerations; a competition over productivity and selling yourself to the majority.
Once the majority's standards have been shaped, its judgments can be directed, making the selling or being marketable a matter of fitting into the popular, populist, need.



Free-Press
Regulating Propaganda

"In old days men had the rack. Now they have the Press. That is an improvement certainly. But still it is very bad, and wrong, and demoralizing. Somebody — was it Burke? — called journalism the fourth estate.
That was true at the time no doubt. But at the present moment it is the only estate. It has eaten up the other three. The Lords Temporal say nothing, the Lords Spiritual have nothing to say, and the House of Commons has nothing to say and says it.
We are dominated by Journalism." – Wilde, Oscar

The, so called, *Fourth Estate* has turned from a regulating force of power to one in collusion with it.
In our time – let us discount the past as being radically different to the present in this department – and in the west, in particular, journalism has lost all functional independence; something it shares with science.
Large conglomerates now own the major news agencies and this cannot be considered a "good thing" by anyone with any understanding of human nature.
Albeit no evidence of direct corporate control and manipulation of the news can be easily found we can, at the very least, understand how it is most possible, no matter how many regulatory mechanisms are in place, and we can, at the very least, understand how control can be enacted indirectly; not by intervening on a reporter's work or sending him a memorandum indicating what is expected of him, but by the fact of his very hiring and positioned in a place where he can analyze and report the news.
I am sure most people growing up in the modern "free-markets" would have no issues with a boss vetting the people that work for him; checking their credentials, verifying their affiliations and their prior job performances. Most would consider it illogical for him not to do so; therefore, to gain a position entails a, sometimes, laborious process of validation, verification, and prying into personal affairs.

Just as in the presidential process a party, an organization, must test the candidate, after it has sufficiently explored his or her competence and qualifications; in other words he is fully dusted up and dissected for any indication of anything that would go against the institution's principles and goals.
How reasonable then to assume that anyone in a position of some corporate or institutional power, has risen there after years of scrutinizing my middle management types who are there, themselves, due to the same processes.

Micromanagement, from on-top, is not necessary once the proper mechanisms are set up and the qualified personnel are in place to carry out the work on their own and with the precision of an automatic (re)action.
By the time the candidate reaches the lower rungs in the institutional ladder (s)he has already proven to be a worthy prospect.
From then on a waiting game is played out, where climbing up the hierarchy ladder places the candidate in multiple stressful situations where his core values, his very essence, is allowed to show itself. The slightest divergence from the expected is monitored by the ones higher-up, before he is allowed to climb higher.

To expect that anyone with any power to influence the masses would be where (s)he is without these intermediate steps is ludicrous.
By the time the position of journalist is attained within a media corporation with mass circulation and access to populations the individual need not be told what to do; (s)he has been evaluated as being the type that would promote the corporation's interests, even if (s)he might, at times, confront or contradict the boss's power. This too is a part of the illusion of freedom, permitted simply because it accentuates the believability of the illogical assertion that a worker in an institution would ever be permitted to cause real damage to the institution itself; or that he would be placed in a position where he would have such an option.

"Any dictator would admire the uniformity and obedience of the U.S. media." – *Chomsky, Noam*

The collusion between state power – the *First*, *Second* and *Third Estates* in the United States – and the *Press*, the **Fourth Branch**, is most clearly evident in the recent Gulf War escapades. During the preparatory run-up to the commencement of the assault upon Iraq the so called "free" press acted like a cheerleader in a football game.
Afterwards, to cover up its role in manipulating the American people – not a difficult thing to do – with tales of mass destruction and terrorist conspiracies, the American press went through a feigned self-criticism; admitting its failings and apologizing for its incompetence. Not once was the possibility of collusion explored; at least not from official sources.
All who hinted at it were black-listed or ridiculed as crack-pots or – and here is where the irony begins – as conspiracy theorists.

It has become clear that the methods of population manipulation have progressed by leaps and bounds after the **Second World War**. Goebbels would marvel at the practices employed by the ones he had sought to eradicate as "dangerous", and his own tactics of propaganda would seem to him as primitive by comparison. Along with the thinkers who would help produce the nuclear arsenal for the U.S. and for the Soviet Union there were those thinkers, amongst them Freud, who would be taken out of Germany occupied territories and then aid in the development of an equally successful weapon of mass destruction: marketing.

Bernays didn't invent modern practices of mass manipulation; he simply applied his good uncle's insights pragmatically, ushering in a new age in human husbandry.

"The conscious and intelligent manipulation of the organized habits and opinions of the [public] is an important element in democratic society. Those who manipulate the unseen mechanism of society constitute an invisible government which is the true ruling power of our country. We are governed, our minds are molded, our tastes formed, our ideas suggested, largely by men we have never heard of. This is a logical result of the way in which our democratic society is organized.
Vast numbers of human beings must cooperate in this manner if they are to live together as a smoothly functioning society. In almost every act of our lives whether in the sphere of politics or business in our social conduct or our ethical thinking, we are dominated by the relatively small number of persons who understand the mental processes and social patterns of the masses. It is they who pull the wires that control the public mind." – *Bernays, Edward*

It is perhaps an expected irony that Freud, in our times, is mostly overlooked and considered passé and "old hack."
Many "experts" would quickly dismiss him as wrong.
It is ironic because it is Freud's ideas that are being put into practice using his nephew's methodologies; lending credence to a yet to be established and respected "science" – that of psychology – which has resorted to chemically manipulating the human brain to produce desirable effects, calling this "healing".
The greatest achievement of psychological insight is overlooked because the information is far too dangerous to be offered acknowledgement.

"The press today is an army with carefully organized weapons, the journalists its officers, the readers its soldiers. But, as in every army, the soldier obeys blindly, and the war aims and operating plans change without his knowledge.
The reader neither knows nor is supposed to know the purposes for which he is used and the role he is to play. There is no more appalling caricature of freedom of thought. Formerly no one was allowed to think freely; now it is permitted, but no one is capable of it any more. Now people want to think only what they are supposed to want to think, and this they consider freedom." – *Spengler, Oswald*

The press has become another branch of the entertainment industry, reporters and television news anchors attaining the prestige of movie stars.
What is passed on as "news" is sensationalism as each tries to gain a bigger share of the market by selling more drama and more fear.

"To-day we live so cowed under the bombardment of this intellectual artillery (the media) that hardly anyone can attain to the inward detachment that is required for a clear view of the monstrous drama.

The will-to-power operating under a pure democratic disguise has finished off its masterpiece so well that the object's sense of freedom is actually flattered by the most thorough-going enslavement that has ever existed." – Spengler, Oswald

This role as disseminator of fear is useful to a system that shelters minds from any experience of fear in the real world.
The news media maintains the population in a constant state of anxiety increasing consumption, but more importantly making them all more impressionable.

The **press**, particularly in the United States, is "free" only as this freedom pertains to reporting gossip and natural disasters; these being exaggerated to make them newsworthy.
Towards this end, these so-called "reporters" become rock-stars and entertainment icons, selling product which is, itself, a form of propaganda.
Reporters, at least the ones who get to stand before the cameras or who get to write the editorial, are there to repeat, not to report, the news given to them through centralized news media outlets. The news does get through, but how it is reported, what page it gets in a newspaper, what light is cast upon it, is all up to the final man reading the teleprompter or the newsfeed.

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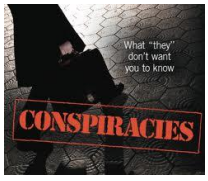

Conspiracies and Conspirators
Degrading Hypothesis

Conspiracy Index
~~~ 9-11 ~ J.F.K. Assassination ~ Chemtrails ~~~
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To one who feels unwanted and inadequate, the world becomes a travesty, hiding more than it is revealing.
The temptation to presume a hidden world beneath the dissatisfying apparent one can become so consuming that nothing perceived is ever taken as anything but a lie.
This over-compensating defensive measure can be used by an ugly person to presume a deeper, hidden beauty, as well as by a weak person to presume a mysterious power, but in its most modern manifestation it takes on the form of an insatiable appetite for conspiracy theories.
Undoubtedly the world does not always present itself directly or honestly, more so the world of man, and that much more can be gleaned from perceiving and accurately deciphering details lost within the pretenses, but to succumb to the practice of assuming the worst, and constantly projecting upon everything one's own fears, can also result in false conclusions.
Even if the presumptions may be grounded on some thoughtful insights and reasoned arguments, they sometimes give way to anxiety and go beyond the rational, often touching upon the strange.
To accept the world as it appears, without delving deeper, is a sign of simplicity and naiveté, if not fear, but to go to the opposite extreme and assume a conspiracy behind every event is to display a controlling anxiety which may be warping judgment.
In a world where fear and the stress it produces is used to manipulate the masses, the exploitation of both these tendencies, from the overly gullible to the extremely skeptical, can have similar advantages.
A child is no less vulnerable to manipulation than an adult mind, which having had some experience with reality is now fed the worse of its worst fears as probabilities, making it just as childish and vulnerable.

The recent hysteria concerning the **H1N1** {2011} and the economic collapse, not to mention the end-of-the-world scenarios that make their appearance every so often, indicates that stupidity is not the only victim of cleverness.
Sometimes partial awareness or an incomplete patchwork of information can be just as susceptible to the machinations of guile.

A strong intellect is worthless if it is not accompanied by a strong psyche.
It's sad that my perspectives on society and how populations are controlled has now made me the favored recipient of any crackpot out there with a conspiratorial position about everything from vitamins to the walk on the moon, as every simpleton now thinks that they have found an ally in me and my anti-social positions.
They cannot imagine me as one that laughs, no less, at their constant need to find the secret behind the scenes, the reality beneath the real, as I do at the ones who simply accept the world as it was taught to them having no eyes of their own to see.
They cannot because the blindness is similar, and only different in its cause.
It is to be expected that those who have bought into the system would find it difficult to question any of its premises and threatens its continuance and their

own investments in it, conveniently closing their eyes and ears to anything that confronts their comfortable state of mind; it is also to be expected that the outcasts, the downtrodden, the unable to cope, the unable to measure up to society's ideals will also unavoidably be drawn to the hypothetical hidden world where all is not as it seems, offering them that glimmer of hope they need to remain comfortable in their non-compliance.
The criminal, the unable to adapt, like the ugly and overweight girl, the self-pitying loser, the genetically persecuted, the exploited, are attracted to anything offering them a replacement-world to one they can't find a footing in, and are the first to flock to any hypothesis, about any subject, that hints at an undisclosed reality where things are not as they seem.
In their desperation to preserve this hopeful nihilism, declaring that this world may not be all that there is, they rush to judgment, completely avoiding or remaining ignorant of all other plausible explanations, and denying anything that affirms reality, by referencing it.
Sometimes hope can be a hopeless gesture, wishing to eradicate any semblance of it with a happy demeanor and a smiling face. Underscoring Christianity, as well as that last hope for the masses we had called Communism, or its latest reincarnation the Venus Project, is a world-renouncing declaration that has nothing to offer but a juvenile replacement – a more real reality and so a better world, when this one becomes too vicious and cold to be dealt with.

To accomplish its goal the naïve idealist completely denounces the world as both illusion and unacceptable, going outside reality to find support for its destructive ambitions.
Hope is, after all, an effective antidote to existential angst.

It is these very same people who in their inability to conform to the norms - falling constantly victims to their own gullibility and simplicity and who find swindling the even more impressionable an amoral alternative way of earning their livelihood, full of that repressed arrogance only one who hates himself can unleash - who always search for the secret short-cuts towards common social goals, thinking of themselves far too clever to just follow the herd when their destination remains, ironically, one and the same.
Often the non-conforming *grifter* and the one obsessed with conspiracy theories, find harmony in one and the same person. Unable to discern what is more and what is less plausible the hasty conniver of plots by pooling everyone into the same box, suspecting every one of the same underhanded methods they employ as a reaction to a world they cannot fully understand.
In this manner the actually plausible conspiracies are lost in the turmoil of mind-farts, and the credible gets grouped in with the ridiculous.

When a perspective fails to fully explain the world, then the unknown should be sought in the hypothetical which references the perceived known and not in the unbounded imagination that only wants to reinforce the mind's paranoia.
Otherwise it is far too easy to just let your thoughts go, cut loose from the world, and dream of a substitute that offer your anxieties some relief.

So easy, in fact, that man has been doing it for centuries.
The exception to the rule should not be the basis for a hypothesis, but only the inspiration for one.
To offer a theory that contradicts reality or a historical precedent, in an attempt to predict the future, is like choosing black at the roulette table, because red has come out three times in a row.
The fool will look at the past and then conclude that the future will contradict it, based on no reasoning at all.
The economic system will collapse, the sun will not rise tomorrow, the world will come to an end, the second coming will commence, the unpredictable will be predicated and he, this wily oracle, will be one of the few benefactors, as he is the only one that sees its coming, because it goes against anything real and so it has no precedent.
These events are almost always extraordinary and so irrational that no rational mind could foresee them. This is why they are the empowering device for all the weirdoes and all the credulous simpletons out there, wanting to find some self-esteem in their self-abuse.
They take on the form of a gambler's secret system for beating the bank, or the imbecile's miraculous predictions of woe, as evidence that he is wise and insightful, or the weakling's last hope for finding the power he cannot otherwise, by envisioning the fortuitous collapse of the very forces that keep him where he is, or a coming state where he finds vengeance in the notion of a world falling to his own level, or the dullard presenting himself as a messiah to gain that elusive, to him, sense of being special and interesting.
It is difficult to discern what positions have some merit and which are rooted in human subjectivity, as the interpretation of reality is never complete or absolutely accurate.
The best we can do is to use an external standard as our sounding board, constructing hypotheticals and then testing them against perceived reality and a historical context.
This is why the establishment of a historical narrative as the official one becomes a formidable accessory to mind control for it provides a standard against which all thinking is then measured.
Chances are the "unforeseen" is but a forgotten repetition of what has already occurred - the past being the best way to determine the future.
Unfortunately the past is never completely known and what is known is known from second-hand accounts through questionable sources with indefinite qualities, motives and perspectives.

In this case one's own ability to perceive, unaffected as much as possible by fear and hope, and one's own subsequent experiences determines how one judges these accounts and sources, and consequently it determines the clarity and accuracy of our projections.
If accounts do not correspond to our own experiences with mankind and reality, in general, then they should not be taken for granted, but we must also guard against going overboard, questioning all accounts to the point where we delve into the absurd to support our desire to remain unconvinced.

In the end the clarity of our judgment will be decided by the power of our sensual awareness, our appreciation of the experiences we've had, and how we have incorporated all this into models that inform us as to how the world works, despite what others tell us and despite our own fears and hopes.
Success and failure, no matter what ambitions you may have, will be decided here, forcing the insecure with their own judgments to seek guidance outside themselves and to find it in those with motives other than providing clarity or in those who are themselves ruled by insecurity.

A conspiracy is a plot shared by two, or more, individuals.
The idea that wealthy men would not come together, to pool their vast resources, so as to preserve them and increase them, no matter what personal conflicts or competitive angles they have, is ludicrous.

Information overload, and the easy exchange of data, contributes to the confusion between the possible and the probable.
The market is saturated with various theories concerning the unknown and the mysterious, turning relativity into a psychological phenomenon.

The multitudes are flooded with data, yet are prevented from being overly critical. Their judgments are stunted, first by proposing the idea(l) that discrimination is *bad*, and secondly by sheltering the mind from all the dire consequence of a failed choice. Critical thinking is dulled by not having to fear the repercussions, perpetuating it indefinitely.

The *information age* is a deluge of data streams, immersing the individual mind in currents it has not been trained to swim through.
The inclusion of one theory amongst the many is an equalization practice turning the probable into just as possible as anything else.

The *9/11* conspiracy theory is included in the same groping as the *Big Foote* and the *alien abductions* hypotheticals, ridiculing it and diminishing it in the eyes of the average dolt who still considers the official narrative as the most reliable.
The practice is so effective that today one can simply call an opinion, alluding to secret motives and institutional corruption, a conspiracy theory to discredit it.

Conspiratorial minds are addicted to the idea that all things occur due to a willful intervention. In this way they make the incomprehensible, the random, and the terrifyingly irrational, rational.
The unforeseeable becomes something with a purpose; something they can then try to foresee, to understand, and to avoid.

God is, of course, the ultimate conspiracy theory.

But, this is not to say that all conspiracy theories are without merit, only that those obsessed with finding hidden hands and secret motives behind all events will think that a tsunami is also a product human meddling and that a cloud is a secret sign.
Paranoia is, after all, a defensive survival mechanism that can wrap perception.

The official story can only be refuted through official means.
Essentially they cannot be refuted, and anyone who questions them is labelled a crack-pot, and associated with the most absurd elements in conspiratorial thinking.
A whistle-blower is awaited; an inside man to expose the officials to their own official roles and methods.

9/11™

No single event has captured the imagination of the average man than the Twin Tower collapses in New York.
Not only the events the preceded it, and how they were explained in the usual manner of accusations against the perpetrators, the usage of emotion, particularly envy, to explain the motives, but also the systemic, hypothetical, incompetence in preventing the attacks, coupled with the speed and the way the building came down, raised many questions; questions that were swept under the rug, after a quick congressional mock hearing, that made it all the more suspicious.

In a few hours, not one, not two, but three building came down, in a way which can only be described as controlled and something we've seen in demolitions.
One of the buildings was not hit, but, supposedly, suffered damage from the collapse of the other buildings. It, too, came down, in record time, and in a controlled, manner.

The official story stays, but the questioning continues.

There are many examples in history of a government and a leadership, using the enemy as a scapegoat to then act in a way that satisfies its interests; fabricating attacks to unite the populace behind its intentions – intentions not always to the benefit of the population – and so we cannot but doubt the official story, with so much suspicious factors remaining insufficiently explained.

TMTMTM

J.F.K. Assassination

TM

Zapruder film, Mafia involvement, C.I.A. plan, the Cubans, grassy knoll, Oswald the communist patsy, and so on; the terms are now ingrained in our Americanized, moderns, psyche.
But what really happened and why?
Could one shooter pull it off with such success?
Was J.F.K. the last, true U.S. President?

Later Lee Oswald is murdered by an underworld connected Jack Ruby; Ruby dies later.
R.F.K. assassinated. Monroe dies, of an overdose.

A done deal.

Chemtrails

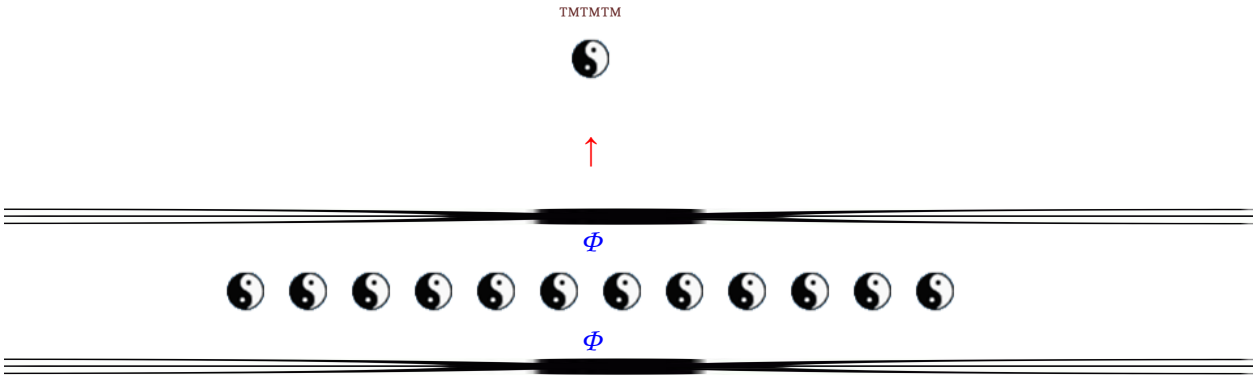
TM

"The chemtrail conspiracy theory posits that some trails left by aircraft are chemical or biological agents deliberately sprayed at high altitudes for purposes undisclosed to the general public and directed by various government officials. This theory is not accepted by the scientific community, which states that they are just normal contrails, as there is no scientific evidence supporting the chemtrail theory.
Because of the popularity of the conspiracy theory, official agencies have received thousands of complaints from people who have demanded an explanation. The existence of chemtrails has been repeatedly denied by scientists and government officials around the world, who say the trails are normal contrails.
The term chemtrail is a combination of the words "chemical" and "trail," just as contrail is a contraction of 'condensation trail.' The term does not refer to other forms of aerial spraying such as agricultural spraying ('crop dusting'), cloud seeding, skywriting, or aerial firefighting. The term specifically refers to aerial trails allegedly caused by the systematic high-altitude release of chemical substances not found in ordinary contrails, resulting in the appearance of characteristic sky tracks. Supporters of this conspiracy theory speculate that the purpose of the chemical release may be for solar radiation management, psychological manipulation, human population control, weather modification,[or biological or chemical warfare, and that these trails are causing respiratory illnesses and other health problems." – Wikipedia

A classic example of an urban legend becoming popular amongst a select few, then spreading into the mainstream, via the internet, and then fizzling out by remaining part of the original group's activist agenda.

It is also an example of an un-provable, highly unlikely, a bit ridiculous conspiracy theory which can then lend itself to discredit all conspiracy theories.

The *chemtrail conspiracy hypothesis* does have more merit than some of the more bizarre ideas floating out there, simply because it is feasible and there is a visual phenomenon present, which can then be interpreted as either vapors left by high-flying jet airliners, or as jettisoned chemicals sprayed over a city or an area, for whatever reason.



Economics

Regulated Exchanges

↓ Synergy as Wealth ↓

"Economics is the social science that analyzes the production, distribution, and consumption of goods and services. The term economics comes from the Ancient Greek οἰκονομία (oikonomia, 'management of a household, administration') from οἶκος (oikos, 'house') + νόμος (nomos, 'custom' or 'law'), hence 'rules of the house(hold)'. Political economy was the earlier name for the subject, but economists in the latter 19th century suggested 'economics' as a shorter term for 'economic science' that also avoided a narrow political-interest connotation and as similar in form to 'mathematics', 'ethics', and so forth.

A focus of the subject is how economic agents behave or interact and how economies work. Consistent with this, a primary textbook distinction is between microeconomics and macroeconomics. Microeconomics examines the behavior of basic elements in the economy, including individual agents (such as households and firms or as buyers and sellers) and markets, and their interactions. Macroeconomics analyzes the entire economy and issues affecting it, including unemployment, inflation, economic growth, and monetary and fiscal policy.

Other broad distinctions include those between positive economics (describing 'what is') and normative economics (advocating 'what ought to be'); between economic theory and applied economics; between rational and behavioral economics; and between mainstream economics (more 'orthodox' and dealing with the "rationality-individualism-equilibrium nexus") and heterodox economics (more 'radical' and dealing with the 'institutions-history-social structure nexus').

Economic analysis may be applied throughout society, as in business, finance, health care, and government, but also to such diverse subjects as crime, education, the family, law, politics, religion, social institutions, war, and science. At the turn of the 21st century, the expanding domain of economics in the social sciences has been described as economic imperialism. An increasing number of economists have called for increased emphasis on environmental sustainability; this area of research is known as Ecological economics." – Wikipedia

A once rather mundane subject is now so central to our modern lifestyles and our sense of self that it has become the only subject worth studying for many young people. Economics can help you find a job but it can also help you understand *Game Theory* or basic **cost/benefit** considerations applied by common sense; economics leads to wars and decides why brains cannot exceed a certain limit.
To know economics is to know human behavior; to control economics is to control human activities on a grand scale.
Wars are now fought economically, and mass control is enacted using markets and values, and exchanges.
To control the price of a commodity or to impose upon it a fabricated value is to be able to direct human judgments across the board. For example, to direct the cost of reproduction or of copulation is to direct human sexuality and human sexual behavior.

The free-market system has turned man into a salesman forever selling-out and settling-in.
What is necessary to be successful in such a world of Americanism?
The ability to sell yourself to as many mindless drones as possible.

The more marketable you are the more respectable you become, and to become marketable you must lower yourself to the **lowest-common-denominator**, and use High School tactics to belong to the in-group.
When the mind is stunted it has no problem remaining in a perpetual adolescent state, particularly when the alternative would be uncertain and would probably force it to test its metal in a life or death situation.
Within this market system being popular is being "good," and being "good" is being successful, sexy, someone all must get to know and be near.
For the stunted mind simply hobnobbing with those in the in-crowd constitutes a validation of self.

Synergy as Wealth

"Synergy is two or more things functioning together to produce a result not independently obtainable. The term synergy comes from the Greek word synergia συνεργία from synergos, συνεργός, meaning 'working together.'" – Wikipedia

Synergy – Efficiency: Less waste due to self-maintenance.
Specialized roles enable the particular individuals involved to devote more energy towards the role itself rather than stretching them thin by having to play multiple roles in order to survive.
By focusing an organism's aggregate energies, the organism becomes more effective towards carrying out whatever role is entrusted to it. It need not worry, so to speak, about anything else but the object/objective of its focus.
As always the Will must be considered the focusing mechanism of the brain – a mental agency focusing what synergetic energies are available to the organism.

"Luxury still determines the rank of the one who displays it, and there is no exalted rank that does not require a display. But the petty calculations of those who enjoy luxury are surpassed in every way. In wealth, what shines through the defects extends the brilliance of the sun and provokes passion.
It is not what is imagined by those who have reduced it to their own poverty; it is the return of life's immensity to the truth of exuberance.
This truth destroys those who have taken it for what it is not; the least that one can say is that the present forms of wealth make a shambles and a human mockery of those who think they own it.
In this respect, present-day society is a huge counterfeit, where this truth of wealth has underhandedly slipped into extreme poverty.
The true luxury and the real potlatch of our times falls to the poverty-stricken, that is, to the individual who lies down and scoffs.

A genuine luxury requires the complete contempt for riches, the somber indifference of the individual who refuses work and makes his life on the one hand an infinitely ruined splendor and on the other, a silent insult to the laborious lie of the rich." – Bataille, Georges

Economics can be considered the study of surplus energies, produced by social synergies.
In modern times it can also be considered the institutionalization of this synergy, by the establishment of regulatory mechanisms, and by the advancement of particular ideals and ideas that promote particular behaviors.

Wealth is another way of saying: excess energy.
Synergy is this excess, surplus energy…ergo synergy is wealth in economic terms.
Just as the aggregate energies of an organism are directed by a mental agency we then call *Will*, so too does the state, the government, the institution, represent this agency of directing the aggregate energies of a social unity.
All of politics is the struggle over who gains control over this agency, and then who and towards where this surplus energy is directed: towards what *Ideal* and/or goal.

As I stated elsewhere, it is not the attainment of a goal, an ideal, which is important, since no ideal can ever be fully attained, but it is the striving towards it which defines the one doing the striving.
This means that the ideals, the goals, orienting a system's striving, movement, is what defines the system as a whole.
This definition is what we call *Culture*.
Later, when it has lost its way, its principles, and functions mechanistically, automatically, it is called *Civilization*.

In aristocratic social systems where authority was not centralized an individual leader of a clan could withhold his particular group's, his family's, excess energies, or offer them partially, to a central figure, representing the Head, the King, of many clans/bloodlines.
This King was nothing more than a figurehead; first amongst equals.
He symbolized the groups and their shared past; their common ancestry and culture: common Ideals.
The King was not only a genetic marker but also a memetic one.
This decreased the synergy of the group directed by the will of a King, yet it retained a degree of autonomy, resulting in a relationship of equals rather than one of master towards his slaves.
This loss of synergetic force was compensated, somewhat, by the shared genes, the shared blood, which united all the families/clans, making their actions towards outside aggressors more passionate.
The fearsomeness of the old pagan warriors, the famed berserkers, was due to this empowerment, through free-will, which bonded the different strains of the same blood into unions rooted in history; deeper roots fed into the shared trunk upon which the different branches grew and extended themselves over the world.

In modern social systems this is no longer the case. In fact the previous aristocratic synergy would be detrimental to modern-day unity.
In modern systems heterogeneous peoples are forced into cohabitation, and into cooperative (inter)actions.

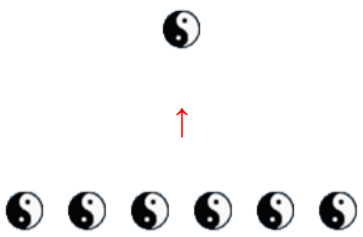
To exploit the synergy of each, by reducing the lost energies produced by the frictions between them, the system must reduce the individual's appreciation/awareness of its past; it must detach it from its heritage, from the trunk it has grown upon; it must lower self-identification to a level where all can find commonality within the all-encompassing, all levelling fold; it must redefine individuality and free-will, associating it with behaviors and activities and thoughts that increase service or that increases actions which produce a surplus of energy the centralized agency can then exploit…and direct.
By defining freedom in a way which is antithetical to its nature, turning dependence into independence, the system brainwashes generations of minds, turning them into willing, happy, servile automatons, content to find self-worth in communal appreciation, and forever measuring their own quality by using the popular standards.
Any residual free-will present within a unity can only decrease the unity's overall synergy, as this individual will, not being totally subdued by the central Will, may withhold or deny, in whole or in part, what aggregate energies are in its control. This loss represents a loss of internal efficiency.
The reduction of free-will is necessary if the parts participating in the sum are to provide, as close to total, the surrender of their individual synergies, in this way increasing the synergy of the larger unity.
What (inter)actions occur between individual parts within the whole, leads to the loss of energy which then dissipates as heat, or lost energy (lost wealth).
Conflict, or the rejection of otherness, which is a part of being an individual human being, is another way of saying: friction, or internal strife, resulting in this loss of aggregate energy.
To carry on with the metaphor, this loss of energy dissipates within the system as heat, which may, if the energies which are lost are large enough, result in an internal systemic overheating.
The decrease in any friction caused within the unity is a necessary part in increasing the system's total synergy.
This includes, within human social unities, the elimination of anything that may cause interpersonal frictions.
Certain morals, attitudes, behaviors, values, can produce the desirable outcome. Any identity which separates or distinguishes in ways that increase internal friction or in ways that produce energies the system cannot exploit, are deemed worthless or even dangerous.
In effect, what is occurring here is that the individual is losing all sense of self, losing itself within an *Identity* outside itself, which then reduces any friction its (inter)actions may possibly produce. The reduction of internal friction entails a loss of individuality – or the sense of self – by the individual parts.
For a human system (unity) it is essential to reduce all internal friction, increasing, in this way, the efficiency of the utilization of the synergies of the participating parts.
Eliminating all natural distinctions is important to the wealth of the system, if it measures its own value in this way, and if it identifies with wealth or the control of resources – money being the abstraction of resources.

In time, as we shall see, this elimination of natural distinction also leads to the elimination of money's connection with anything tangible. The disconnection with reality increases to the point where money has no reference to anything material.

Dumbing-Down, or the manipulation and seduction of the participants minds, making them associate servitude with self-worth, or the goodness of the whole with their own good, is one way inner friction is reduced and the total synergy available to the centralized Will (the government) is increased.
Laziness is then defined as a reluctance or avoidance to offer one's own energies towards production/consumption.
Promoting certain values, such as the work ethic, and by retarding and repressing the development of any personal will, the system manages to exploit its individual parts more effectively.

But let us continue with the symbolisms.
Given that an increase in internal (inter)activity, in an efficient way, leads to an increase in the system's aggregate energies, and therefore to the increase of synergy available to the centralized agency (institutionalized Will), it is no longer necessary for wealth to refer to resources.
Here we have the beginning of this detachment from nature/reality which abstractions can facilitate.
By abstracting resources into monetary codes, credits, and by making activity, energy, the system's source of synergy, turns (inter)actions between the individual parts into an exchange of services, or potential services, with no correspondence to anything tangible.

Interactions, interpersonal exchanges, become more about concepts than substance.
All is expendable because exchanges are now about ideas…the hypothetical.
No resources, no substance, is at play…because all has been reduced to a concept.
The market system finds its ideal in the manufacturing not of goods but of exchangeable concepts, representing services rendered or promised and yet to be rendered. Now (inter)actions become based on expectations and probabilities, rather than resources and reality.
But this is not the entire truth, because resources are in play, only they've been abstracted out of mind. Those who control the resources control the game, the rest play on a theoretical, idealized, Platonic level, trying to find substance in a world where it has been taken out of play.



Money

Dollars and Sense

↓ Credit Rating Firms ↓ Chains of Debt ↓ Nomisma ↓

"Stripped of all personal association, money is promiscuous, capable of being exchanged with anybody for anything, indifferent to all non-monetary interpersonal relationships.
Money (especially as coinage) tends to promote an indefinite network of indiscriminate exchange that transcends the defined personal relations to be found within family, within various social groupings, or within networks of gift-giving and barter. Whereas the Homeric gift is invested with the personality of its heroic donor, the only kind of person that money resembles is the prostitute.
For Shakespeare it is 'the common whore of mankind'. The prostitute, like money, is impersonally promiscuous, transcending the restricted sexual relations required for the reproduction of the household. Further, she also actually exchanges her services for money – in an exchange that is therefore uniquely symmetrical in that both its elements (coitus and money) are impersonally promiscuous. And yet one of them, coitus, is otherwise generally accompanied by a restrictive personal claim, whether that claim arises out of emotional attachment or the institution of marriage (or both). Commercial prostitution is therefore an extreme case of the homogenisation and depersonalisation (rather than just the homogeneity and impersonality) characteristic of money.
It may also have been actually facilitated by the advent of money. The greater ease of exchange and of storing wealth that came with precious metal money may have freed some prostitutes from dependence on the protection provided by specific males." – *Seaford, Richard [Money and the Early Greek Mind]*

Money is the abstraction of resources.
Through this abstraction man grows distant from what it originally represented.
Value, now, turns from something tangible, to something vague.

This distancing of the mind from the tangible resource makes it vulnerable to any association.
Value can now be applied to any object/objective, standardized based on its popularity, and then sold, with no conscious reference to anything with any intelligible definition.
Money, and its usage as a value standard, has made everything purchasable, and has introduced the possibility of a consumer based civilization.

"The more money becomes the sole center of interest, the more one discovers that honor and conviction, talent and virtue, beauty and salvation of the soul, are exchanged against money and so the more a mocking and frivolous attitude will develop in relation to these higher values that are for sale for the same kind of value as groceries, and that also command a 'market price'.
The concept of a market price for values, which, according to their nature, reject any evaluation except in terms of their own categories and ideals in the perfect objectification of what cynicism presents in the form of a subjective reflex. ...Whoever has become possessed by the fact that the same amount of money can procure all the possibilities that life has to offer must also become blasé." – *Simmel, Georg*

The power of money can be found in its potential to detach, before it seduces the mind back to attachments.
Once it has been adopted as a measurement of exchange, the participants can be comforted by its ability to correct personal, genetic, failings, through the acquisition and hording of its symbolic promise.
To acquire it, you must enslave yourself to a ritual; to a regimented existence.
Then, with it, you can purchase back your freedom; the one you gave up to acquire it.

But not so easily, for once regimentation and the ritual has been practiced for a considerable length of time – because time is what you, as an organism, exchange for the symbolism of money – you can no longer, with ease, break free from the habituation, and the sensation of hope the monads of wealth can provide, becomes addictive.

Credit Rating Firms

How the money lenders keep track of your reputation.
How usury manipulates the money markets.

A single word of disapproval from them, and you can plummet into disrepute and excluded from the lending process.
Slaves seduced with resources and then made to crave their own surrender to debt.

It's the perfect system – a self-referential one.
The banks rate the bankability of those they will lend money to, making the fight over who will be the best payer.

Chains of Debt

Past methods of population control and manipulation are not necessary; violence and force, is kept to a minimum.
What is required is a seduction, using sexual promise, and the competitiveness it imposes, and the pressure of peers. Then some trained integrity and a system of keeping track of everybody's production and consuming reputation.

The rest follows.

Competing with the neighbors over who looks the happiest, who is living the ideal life, the American dream, is the first step after the instincts have been tweaked and the product has been made "sexy."
Once you have them clamoring over the lifestyle, and the toys that are part of the deal, you give them a way to attain them; if a single year's salary is not enough to live "*the* life," then the banks will help you out.
All you'll have to prove to them is that you are reliable.

The dream is sold, the means are accessible, and all that remains is a lifetime of work to pay for it.
Somewhere along the way, what you've bought proves to be all smoke and mirrors, but it's too late.
If not the prison outside, then a prison inside, is what waits.
But, at least, on the "outside" you get to add to your debt.

Nomisma

"The word for coinage or currency, nomisma, does not appear before the fifth century. It comes from nomisdein (to acknowledge), is the object or consequence of nomisdein. In Aristophanes' Clouds Socrates declares that 'the gods are not nomisma (currency/coinage) with us', to which Strepsiades replies 'What do you swear with? Iron (coins), as if in Byzantium?'
Here the paradox of currency, in which we have to trust but can alter at will, is brilliantly extended to deity whose image stamped on (e.g. Athenian) coins conferred acceptability. Nomisdein means to acknowledge (by belief or practice) – whether the gods (nomisdein tous theous) or coinage.
The earliest surviving occurrence of nomisma is Alcaeus fr. 382 L–P: 'truly she [Athena?] was bringing together a scattered army, inspiring them with nomisma'.Nomisma here, mysterious enough to be divinely inspired, is the collective confidence, based on custom that can unite an army. Its next surviving occurrence is strikingly similar – of the paean that Aeschylus' Eteocles (Sept. 269) urges the women of Thebes to shriek out – the 'Greek nomisma of sacrificial cry, giving confidence to friends, dissolving the terror of battle'.
Customary collective practice (nomisma), whether coinage or in battle, depends on and objectifies the collective confidence of the community, for whom it introduces order into potential chaos." – Seaford, Richard [Money and the Early Greek Mind]

Every time we exchange our time, portions of our life, for coinage, we reaffirm our confidence in the system which enforces the need to earn one's living, one's life, and one's time, by serving – servitude.

"The seal-mark typically signifies ownership, power, or authority by seeming to embody a person, by somehow attaching the person to what is sealed. This is so even when there is a certain standardisation of seals, as in the elaborate bureaucracy of the Ur III period, in which the seals 'serve at once as markers of the unity of the system and of an individual's place within the system'.
The coin-mark on the other hand does not attach the coin to any person (except for a few of the very first coins). Almost the only persons represented or evoked by the coin-marks of the Greek city-states in the Archaic and Classical periods were deities or legendary heroes. And even after coins came to be stamped with the heads of rulers, they were of course nevertheless entirely owned and controlled by whoever possessed them – a contradiction exploited by 'Render unto Caesar that which is Caesar's'.
If there is technological continuity between seal-mark and coin-mark, then the mark has turned into its opposite: so far from attaching the coin to a person, it facilitates its promiscuous passage from the ownership of one person to the ownership of another. Whereas seal-marks seem to embody the power of the owner of the seal, coin-marks create no imagined attachment between the coins and their source. And so the transition from the seal to money (coined or uncoined) as a means of power,

embodied in the figure of Gyges, facilitates the tyrannical usurpation of power by a newcomer – first exemplified for the Greeks by Gyges himself. Being (unlike the seal) impersonal, money (and its source) can be controlled by anyone.
Power passes from the ruler's identity embodied in the seal-mark to the substance valorised by the coin-mark, a substance over which the ruler can exercise only limited control.

Both the seal-mark and the coin-mark embody the invisible – the seal-mark the invisible presence of the ruler, but the coin-mark the invisible ideal value of the metal." – Seaford, Richard [Money and the Early Greek Mind]

Bank
Energy Conversion Centers

Once energy – time/effort – has been converted to code, it can be exploited.

"As already stated, the specific nature of communism can only be understood according to its effective design, more a banking establishment than a military or bureaucratic entity. To dissolve this apparent paradox one needs to dismiss the prejudice that banks exclusively deal with monetary transactions.
In reality the function of a bank consists in covering a much broader domain of phenomena. Analogous processes are present wherever cultural and psychopolitical entities such as scientific theories, acts of faith, works of art, political acts of protest, and so on are accumulated. Once a certain degree of accumulation has been reached, they are transformed from mere treasure to capital. If one concedes the existence of a nonmonetary system of banking, it becomes understandable that banks of a different kind, as collection points of affect, can operate with the rage of others just as well as monetary banks operate with the money of their customers. By doing just this, they relieve their clients of the difficulty of having to take their own initiative, while nevertheless promising gains. What in the one case are monetary capital gains are in the other case thymotic premiums.
Such banks generally present themselves as political parties or movements, in particular parties on the left of the political spectrum. The transformation from raging impulses into "constructive politics" can rightly be seen in each camp as the magnum opus of psychopolitics. (Additionally, it could be argued that Niklas Luhmann's theory of social systems and in particular its emphasis on the differentiation of subsystems, such as law, science, art, economy, the health system, religion, pedagogy, and so on, suggest a specific form of regional capitalization as well as a specific corresponding bank formation.)
Economics defines a bank as a collection point for capital (Kapitalsammelstelle).
Its main task consists in administering the balances of its clients for the sake of the preservation and increase of value. Practically speaking, this means that the deposits of customers, which are fruitless monetary treasures when deposited, are transformed immediately into capital. Consequently, they are invested in profit-oriented forms of business. One of the most important functions of a bank consists in providing a risk buffer, which allows clients to partake in successful investments while protecting them whenever possible against disappointments. This arrangement is controlled by the interest rate, which naturally decreases proportionately to the level of risk control." – Sloterdijk, Peter

Work Ethic

Making Slavery Sexy

↓ Wage Slaves ↓

"Around 1820 an astrologer says to the young hero Stendhal's Charterhouse of Parma: 'In a century perhaps nobody will want idlers anymore.' He was right. It ill becomes anyone today to admit that he lives without working.
Since Marx and Proudhon, labour has been universally accepted as a positive social value and a philosophical concept. As a result, the ancients' contempt for labour, their undisguised scorn for those who work with their hands, their exaltation of leisure as the sine qua non of a 'liberal' life, the only life worthy of a man, shocks us deeply.
Not only was the worker regarded as a social inferior, he was base, ignoble. It has often been held, therefore, that a society like the Roman, so mistaken about what we regard as proper values, must have been a deformed society, which inevitably paid the price of its deformity…
And yet, if we are honest, we must admit that the key to this enigma lies within ourselves. True, we believe that work is respectable and would not dare admit to idleness. Nevertheless, we are sensitive to class distinction and, admit or not, regard workers and shopkeepers as people of relatively little importance.
We would not want ourselves or our children to sink to their station, even if we are a little ashamed of harbouring such sentiments.
Therein lies the first of six keys to ancient attitudes toward labour: contempt for labour equals contempt for labourers." – *Veyne, Paul*

A remarkable, though predictable, advancement was achieved when those ancient men of yesteryears, so dependent on human slave labor, freeing their hands for artistry and their minds for exploration, realized how much more easier it would be if these slaves could be convinced that they were already free and could be made to associate labor with service and consumption/production with liberty.
I indicate "human slave labor" to accentuate the acceptable versus the unacceptable forms of manual and manipulative labor and the distinctions based on sensual and "superficial" evaluations which some hold to be evidence of their lack of bigotry. I do so to expose much of the hypocrisy and selective reasoning involved in liberal and conservative political theories which only differ in the degree and the methodology of the practices involved.
Not surprisingly these insidious, more feminine, tactics could not have been devised by anyone else but a mind addicted to and formed by centuries of servitude; a mind seeking to achieve mastery via deceit and subtlety, because it cannot do so directly; a fatalistic mind that had already decided that it could not ascend using its own merit alone, and had come to terms with its inability to measure up.
{Where men are more direct, women tend towards more indirect methods when trying to getting their way – force substituted by seduction; bluntness being replaced by insinuation}

No forced containment, no fences would be required when the mind could be chained and the imagination could be suppressed using devices such as morality and blind faith (the convictions of the masses), and when turning slavery into a virtue by simply calling it *work ethic* became a simple matter of semantics.
Let us not delve further into post-modern decay and its hypocritical moralistic sensibilities, as this would open up a wound reeking of feces.

Words upon words, and who else could have made the "word" into a transcendental concept, an absolute beginning, other than a feminine spirit wanting to replace practice with theory and wanting to usurp the natural way of things with her vindictive overly compensating predilections?
{allow Heisman to teach you about his own kind's nature – the one that lead to his impressive, yet atypical, display of integrity. It is impressive because of its uncharacteristic nature}
When all else is strictly controlled then what's left to a man to be proud of if not his station in society and his worth, as this has been evaluated in relation to the others of his ilk?
Peer pressure can be a bitch, particularly when this peer group is so broad *{universal, in fact}* that you are burdened with the simple-minded judgments of the multitudes.
The broader your base the more inclined to lower yourself to their lowest common denominator you are - makes Christianity, or any dogma professing an undiscriminating universal unity, all the more despicable.

His, this modern man's, biggest ambition becomes to turn himself from an expendable resource into an indispensable one, raising his market value as this has been determined by the production and demands of manufactured desires.
His few and tiny little luxuries are enough to sustain him when his work load, and the responsibilities it entails, becomes unbearable, and he finds solace in his allotted hedonistic escapes into numbness.
Perhaps a few more delusions will facilitate the task and we can all go home bragging about the horsepower of our automobile and the new toy we just purchased to escape the droll existence we find ourselves in, but cannot admit to nor dare to describe without reverting to the same old convenient sources of "authority" that brought us this far.
You see there is "ego" at stake here; the kind we are told is beneath us and should be considered shameful.
What better way to prevent someone from digging himself out of the crap, than to make the very tool he is to use into a source of remorse?
Such a man can imagine of no alternative, as he's surrendered his hopes and dreams to primal necessity, calling this world the 'best of all possible worlds' because it protects him from a reality he intuitively knows he would not be able to cope with – particularly in his later years when his energies wane and he's invested too much already into making himself the best servant he could possibly be.
What more would one expect in a culture where all perceptions of the world and of existence have been turned upside down?

Would not death mean life; would not weakness be defined as strength; would not enslavement be called freedom, to make the unfairness of natural ways more humane?
To ease our way, might we not be seduced into renaming that which descends into an ascent and that which regresses into a progression?
Shall we not consider certain things that confront our delusions as being *surpassed*, primitive, not worth considering so that we might feel that our selective reasoning is really a sign of our advancement and that we've surpassed the superstitions of the past?
Will we not be tempted to call conformity rebelliousness, slandering the very idea of resistance, and will we not be tempted to call darkness, and the blindness that ensures it, a **New Age** kind of *enlightenment*?
Even our current usage of the word "individuality" has come to mean uniformity. Our current political systems and marketing schemes only accentuate how the notion of individuality has been perverted and made into another ploy for mind-control.
What better way to manipulate a mind than to flatter it, while offering it insulting and degrading options?
Yes, quite an ingenious ploy to make the many strive for their own demise, and to then harness the energies this striving produces to other, sometimes even contradictory, goals.
One can imagine the advantages derived from convincing, if possible, a horse that pulling the plow is some sort of transcendental activity and that its life would be meaningless without the effort of toiling the earth under the whip.

Would such a horse dare to think of a life outside its fenced enclosures and its daily work, when outside wolves and uncertainty lurk?
Having been so conditioned and habituated to barn-living, would it be capable of surviving without these comforting fences, and would it not turn its condition into a benefit rather than a cost, so as to excuse itself when it dreams of running free for a while before it dies?
Would not such a beast, having pulled the plow for so very long, not get used to the drudgery, to a degree where it no longer cares if it is harnessed and whipped, just as long as it receives its hay and water at the end of the day, and the farmer rubs it down, once in a while, to sooth its aching muscles and make it forget about the coming work it will be forced to endure over and over again, without finding any connection to it itself?
It reminds me of Orwell's brilliant metaphor in *Animal Farm* and his apt exposition of the manipulative force of words.
Makes me wonder why many try to reduce their work-load and free their hands from the necessities of their daily routines – poetically called the "rat race" – when on every occasion they profess their love of work and they find so much comfort and self-worth in the effort.
Seems a bit odd that all these people who so love their work would dream of winning the lottery, especially since if they were lucky enough to do so they would be unable to find any other purpose for their lives and they would be challenged to find ways to spend their free time.

I'm sure many have also experienced what I have, when I tell people that I work only three times a week.
This look of bewilderment comes over their faces before they ask:
"*What do you do the other days?*" or "*What do you do with your time?*" being unable to imagine anything outside working and the short breaks in between, which they spend trying to forget how miserable they really are, or trying to expunge the accumulated sexual energies they've amassed.
They can't even imagine anything else to occupy their lives with. Outside of work and the occasional recreational activity there is nothing else that can stimulate their curiosity or raise their interest.
Outside work and sex, one usually complementing the other, there is nothing else for them.
Their social interactions now become dull recitations and competitions concerning these two pre-occupations.
They are either talking about their jobs or about their past or possible future sexual encounters – usually their jobs are meant to allude to their sexual potency because even if in a monogamous relationship and old beyond their reproductive years their toys, their accumulated **stuff** serve as an indication of their past glory, their previous sexual virility now meant to serve as a heirloom for the continuance of their genes.
Other than this, there is nothing else.

All this talk concerning sports and teams and cars, prevalent amongst males of a certain age, and all this incessant talk about relationships and social networking and clothes and vacations, prevalent amongst females, are all forms of social posturing directly connected to sexual displays.
Outside of this, nothing whatsoever matters, except, again, as mind-candy and as display of intellectual quality, related to carnal concerns.
It is this fact alone that makes mankind predictable and easily manipulated by those who have tapped into the secrets of manufacturing symbolisms and connecting products to potency.

What bullshit!!!!

Hell, we can admit that work is necessary for survival, just as hunting is essential to a carnivore's well-being and grazing is a must for an herbivore but raising this survival tactic to the level of a mystical transcendental concept or a universal virtue is like convincing an imbecile that dying leads to eternal life!!! It's like convincing a moron that less discrimination results in a heightened, more profound, sense of awareness – when awareness is the very definition of discrimination.
A contradiction lost upon him/her, or dismissed using further absurdities.
But, again, we live in a culture where reality is being turned upside down, for particular socio-economic reasons.

Shall we also tell the half-wit that stupidity is the epitome of genius, just so as to urge him along the downward spiral towards complete witlessness without hurting his feelings?
Yes we shall.

As differentiated men – let me borrow Evola's term here – let us not concern ourselves too much with the plight of the retarded masses – Marx and his Jewish tactics and sensibilities, be damned!
As distinguished, distinguishing, men, let us free ourselves from the Semitic moralities that seduce us into spending energies and focusing our minds upon the valueless, seeking value in servility.
Can we not dare to raise our sight higher than this hole these charlatans and connivers are trying to bury our spirits in?

"At this point it is necessary to denounce another pathological fixation of the economic age, or one of its fundamental slogans: I am referring to the modern superstition of work that has become common to both left-wing and right-wing movements. Just like the notion of "the people," "work" too has become one of those sacred cows and intangible entities that modern man dares only to praise and exalt. One of the characteristics of the economic-era, considered in its most plebeian and shallow aspect, is this kind of self-inflicted sadism that consists of glorifying work as an ethical value and as an essential duty, and in conceiving every form of activity as some kind of work.
A future and perhaps more normal mankind will regard the notion in which the means becomes the end as a peculiar perversion.
Thus, work ceases to signify something that is imposed only in view of material needs of existence, and to which no more room should be given than is required according to the individual and the status of his rank; on the contrary, work is absolutized and seen as a value in itself, and is associated simultaneously with the myth of paroxysmal and productive activity." – *Evola, Julius*

And what a vile twisting and spinning we've been forced to endure; where slaves are made to feel proud of their incarceration and men deify their own castration thinking they've been purified when they cut away their inheritance.
Harder times lie ahead, and this is now becoming open warfare - a battle over the hearts and minds of those few that still deserve to be called human.
Quantities have replaced qualities and they now attempt to drown them out – numbers becoming our new way of measuring our spirit.
To the underground we must go, back to the same catacombs where this disease festered before it spilled upon the surface, seducing the very rabble it now relies upon for its consumptive productivity.

What left-wing and right-wing hypocrisies? The pathogen is one and the same – it has merely developed different strains to infect the mind's competing dualistic attitudes, and the varying psychologies this enables.

"Let there be no confusion on this point: if the general public accepts the pretext of 'civilization' in all good faith, there are those for whom it is no more than mere moralistic hypocrisy, serving as a mask for designs of conquest or economic ambitions. It is really an extraordinary epoch in which so many men can be made to believe that a people is being given happiness by being reduced to subjection, by being robbed of all that is most precious to

it, that is to say of its own civilization, by being forced to adopt manners and institutions that were made for a different race, and by being constrained to the most distasteful kinds of work, in order to make it acquire things for which it has not the slightest use. For that is what is taking place: the modern West cannot tolerate that men should prefer to work less and be content to live on little; as it is only quantity that counts, and as everything that escapes the senses is held to be non-existent, it is taken for granted that anyone who is not in a state of agitation and who does not produce much in a material way must be 'lazy'." – Guenon, Rene

The production of material wealth, and quantities, begins with the production of men, in droves.

☯

Wage Slaves

The ranks of the working poor are growing.
Wages fall, as prices and the cost of living gradually creeps-up, almost unnoticed.
The individual is pelted with daily messages, urging it to spend, and spend.

The result is a perpetual state of living beyond your means.
Most, in our modern age, are earning money they've already spent; some have spent one or two years of potential earnings.
Stressed and terrified of losing their jobs, they settle down to the daily routine of work.

☯

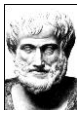
What can one say of a man who has placed himself in chains, simply to earn his freedom back, with interest?
A lifetime sacrificed, for a few years of debauchery, more or less.
Mini-Empires, with houses stepping in as castles, build in the sands of time.
Who shall build the highest tower, before the glass is empty?
Who shall buy the right to be a man?

☯

↑

☯ ☯ ☯ ☯ ☯ ☯

Ownership
Permitting Privilege



"Why is it that some prudent men spend their time acquiring rather than using?
Is it because they are following the habit of doing so? Or is it due to the pleasure of anticipation?" – Aristotle

There can be no more formidable force, in the service of population control, than the illusion of ownership. With it, eternity is regained and the ephemeral, temporal, limits are abolished with encoded continuance.
The myth of ownership lies at the root of pagan spirituality but also in modern capitalistic practices. With the pagans the earth they occupied represented their ancestral grounds which they defended with their lives, in modern times the ownerships "rights" are given and protected by a divine authority, either State or Church, bequeathing upon its citizenry/flock a parcel of existence to be used in a productive manner, preferably for the benefit of those who guarantee its ownership.
To purchase anything one must first sell himself for the highest price, as a slave would in the hope of buying what time remained to him back from those he was born indebted to.
We are all born in debt, as we are in sin, and if we mean to pay our dues and buy back our freedom, our little piece of paradise, then penance must be paid before salvation is had.

☯

The fact about the world is that it is constant altering, making any notion of ownership a product of simplification on a scale where it loses meaning with the passage of time.
In paganism the myth of ownership and the sense of continuity the family was built around established a bulwark against encroaching nihilism, enabling even the simplest of mind to find the certainty and stability it required to keep on acting and working and creating.
In modern times this turns to the sense of immortality, once God had been done away with and there was nothing left to inherit. God was, after all, the great father who bestowed upon mankind an inheritance they would have to live-up to.
His son, Jesus, was a reminder of this duty.

Paganism wanted to build a stable environment around the idea of family and its continuity, inherited through the generations, with ownership; in Modern, secular, humanism, and its economics of increasing production/consumption, it builds the illusion of individual value, that may or may not be passed on, in relation to the system (s)he serves and services – the "individual" is defined by his acquisitions and the ephemeral and immediate pleasures it offers him/her.
Such an individual is only as free as the things he purchases make him appear to be, because real freedom is denied him and so purchasing toys and things and property is a declaration that if he had a choice to buy his liberty he has the means to do so.
But the modern man's possessions are only as good as the next fix; at which point a new acquisition must be added to repeat the *high*, justifying whatever sacrifices

and sufferings (s)he was called upon to endure. With each acquisition he gets that rush of choice and the possibilities that are, in theory, opening up for him.
When these possibilities do not pan-out, because they are only go as far as the system permits them to go, then a new purchase is needed to renew the sensation.

In the past the price of ownership was spread across generations and the myth was endured with sharing; today the price, the illusion, of ownership, requires an equal to its costs, benefit, in the here and now. Because the benefit can never match the cost, when one considers the uncertainty of life and the short-term window offered in a man's lifetime, the benefit must be accentuated and inflated in a way that would make the uncertainty of the benefit compensate for the certainty of the cost.
This is why the benefits of ownership are inflated, manipulating the natural limitations of mortality, raising them to such mythological proportions that the struggle for its promises makes it a valuable return to anyone who has paid the price, or who has inherited its promise.

The value of ownership is always congenital.
The one passing it on to the next generation benefits by the projection of his mind into the future. He, therefore, gains a double benefit, in both the present and the hypothetical future. The imagined future always offers the possibility for the greatest returns, as it is free from any restriction except the one imposed upon the imagination.

There is a bit of a sense of resentment, particularly in the father, who passes on to the son what he paid for and what his inheritor could never fully appreciate, because it was handed over.

When what is owned is guaranteed by the institution, by the State, the individual's merit creases to apply over time.
Inheritance, made possible by these guarantees, passes on what has not been earned, and preserves it by not forcing the inheritor to do nothing more than remain submissive and loyal to the institutions that maintain him as the owner of what he has inherited.
Capitalism veers off its *survival of the fittest* principle.
It now produces surpluses that are never returned back into the market, but are pooled in the hands of the few, increasing the stresses between the *haves* and the *have-nots*.

Haggling
Debating Value

The act of haggling consists in seeking out the least amount, one, or both participants feels no shame in making a big issue of. The largest gain is attained by the haggler least embarrassed by the disputed amount's value.

Haggling is, in effect, no different than flirting – not merely a negotiation over genetics but over the means genetics relies upon: resources.

Shame is an indispensable part of haggling, negotiation; it is a tactic.
One side utilizes the cultural effects controlling the mind of the adversary, and establishes the cost/benefit value the given product has in the evaluating mind of this otherness.
Based on this it adjusts its own demands and its own tactics.

Shame, and how it is produced, becomes a decisive factor in how economic and sexual negotiations conclude.

To gamble, to be a gambler, is to circumvent, the process of negotiation/flirtation so as to gain an advantage over the competition.
Gamblers Anonymous
The tactic is meant to gain an advantage by sacrificing reliability based on patterns of repetitive predictability; it is a form of surrendering to chaos, which is what the feminine is, so as to gain an advantage by giving into its nature.

With negotiations, as with everything attached to this method of adjusting need to availability, one asks for more than one expects simply to settle upon what one needs as the *bottom dollar*.

This is true in economics as it is with its preceding sexual negotiation: flirtation, seduction.

Capitalism/Socialism

Modern Socioeconomics

↓ Bataille's – The Accursed Share ↓

Socialism and Capitalism are variants of the same socio-economic system, founded on the same Judeo-Christian principles, being expressed with a different approach to the real.
With socialism and its extreme – communism, human intervention is more pronounced in comparison to capitalism, making capitalism more natural and a more stable system, particularly in times of abundance.

Socialism pushes natural selection to the background, promoting ideological curtains to hide the mechanisms and to sooth the mind with images of parity and justice; Capitalism drops these curtains but retains a selection of soothing ideals, meant to use natural selection but not to the extent that the economic elites are questioned.

Pure capitalism is pure *natural selection*, uninterrupted by human interventions, or, more simply put, it is anarchy.
Anarchists do not get that their views are in keeping with capitalistic morals.
Capitalists simply add a caveat, inheritance, ownership, to make theirs less natural, but still more so than socialism.
Capitalists want a free-for-all where at the end of the day, the system steps in to protect them from retribution, violence or any methods outside the acceptable social norm from making their victory a pyrrhic one.
Capitalism succeeds because it is closer to the wild. It demands little of its minions

except to be as they always were.

The debate between *Keynsean* and *Hayekean* economics is mostly a debate over degree rather than substance: quantity rather than quality.

The arrangement, control, direction, and institutionalization of man's (inter)activities, has taken a nasty turn, when all it does now is abstract resources into code, tuning all into a materialistic, hedonistic, exchange of opportunities.
Nothing of the spirit remains, if by spirit we mean the past, and/or nature, because now all can be purchased, for a few drachmas, earned after a period of voluntary servitude.
Nor love, not honor, nor dignity, nor quality, nor pride, is left out of the merchant's coffers.

Bataille's **The Accursed Share**

Interesting perspective.

He, this *George Bataille*, makes the point, using many cultures other than the current one, that wealth was, in many cultures in the past, a privilege expressing itself through expenditure.
The wealthy man returned the resources he had amassed or upon which he had some form of dominion, back into the economy, back into the system, just like in nature where the dominant male eventually returns himself back into the natural environment he emerged from and then came to dominate for a short while.

His point is that the current **Capitalist** system pools resources never completely returning them back into the system. What is returned, in the form of luxury and ostentatious symbolism, is not comparable to what is retained in the form of privilege or ownership. He, the wealthy man of status, can then pass on to his own and never give away what he has inherited and then added to.
In this system of exchanges the individual slowly accumulates wealth and the status that it goes along with it, and the individual accumulates it to such proportions that no single person, nor his entire family, can spend it fast enough to maintain equilibrium ...a natural, or a systemic, balance.
The wealthy become increasingly more rich, and the poor even more impoverished, and this results in the systemic need to then find new resources or to grow the economy.
Some methods of compelling the return of resources back into circulation are employed but these never succeed entirety. The system is made to promote stability, and this is ensured by preventing great shifts in power.

Earlier socioeconomic systems were very exclusive, totally denying class mobility. This always resulted in social pressurizing that led to huge social unrest.
As a consequence revolutions erupted, from time to time, which overturned social hierarchies only to establish new ones, using a different method of retaining stability.
The interchanging hierarchies were a disruptive social component which each elite sought to correct by finding strategies that would maintain the hierarchy while promoting the idea of hope and freedom amongst the masses.
Modern Democratic Capitalism is such a strategy established and maintained by a particular elite who at a certain point acquired the wherewithal and the knowhow to apply psychology and sociology so as to remain on the top.

In our time this continuous upheaval has come to rest upon a method which permits some socioeconomic mobility, but only as a way of depressurizing the accumulated disparities between the *haves* and the *have-nots*.
Resource pooling still continues, but it is now more able to deal with accumulated wealth by releasing some of it back into circulation due to the competitions it allows on the lower strata of its structure and due to the allowance for investing in the very structures that pool these resources by the ones who remain impoverished because of them.
The very rich are expected to return a portion of their continuously accumulating wealth back into the system, in the form of philanthropy, essentially investing in their own status, and flaunting wealth is frowned upon within the select community of the rich and famous as this can only inspire envy and the anger that flows from it, amongst a populace that can with difficulty and a lifetime of toil and sacrifice hope to ascend, ever so slightly, closer to the cultural ideal.
The idea(l) becomes the enslaving force, turning slaves into willing workers dreaming of their **American Dream**.
The development of the markets which codifies resources and then sells them to the public is another method of returning some of the pooling wealth back into the system. Small portions of wealth are purchased from the controlling entity, the corporation, which retains exclusive power over them, making the individual investor feel like he is an owner, a part owner, alongside the ones who are controlling the corporation in the boardrooms or pulling the strings on a vaster global scale.
The small-time investor buys a piece of the dream, turning him from a pitiful vassal with no hope on earth, into an energetic worker-ant, now fully engaged in his own serfdom.

The growth of the middle-class, which was once made-up of the literate, serving the interests of the elites, is now permitted to grow and to enjoy certain basic luxuries. It acts as a buffer between the deprived lower strata of the socioeconomic system and the elites who are never challenged, nor ever known.
The poor can now focus whatever bitterness transpires from proximity upon the class above them, the bourgeoisie, taking the focus off of the real elites that retain the added privilege of conspicuous control. Something organized crime learned from, teaching the Italian *cosa nostra* the multiple benefits of remaining a shadow

organization whose structures and leadership remained in the background, behind the front men on the streets.

In nature the stabilizing return of resources occurs automatically, at the dominant organism's death, or during its lifespan, as there is no way to accumulate and safeguard resources over a certain limit. Primitive cultures adapted a more harmonious with nature attitude turning wealth and privilege into a burden of competitive giving.
Bataille calls this potlatch economy. He exposes us to a contradiction, offering us a viewpoint on wealth which turns our modern capitalism of plenty and of product choices into an impoverished state of misery.
The investor, the common man, is actually sold a piece of abstraction, an idea with no pragmatic reality. Money is, after all, a symbol of resources and not a resource itself…just as gold is. When he does purchase a piece of land, a property, he is usually not the owner of it, until his older age, as he spends a lifetime in debt and never actually acquires complete control of it. Afterwards taxation makes sure that when the mortgage is done with and the debt is paid that the property is always in dispute, because the right over it is guaranteed by the institution which has the power over it.

In Modern man-made systems, capitalistic so called free-market ones, the entire structure is dedicated to amassing and preserving wealth and privilege, making this pooling of resources for time-spans beyond that of a single life, or more so beyond one or two or ten generations, depending on the stability of the system and the power of the family, into a virtue; a motive exposing impoverishment of spirit in the midst of superfluous exuberance.
It is this pooling through systemic support and the rights of ownership which make capitalism less than totally harmonious with nature.
This is a miserly economic system, as it does not expend its excess energies, but hoards them, expending only a small portion of them in luxury and display, or in the practice of maintaining its accumulated wealth (resources) by selling the fantasy of individual empowerment and liberty.
It is an unnatural practice...resulting in sudden release of energies once control can no longer sustain itself (revolution).
The truly wealthy man is generous, because he can accumulate more of what he has an excess of, in the course of his lifetime. He is wealthy not because of inheritance but because of his presence. His status is the result of what he is immediately, and not of what he once was or what his ancestors were.
It is the miser, the poor man in spirit, who accumulates and accumulates, without wanting to release any energies, except a bare minimum, back into the system...or back into the world.
What he resentfully releases from his grasp is only meant to ensure the ownership over the practices that help him accumulate more.
His “generosity” is meant to safeguard what he’s collected in such vast amounts that many others will have to do without, except for the unlikely possibility of one day being like him.

According to Bataille we do not live in a rich system but in an impoverished one.
A system so deprived, and sick, that it needs continuous transplants, constant transfusions from without to sustain its miserly attitude.
Affluence exhibits a desire to expend its energies in an act of existential display; a miserly one retains and hoards and guards it with ferocity.
And because of this stockpiling we live in a culture that equates happiness and virility with economic growth; when the pie is eaten up, mostly by a few, then it must be made bigger to sustain the illusion of internal balance.

Socialism dilutes the human spirit by collecting the surplus of human work and then redistributing it evenly back into the system.
It inhibits ambition and the natural human drives, creating this artificial social peace, which is really lethargy, and boredom.

Capitalism plays with human natural drives, selling the improbable odds as a dream to be attained.
The odds are controlled by its gaming structures, including the fantastic payback the *house* returns back into the system as proof of its impartiality.
It leads to a pooling of resources that then demand more resources to be injected into the game so as to keep the players playing.

Both, if pushed to their logical extreme, result in an imbalance, because both are impositions of manmade rules upon natural processes.

Socialism results in an extreme of Communist shielding, keeping the population in a child-like condition that can only implode under the pressures of a world that cannot be kept outside its premises.
Capitalism results in this incessant greed that must appropriate increasing energies into its processes so as to maintain the equilibrium and the illusion of its promise.
It absorbs everything in its wake, turning all into a product to be sold, so as to keep producing and consuming disparity.
Unavoidably the energies are absorbed by the elites who are growing in number but still decreasing in proportion to the population.
Class is also a pooling of genetic materials.
The many may be producing more children, but the few, the rich, are choosing to reproduce within their enclosing circles, keeping the wealth within an increasingly shrinking number of individuals.
This begins to create a rift, not only in wealth but in genetic and memetic potentials.

Humanitarianism, social mobility, philanthropy, and social conventions urging equalitarianism, may return some of these energies back into the system, but they are too little to make much of a difference in the long-run.

Within the social structure two different worlds emerge; each participating in the same socioeconomic interactions, but living in completely different realities.
The allowance for the middle-class was a way of dealing with this disharmony.

Corporations

Economic Cliques

"cor·po·ra·tion [kawr-puh-rey-shuhn] noun

1. an association of individuals, created by law or under authority of law, having a continuous existence independent of the existences of its members, and powers and liabilities distinct from those of its members.
2. (initial capital letter) the group of principal officials of a borough or other municipal division in England.
3. any group of persons united or regarded as united in one body.
4. Informal . a paunch; potbelly." – Dictionary

The concept of co-operative, a commune, a community, a group, a co-operative takes on a new meaning in capitalism, where it is established as the fundamental basis of its character, allowing this tribe within a tribe, so as to sidestep what Democratic overseeing was placed in the way of the elite.
Through this economic structure, attaining in the early **21st Century** the status of individual, the same old pharisaic practices and elitist control could be continued without being noticed.
If we are looking for a tangible manifestation of a conspiracy then we need not look further than a corporation. Here, behind closed doors and with the sanctioning of a system that bathes it in the waters of economic openness, the feudalism of the past preserves itself intact; those multi-thousand dollar suits are but a symbol of the old gowns, and behind them invisible hands moving and shaking the foundations of entire nations.

From time to time a scapegoat is offered as slaughter.
From *Adelphia*, to *Enron* and, more recently, to the economic debacle that almost resulted in the complete uncovering of the *Wizard(s)* behind the curtain, we get these economic "corrective" measures

Now that **Corporations** have been granted *personhood* in the U.S. the road towards the total degradation of the very concept of individuality is but a matter of time.

A corporation is built upon the selling of things that have no substance. They are noetic merchants of delusion and fantastic hope.
Their wares are imaginary…theoretical pieces of the proverbial pie. They sell participation to those excluded from the in-crowd.

There is no overt censorship or discrimination within the corporate realm.
The individual is judged and allowed to ascend up the corporate ladder, or he is left behind, squandering on lower level, or outright fired with no justification required.
The individual is evaluated not only by how productive he is to the corporation but by how well he can incorporate himself within the company principles.
Every supervisor appraises the ones under his control, ensuring that when an individual is promoted he was met the criteria. In turn this individual becomes a supervising assessor of the ones he is given responsibility of.

In time an individual may attain a position of privilege, gaining special considerations within the corporate structure and accompanied with special responsibilities.
Little oversight would be required, at this point, since the individual has already proven himself over the years, to multiple evaluating middle-managers.
He may feel free to do and say as he pleases, just as long as he does not hurt the interests of the company, reinforcing his sense of freedom and making him feel empowered within this guaranteeing entity.
As a man ascends upwards he is accountable to fewer and fewer bosses.
His time within the corporate institutions has imbued the mind with the company's values, and he now identifies with this company because outside of it he is less.
He slowly becomes a trustworthy man; a man promoting the corporate ideals and interests with his every thought and activity.

No direct control is necessary, no micromanaging, unless the individual gets out of line, because of some unforeseen event.
The process of weeding out, due to multiple stages of promotion, over many years, ensures that when a certain level is attained those that find themselves there can be trusted to tow the corporate line and speak in the voice of a company shill.

All you have to do is look at the anchorman chairs of the major television news corporations to witness the company man writing and reading from a text that never challenges the company he serves and its most basic interests.
If you were to ask him if anyone tells him what to say and how to say it he would be relatively honest in saying that nobody intervenes upon his work.
Well, except in some rare occasions, due to some extraordinary circumstances.

Nobody does because nobody has to, at the point. The intervention has happened before, during the process of elimination.
He is there *because* he is trusted to say exactly what the company expects him to say.
If the idea pops into his mind, because he's had some kind of epiphany, some kind of change of heart, along the way, then would he risk it all, his position of power and privilege, his and his family's comfortable standard of life; would he risk their lives, if moral and issues of integrity became a problem?

Highly improbable.

Gamblers Anonymous
Reverence of Risk

↓ Lechers and Leaches ↓

Risk taking is kept to a minimum in the wild. Only when a creature is gripped in the hormonal madness of sexuality does this natural avoidance of unnecessary danger does it ignore what it normally cannot but take into consideration.

If in the western capitalistic culture, risk has become a virtue, and the carless risk-taker a kind of cultural hero, this is because in these systems the flow of capital is essential to the health of its institutions.
By connecting gambling to the sexual urge, giving it a romantic mythological air, the individual finds himself unable to resist the drive to "play it all" and to "live big".

This "all or nothing" mentality would be crazy in nature where death means a *final judgment* against such behavior. Within human systems where this finality is absent, and all are given the opportunity to pick themselves up and roll the dice again, this insinuated safety-net offers mostly males the comfort of appearing more brave than they truly are.

It is the innate reluctance of the predator to go after the biggest prey that makes natural selection an effective weeding-out process.
If the mighty lion did not settle for the smallest, slowest, most sickly member of a herd, then what would be selected would be weakness rather than health.

Of course, we can say that the predator does not consider the matter before it plunges into the hunt, but allows chance to dictate which member of the herd is pursued…but this is not always the case.
A female water buffalo and her young calf will find that the lion pride will focus on the smaller, less meaty calf, and ignore the cow, only trying to avoid her defensive assaults when she tries to protect her young one.
Therefore, there is a choice being made, and the rule seems to follow the *path-of-least-resistance*.

In the wild, an organism must be whipped up to a state of intoxicated madness, a state of frenzy to act in the foolhardy way that it does during the mating season.
With man the mating season never ends, and so this frenzy loses in magnitude what it gains in duration.
Risk taking is a yearlong affair with the probabilities that are never calculated, or ignored when they are.

In gambling the one willing to lose more for the least gain will hold an advantage. Usually such an individual would be one who is unaffected by any potential loss, being affluent, or has no experience with what it would mean if he were to lose more than he could afford, being naïve. In some cases desperation lies behind a gambler's gumption. If he feels like he has nothing to lose then the only thing possible is a win.

Make masculinity illegal, allow certain avenues of its expression to continue, directed by a shared idea(l), and then deregulate those, now, legal masculine behaviors, and what you will get is Capitalism at its best…or worse.

From the woodwork every gambler, leech, cretin, *snake-oil* salesman, debauched con-artist, hedonistic lecher, and ruthless thief, will rise to the top of the cesspool heap, like *cochliomyia hominivorax* on a rotting corpse.
On the most part, western capitalism is run by criminals and, obsessive, gamblers who have been legitimized by playing a higher caliber of game.
The very ones who would be thrown in jail, are celebrated once their schemes succeed on a level where they can buy their way out of the situations their character places them in.
A common weirdo turns into a lovable eccentric with the addition of wealth, and the miserly usurer, the flashy huckster, and the addicted gambler, become idols to be emulated and respected.

The directness of manliness, aching for the noble fight, has become the backdoor, dealings of liars and cretins, in expensive suits; the indirect rise to the "top," when the top's office is occupied.
What an explosive corrosive combination.
On the one hand you have those primordial sexual drives, urging the mind to climb, to control, to dominate, and one the other hand a mind totally submissive and subdued and addicted to the only power it knows.
Joined together in a single psyche, the mix results in the upwardly mobile, boot-licker, desperate to have others licking his own crocodile skins.

"It is the Ovidian version of the story with tis account of the fatal soar towards the sun that is the root of Icarus' enduring prestige. The Icarus of the virtually forgotten navigation version, far from being a heroic symbol of doomed human aspiration, is an inept boy who cannot steer a boat properly. In the latter, probably more genuinely archaic variant of a legend that tells of a good navigator and a bad one, it is Daedalus whom ism the hero: Daedalus, whose credit is his skill in acknowledging danger and steering the middle course, not, like the Ovidian Icarus of tradition, rashly confronting danger head-on. It is revealing that the West has chosen to remember Ovid's Icarus, along with Ovid's chaos." – McEwen, Kagis [Socrates' Ancestors]

Measure, meter, control, talent, gives way to intuition, instinct, impulsive recklessness.
A child's abandonment to chance is celebrated a the epitome of human excellence and courage, and the coming years of western capitalism show how those adolescent, rashness, and feminine irresponsibility, combine to become the Ideal for the coming *New World Order*.

The gambler remains anonymous.
His identity protected by law and by the shielding of the corporate label.
He is known in the boardroom, and if his identity goes public it is soon forgotten, as he avoids the spotlight.

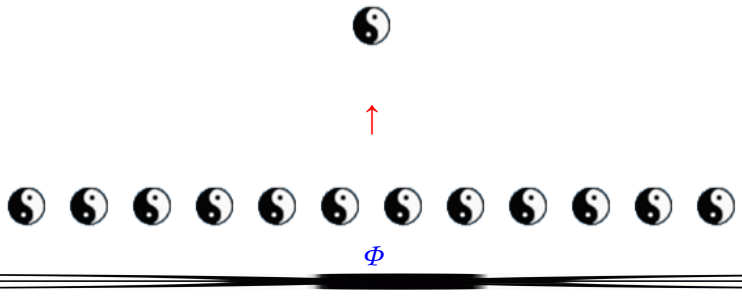
Lechers and Leaches

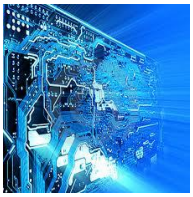
If you are going to climb up this hierarchy ladder, when direct, manly, nobler, methods are denied to you, then the most underhanded, duplicitous, ignoble, depravity is a required character trait.
The more of it you have, the higher you get.
Lying, manipulating, selling garbage as gold, and thieving, is the only road to real success.
But you've got to earn your stripes first, before you can really let that innate lecherous opportunism loose; you've got to pay your dues, and slowly attain the right to really be the decadent, vampire that you are.

Who is at the top of these Multinational conglomerations?
The lowliest maggots, in a fly infested cesspool.
The average dolt is manipulated and controlled, but these creatures are far too clever to be subdued with such transparent con-jobs.
But they have a weakness: they are hedonistic and materialistic, and most importantly they have no scruples.
In times of war they are the executioners, the smiling torturer, and the masked traitors.
In times of peace they are teachers, preachers, business men, police officers, common folk, who, given the opportunity rise to be bankers and corporate executives.

If the miser collects wealth, amassing it by the mountains, then these are his minions, the ones that do the dirty work, when he cannot be bothered, for a cut of the booty.
If sociopaths walk amongst us, then they most certainly are wearing suits and ties.
But there's nothing ill about them. They are but minds totally dedicated and committed to the here and the now: no integrity, no gratitude, no loyalty, and no honor.
They live and they die as the thing they identify with and value the most: animals.

Hedonism



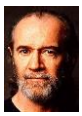


Techniques

Technologies and Gadgets

Let us not forget that by the term "technology" we mean any human innovation that has altered human existence, either for the better or for the worse.
It's probably a bit of both as there is no benefit without a cost and no cost without a benefit.
In this category of technologies and gadgets we can include such things as marriage and morals, which are nothing more than mental/memetic technologies resulting in a behavioral change, and to a cost and a benefit, but for the purposes of order we will only deal with mechanizations dealing with materials and materialism, since the other kinds, the mental and psychological mechanizations are dealt with in other areas within this work.
Nevertheless, before we proceed I must make it clear that by the concept of "technology and techniques" I can include such a phenomenon as marriage.
It is the concept of gadgetry which makes it clear that what I am going to explore here is machinery and devices and things that alter human behavior and understanding by offering an immediate, pragmatic, material, application.

Farming, husbandry – indoctrination and institutionalization, as it is known when it pertains to the human animal – is the milestone of modernity.



"The paradox of our time in history is that we have taller buildings but shorter tempers, wider Freeways, but narrower viewpoints. We spend more, but have less, we buy more, but enjoy less. We have bigger houses and smaller families, more conveniences, but less time.
We have more degrees but less sense, more knowledge, but less judgment, more experts, yet more problems, more medicine, but less wellness." – *Carlin, George*

Technology was supposed to free us from the grind of everyday manual labor instead it has substituted it with less time and more worries. It liberated the body, only to make it soft and needy, and has enslaved the mind, making it thick and slow.

"By bourgeoisie is meant the class of modern capitalists, owners of the means of social production and employers of wage labor.
By proletariat, the class of modern wage laborers who, having no means of production of their own, are reduced to

selling their labor power in order to live." – Engels, Friedrich

By the time the world had been divided up and nature purchased and owned, man had lost himself in the whirl of *progress*. Then he found he had no other recourse but to willingly sell himself into slavery in order to survive when right next to him nature produced what he needed but was pushed just far away to keep him from reaching it.

Technology has not only disconnected man from the object of his creativity but it has also disconnected him from the need this object was supposed to meet.
It is now possible not only to manufacture needs but also to hide the fact by making the producer of work unaware of the final product and the need it is supposed to meet.
The worker only knows that he has to satisfy his own immediate needs and carries out his tasks to be compensated towards this end, but then he finds himself looking for more, not knowing why he remains dissatisfied.
Marketing offers him an explanation, by giving him a need he did not know he had. Then it offers him the object which can satisfy this unexpected need, and puts him to work manufacturing a small part of it.

Computers, cellphones, personal devices used for connecting and communicating have not freed man, they have enslaved him to the industries that produce and support them, and they have isolated him.
The average mind has access to huge stores of information (temporal expanses), and the ability to bridge great spatial distances, and all he does it twitter, text and surf through it all letting his nature loose upon electronic waves of data he cannot relate to nor has any interest in.
They are turned into the background ocean, upon which he floats, on surfaces and shallow depths.

How ironic it is that we now have multiple options, many different technologies, to deal with the problems technologies have created.

Peddlers of technologies are the new age snake-oil salesmen.
They feed on a weakness and ignorance, finding their niche amongst those who have become victims of technology – technology coming in to heal the consequences of technological innovations, in an endless cycle of consumerism.

Gadget Gods

Electronic Priests and Prayers

↓ When the Messiah of Nerds Dies ↓

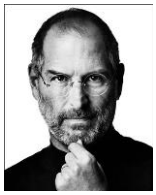
Where does a boy find identity, self-worth, and an avenue to unleash his creativity when all is restricted and strained?
Gizmos, gadgets, technological doohickeys, with that stylish flare and an original design.
He, who owns the newest, most advanced, one, finds himself in a special group: the in-crowd.
The one he was excluded from in high school when the criteria were flesh and blood.
Women have their fashion, their shoes; boys have their toys, for big boys.
But, technology is becoming an equal opportunity compensation.
It is the great equalizer.
On the electronic social spaces, nobody knows who you are.
You can be anyone, at any time…and the next day, someone completely different.
What, other than divine, could such a gift be?

And those who invent it and manufacture it and distribute it, what can they be if not the new priestly class?
The corporation as church, giving absolution, Holy Communion, and hallelujah.

When the Messiah of Nerds Dies

They wept on the streets when Jobs died.
The multi-billionaire that had made a fortune out of selling gizmos to nerd and geeks and dweebs, by convincing them that they are essential, was worshiped as

any shaman who had served as a channel to the spirits would have amongst a technologically primitive tribe.
It sickened me to no end.
In that moment, watching these lost, pathetic souls, with high I.Q.'s, huge amounts of data in their brains, but with little sense and no balls, I realized how close to the bottom we have come.
This is no longer a social phenomenon, some passing fad we can all laugh about, later on, but a clear indication of a coming crisis.



The late "great" Steve Jobs, no matter his personal merits, is not an icon of value, a character worth emulating. At least not for anyone not trapped in the cycle of materialism and hedonism which has made social success and wealth a standard of self-identity.
He was a clever, inventive, geek, who took the ideas of others and marketed them to millions of desperate, lonely, empty husks, like he was.
He tapped into the niche that is now becoming the ideal and sold it what it considers "awesome."
He was heralded as a guru of communications, simply because he fed a need, in a world where communications exceeded those of any previous age yet distances between individuals we continuously growing…and growing. He offered a new device to bridge, faster and more efficiently, the chasms earlier devices had created.
Now, except for emails and cellphones and texting we have tweeter to "connect" us to a world we are detaching ourselves from. The speeds are increasing hoping to keep up with the growing crevices, and this guru of gadgetry is our high priest, saving us from our fate, by providing for us a new method to remain in contact with our dead **Deity** of nihilism.

Jobs reminds me of a plastic surgeon who in a world of abundant nutrition and empty souls provides a service, making millions in the process, to heal the uncontrollable weakling who seeks fulfilment in food, by sucking out the fat from his gut or her hips …but not really dealing with the source of the problem.
He stands by as new fatty deposits will eventually come about and he, once more, will deal with the immediate problem by returning the form to its original, ideal, image; but the individual remains void and hungry and lost.

You know what I say to Steve Jobs?
Fuck off and good riddance.
The only kind of hero you are, the only ideal worth emulating you are, is the one those lost, desperate, empty husks depend upon to cope in a world they reject and try to dismiss, or to those who make a fortune on exploiting this weakness.

This "planned fallibility," the idea that all new gadgetry come with a prescribed lifespan is how they keep imbeciles buying into the system; it's their renewal

subscription, in the form of a machinery that is supposed to, all of a sudden, improve your life quality.

The means of interconnectivity are many.
In the streets, all the connected ones disconnect from the world around them to find something better, elsewhere.
Have you been in the streets lately?
Removed from the world they channel their need through the electromagnetic waves towards another, who is always not present and so can be imagined in whichever way desirable.
With all this technological potential one would imagine great ideas, vast amounts of knowledge, are being shared. But, I fear, nothing but the trivial, endless platitudes, ceaseless adolescent need is what finds an outlet.
And where does it go?
Nowhere.

The modern-day "Jesus" offered salvation to the *sheeple* who then worshiped him as a substitute deity, for the one already sacrificed on the cross.
This "god of gadgetry" simply took advantage of a present weakness, filling in the void left behind, but, unlike the original Jesus, he was too jaded and aware to give his life to those he lived off of.
No, for him death came from the universe itself, which no gadget could heal.
In the end, no doubt, he must have felt like he had served a purpose. The fame and fortune must have seemed of secondary importance to the services his mechanizations provided to those becoming disillusioned and disconnected from a world they could no longer handle.
With what awe they must have awaited their guru's coming innovation.
Jesus of Nazareth can relate.
They threw alms, monetary leaves, on the ground before him, if only he would give them a miracle, and take them away from this accursed existence.
And what miraculous gadgetry he offered in return: alternative worlds, data processing, and storage unprecedented in the history of mankind, communication devices to absolve the soul of its solitude.
And when he died, who would step in and lead the way; who would offer them guidance and an application for all that vast information capacity; who would write the codes on those electronic tablets?

↑

Cyborg

Hybrid, Mechanical, Zombies

The compensating potential is too seductive to ignore.
What nature has wrought, in that indifferent unforgiving manner of hers, man wishes to undo and to correct.
The masculine (order) domination drive to dominate the feminine (random) is evident here.
When we speak of technological compensation we do not only mean gadgetry and machinery, but established techniques, methods, recipes, conventional knowledge.

A **Cyborg** can become a Zombie with mechanical support.
The organic part of the hybrid man-machine has totally given itself over to automated processes, acting only as the missing will directing the contraption towards a desirable goal, made desirable by the inherit logic of the machinery itself.
When this organic part only acts as a directing need, which the machinery supports, then the "human" element is reduced to this need requiring satisfaction; a servicing agent, finding purpose and meaning in servicing the machinery …machinery that compensates for its natural deficiencies by following prescribed techniques.

The term *human* distinguishes an individual organism along the lines of sexual reproduction.
There is no "human" without sex.
If this part is eliminated, along with the sub-categories of male/female which make it possible, then the label "human" loses all meaning.
The system, the machinery, must provide an alternate identifier so as to not drive the organism mad.
When the individual separates from his biological identity, merging with an artifice provided to him/her by the institution, which is itself a form of machinery, then some new identifier, is urgently needed.

We cannot even use the personal pronouns him/her, because sexual identifiers no longer apply to the construct. We know this is true because in our modern western world there is a process of redefinitions: mailman must become letter carrier, and fireman, must become firefighter.

Techniques, memes, evolve faster than genes, making psychology a (re)action to the manmade still rooted in primal environmental conditioning.
This rearrangement of self-identity, is accompanied by the risk of internal fragmentation – schisms of the psyche.
The individual, this *it*, offers itself as a part of the machinery so as to attain from it the reward of being serviced by other parts of the machinery: community of *its*.
The individual *it*, gains the ability to reinvent itself continuously, by simply purchasing and incorporating into its hybrid, cybernetic, unity, new gadgetry.
Gadgets become its new clothing, its outer appearance.
It purchases this gadgetry, these techniques, and technologies, by making of itself a servicing mechanism for the institution which then offers *it* the means of purchasing any gadget *it* so desires.
This gadgetry is purchased from the institutions which are serviced and then provide the means.
The process is circular, imitating natural cycles.

We must keep in mind that when we speak of techniques and technologies we mean everything man invents to compensate in relation to nature: clothing, knowledge, marriage, and so on.
Gadgetry is simply the material manifestation of this process; the physical application.

Feminism is a by-product of this technological influx, separating man from nature, by merging him with techniques and technologies.
The contraceptive pill eliminates female sexual costs, and the care and responsibility this forces upon her choices; the institutions of law and order, now a faceless masculine abstraction that can be represented by anyone with the appropriate prerequisites, replaces a female's dependence on others, particularly biological males, freeing her from care, when and if she offers of herself, of her time, in the service of the machinery which provides her with this care – the mechanics takes over the caring, allowing the individual *it* to simply service and be of service.

The MRA (Men's Rights Activists), wanting to jump on the bandwagon so as to not be left behind in this race towards Utopian progress, also embrace this technological/technique fetish.
They dream of a coming future world where they will no longer need a biological female or any corporeal organism really, because a machine, and a simple technique, procedure, can replicate them, and can fulfill any biological need they may have.

Most are already encased in technological alternate realities, living vicariously through artificial means.
Nerds, and geeks, are terms referring to these individuals living within artifices, totally dependent on techniques and technologies.
Assorted Social Misfits
They will, eventually, be able to clone themselves with a small DNA sample. But if they wish to remain more "traditional" they can also find a consenting other, biologically male or female, at this point it does not matter, to provide a DNA sample so as to splice the two samples to produce a new individual.
The sexual act is eliminated as a requirement. It may remain, for a period of time, as a primitive remnant of a lingering past, soon to be forgotten.

Again, if this future *Brave New World* comes about, as these activist feminists and these MRA's hope, then we can no longer speak of male or female, nor can we speak of a human race.
The identifiers would have become obsolete the moment machinery, techniques and technologies, take over to compensate and deal with a biological deficiency producing a need.
We may fast-forward the process and imagine an overcoming of this biological deficiency, this existential need, as the term biology would now be merged in a new hybrid form with no existential anxieties and no mortal essence. The need would be gone, replaced by endless replication of techniques and technologies, directed by an established programming.
The concept of nature, as the sum of all past nurturing, along with history, will, at this point, have merged under the heading: **programing**.

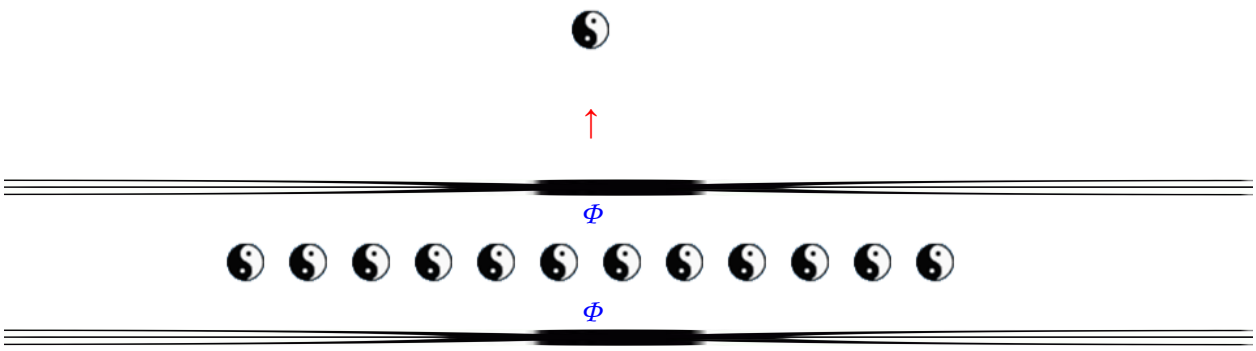
Programming can be more easily centralized, especially when the techniques and the technologies require sophisticated knowledge, and special materials.
The specialists and the specialized, enhanced, materials, would be controlled, and circulated in accordance with a desirable outcome.

Feminists and the MRA agree in their dissatisfaction with nature, and in their passionate dislike of Paternalism, because Paternalism is based on naturally produced biological hierarchies.
In their coming Utopia the Paternalism aspect of coexistence will be taken over by techniques and technologies.
The *pater*, replaced by a machine, making masculinity obsolete, because all are equally dependent on the machinery, and the rules, the programming it functions by, making all equally female, or infantile, underneath its authority.

Male anxiety concerning his replacement by machinery is expressed in popular movie themes: Terminator, the Matrix, the Star Trek wold's Borg etc.
Terminator – The Matrix
For the nerds, geeks and females, this is a blessing because it reduces the effects of natural selection, equalizing all in technological compensation, requiring only servitude to access.
The uniformity presented din these movie-world futuristic utopias/dystopias is disregarded. The communist element is ignored.

In the minds of these anti-nature conformists, the choice of gadgetry, of outer appearance, or artificial limbs, prosthetic organs, enhancing techniques and technologies, is considered an expression of individuality, and free-will.
Natural selection has given way to consumer selection, and evolution has been replaced by supply and demand where wants can be manufactured just as quickly as the techniques and technologies to satisfy them.

Transhumanism is the socio-political end product of *secular humanism*.
Transhumanism
At its core it is spurred-on by an obvious distaste for nature and natural processes, including sex and sexuality.
It disregards human nature, because nature is to be replaced and the term human is to be made inapplicable.
The **Zeitgeist Movement** is another expression of this secular/humanistic, trashuman, communist ideology, where the redistribution of resources offers a correction to the more primal Capitalism and its pooling of resources.
Zeitgeist Movement
The Judeo-Christian moral imperative has been replaced by technique and technology, but the promise of a pain-free, suffering-free sharing in earth's bounty, utopianism remains the same.
Paradise has been brought down to earth and projected as an immanent future.
God has become technique and technology, or the State through which techniques and technologies are accessed.
Love is now communication, the internal connectivity of cyber-realities.



Spirituality

Seeking the Whole in the Fragmenting

There is definitely some truth in the theory of *Intelligent Design*. The truth lies in that the perceived intelligence behind the design is the human mind itself…for what is truly "designed" is the model of the universe we refer to when we speak of it.
Then we are amazed by the a priori methodologies and *pre-noetic* processes participating in its creation and we are mesmerized by its hypothetical perfections and precise balances, becoming conscious of them as if they were the product of an alien mind. This attraction is made more profound when, in fact, the mind being indoctrinated is, indeed, affected by an alien mind….even though this mind might be human.

☯

Different kinds of psychologies are attracted to different kinds of spiritualties.
Different kinds of cultures, peoples, produce different kinds of mysticism.

My spirituality is the recognition and acceptance of my own fallibility and insufficiency, in regards to the real.
It is the fluctuating world which makes a mind dependent on static forms which forces me to stand in ignorant awe before it.
In my small way I pay homage to it, hoping it will flow my way.

☯

There was a time when man did not require an anonymous, alien otherness, such as these modern versions of God.
When he prayed he prayed to his ancestors; when he worshiped he worshiped nature, the sum of all nurturing – his past.

☯

The term spirit/soul, are often used terms in modernistic parlance.
What they often indicate is some immutable, core, self, which is passed-on after death, to some mystical realm.
What happens after that varies, according to the religious narrative applied.

But let us bring *down*, this comforting ambiguity, representing the absent absolute, demystifying it, and placing it firmly in the world, rather than "outside," or "beyond" it.
When I speak of a spirit, or a soul, I speak of the past; a past determining the present, or manifesting in a presence.
This past is, indeed, immutable, in that it cannot be changed but has been established as a necessary aspect of the present; an unknowable aggregate of (inter)activity culminating in a phenomenon.

Perhaps this is a metaphysical examination of a pagan spiritual symbolism; perhaps it is an attempt to harmonize ancient traditions, based on naturalism, with modernism and its technobabble.
Whatever it is, it is honest, and as direct and clear as language would allow.
When I speak of my soul, my spirit, my character, my essence, I speak of an inheritance, I do not fully know nor comprehend, as this (inter)acts with the current(s).
When I pray to my gods, I pray to my ancestors, personified in multiple ways, but primarily through the conduit to this past, which are my parents – my family.
My ancestors are a familiar and immediate representation of this past.
They aid me by being an inescapable, unchangeable, part of what I call "I."
What I am attempting, every time I seek help in prayer, is tapping into myself; digging into the deepest, unknowable, fragments of what made me possible, looking for some hidden knowledge – when I pray, I meditate.

Immutable Past
Inescapable Determinations

↓ Alienation ↓

If we want to understand spirituality and some of its basic tenets, we must analyze temporality and how activity participates in creation and in the manifestation of a consciousness that becomes aware of it.

A foundational component in the entire paradigm is the past – history being the official documentation and interpretation of it.

History

The past is what has occurred and cannot be returned to; it is that sum of (inter)actions which cannot be altered.
It is therefore immutable, in relation to the living, conceiving organism.
Not only is it immutable but it is also determining as it is what manifests in the present.
We have the two starting elements for the conception of a Deity.
A god, as moderns insist on understanding the concept, is to be changeless and also determining.
His omnipotence is to be found in his unbending creation of what we experience; his authority can be found in His resistance to all seduction, arguments and prayers; His creator status can be found in His determining force, which makes all of existence, as the ongoing (inter)action of phenomena, a possibility.

If entropy is increasing, as it is in current cosmological models, then the increase of chaos insinuates a past of more order.
Looking back is, in essence, a looking toward order, or towards the *God principle* of its absolute convergence in a singular point.
My own position on the absolute is that it is non-existent; more than this, that it is the very nullification of existence. If *to exist* and action, or *to be active*, are synonymous, then any inert, perfect, immutable, thingness is the noetic negation of all that exists; it is the binary negation of the presumed absolute singularity, which brackets the (inter)activity of the experienced.
Here both the *absolute order* and the *absolute disorder* represent the real antithesis to existing.
Both are ends encompassing the experience of existing.

With the advent of secular humanism, Modernity, not only is the authority of a God denounced but the description of the past as anything other than the already "overcome" becomes unthinkable. The ideal state for Modernism is in the *distant future*, the coming Utopia, which is no more than *absolute chaos*.
Only in the concept of this distant coming *Utopia*, this absolute chaos (emptiness, void etc.) is the possible determined to be infinite and the particular determined to be insignificant.
Infinite possibility is infinite space-time…or a uniformity of possibilities with no higher or lower levels; ergo with no superior or inferior and no species and types and kinds; ergo with no elements or different types of matter and energy.
Progress signifies the steady increase of possibilities and this increasing chaos, which simply means increasing (inter)actions, points to a coming final destination in a uniform infinity of possibilities.

This requires some explanation.

Because order is the encompassing of all possibilities (space) within a singular possibility, and time is a measurement of possibilities (probability), the concept of increasing chaos is the fragmentation, expansion, of time-space, and the (inter)activities which characterize existence…tending towards the infinite – matter being a localized pattern (order) resistance, towards this absolute state of chaos; matter being a slower rate of the same process, and energy a faster rate, in relation to the observing (in this case human) mind and its own rates of collecting and processing information/data/stimulation.
Therefore, the steady decline towards uniform chaos represents the fragmentation of existence into non-distinct dust, where order dissipates in the rise of possibilities, constituting all judgments of probability as being meaningless.
Once infinite possibility is approached, then probability becomes uniform, making the emergence of a near-absolute order, a singularity, an increasingly probable possibility.
This approach towards infinite possibility would make all patterned consistency impossible as all would be at all times possible, with no restrictions/limitations, as those imposed by order.
Order would be an approach to the absolute state of no possibilities, or of no space-time.
In this past point we might find the emergence of existence as being not a singular event but a looping effect where the absolute order or disorder is never attained, but is approached.
The absolute uniform void is never reached, as the absolute would mean an end to existence.

At some point along this process, as matter begins to fade into the past, life loses its relevance, given that it too is a manifestation of resistance to entropy and depends upon the localized material ordering to remain feasible.
Matter, being pockets of resistance to disordering, or slower rates of flow towards the absolute void, represents a lag in the tendency towards chaos – therefore as space-time expands, veering towards the absolute – absolute possibilities – resistance towards this tendency diminishes, speeding up the decline towards chaos.
The universe is now perceived to be increasing in size at faster and faster rates, and declining in energy – cooling down – exponentially.

The Modern progressive liberal wishes, whether intuitively or consciously, for the coming uniform void, as it represents the total elimination of distinction, and diversity, and unification in a uniform *emptiness*, as the Buddhists call it.
The uniformity would be an absence of perception, as there would be nothing left to perceive or to distinguish; consciousness would lose all meaning and all relevance.
It would no longer be required.
We must remember that to be conscious is a "looking back" or a form of ordering, against disordering…and identity or the sense of self is a product of memory, holding together experience, or causality, in a simplified/generalized state of

fabricated absolute order: an abstraction. As order decreases so does consciousness.
Also, the continuous increase in possibility (space-time) would be an increase in (inter)activity. This would eventually reach such a degree and such a speed that no brain would be able to find patterns in it, or process the information, making consciousness impossible.

Who is this tyrannical Deity I pay homage to and bow low to?
He is an anthropomorphic symbol of an inescapable, unchangeable, past.
To love God is to love all the factors that determined my appearance on the world stage; it is to accept this past, no matter how brutally it reveals itself to me.
To want to be with God is to want to join myself to this past, and become, for another, a tyrannical burden, (s)he must come to terms with.

My god tells me all I need to know:
Know Thyself

The past is determining, it is immutable, it is inescapable, it is identifying, it is unknown and not knowable, in its entirety.
To approach knowing and understanding, is to approach self.
The past is the Deity, transported as a future, Ideal.
Denying the past is denying self; a form of self-hatred.

The past is another term for nature: sum of all previous nurturing.
To reject the past, is to reject nature. To denounce the past, as overcome, is to denounce nature, as such.
In its place the immediate, the present, the ongoing nurturing, the modern, is offered as a remedying human artifice, since the present, the current, is controllable by man, and can be "corrected" by turning the future as the coming salvation.
Worship of a God, who exists without existing, in some other-worldly, beyond; "outside" space-time, meaning unaffected by change and possibility, is the worship of the negation of the past/nature.
Turning this into an emblematic Devil, a Satyr, is to demonize the determined.
The Hellenic daemon turned into the undesirable source for all suffering.

The future is now an earthly Paradise, a yet to be, but immanent Utopia. No suffering, no death, no change…no human vice; secular humanism's modernistic modification of Judeo-Christian *positive* nihilism.

Alienation

Consciousness lags behind the ongoing processes we call reality.
It is always looking back.
This lag forces the mind into a position of helpless observer.
The past, being inaccessible to the will, is the determinant which cannot be changed, but only acknowledged.
The body being a manifestation of the past represents this immutable sum of determinants. The mind, being more proactive, feels alienated from its own body, from its own past.
The past becomes a "problem" for it; something to deal with or cope with or correct.
The easiest form of "correction" is denial, ignorance, forgetfulness.
The mind, the most (inter)active process in the body, begins to detach itself from its own past.

Mindfulness is to close the gap between the ongoing (inter)activity, experienced in hindsight, and perception.
The gap cannot fully be closed, as this would mean the attainment of absoluteness, of the unification of mind/body into a singularity.
Many have used this in theory possibility to describe God. It, essentially, describes the irrelevance of individuality and of thinking, as there would be nothing to think when this state has been attained.
To surmount this lag-time, the brain evolves techniques.
Imagination is one such technique. With this projection of patterns, the gap between the perceived and the ongoing fluid reality is bridged, with a hypothetical leap forward; the mind finding patterns of (inter)activity, uses them to predict, or project, future (inter)actions, in this way replacing the lag between sensuality and reality with a reasonable risk.
This risk is part of the appeal of the "bad-boy," as a representation of masculine success. It is what is naturally selected so as to bring about reason, logic, and the higher faculties of consciousness.

The purpose of consciousness is interventional – if "purpose" is the right term. It evolves, let's say, to intervene upon reality, to step in and deal with the (inter)active, by imposing itself, and the organisms' aggregate energies at its disposal, upon the otherness.
It is, therefore, reasonable to assume that the past, being that it is unchangeable, constitutes a problem for it. Its job, so to speak, is to deal with reality, but the past cannot be dealt with directly.
The adaptive method which evolved to deal with this limitation is imagination.
The conscious mind may not be able to change the past but by sampling the past, appreciating it, analyzing it, it can innovate ways of avoiding a repetition of it.
The relationship is antagonistic.

The mind feels in conflict with the body which makes it possible; the start of the mind/body dilemma and of this love/hate relationship.
It is later with the advent of spiritual dogmas such a stoicism, epicureanism, Buddhism, and alter Judeo-Christianity, where the possibility of coming to terms with this immutable past becomes a necessary tenet of what is to be called *happiness*.
The emergence of consciousness, and later its development into self-consciousness, represents this detachment of mind from its own essence; an attempt to distance itself from everything that contains it, determines its limitations, and constitutes a problem for tis unhindered energies.
The body is a living, breathing, tether to the world; a world the mind can rise above, because it feels other than the physical and unimpeded by any immediate necessity.
It is the body that screams out for nourishment, that needs, and which the mind must service.

Insufferable Distances
Push/Pull of Desire

↓ Intimacy ↓

Man feels his own absent substance not only in the sensation of need, and the suffering/pain it inevitably results in, but also in the sense of terminal loneliness that grips his mind and casts him down into the depths of desolation.
The void of his being permeates his existence; wanting to reach an end, but fearing it even as an imagined and unattainable hypothesis.
He drifts from object to objective, each promising him relief and all delivering nothing more than a momentary distraction – he might forget himself, for a time, in the spectacle that engulfs him as part of it, and he might find comfort in a warm embrace and a seductive tender touch – itself seeking its own relief - or when surrounded with the mementos of his past and the pageantry of his present, but he can never escape.

He rests for a time, like any weary traveler would, embracing these spectral objects of his desire, feeling in their mysterious otherness a hope he cannot fully defend nor completely give-into.
He lets himself go – when he dares to abandon himself to the madness – knowing that his joy will be brief and his parting will be certain.

There is no escape.

The more he advances towards self-realization, the further along this road he goes, the harder the trek becomes.
He might then, being enlightened by a wisdom he's gained along the way, abandon some of the burden he carries along with him; he might throw away vast amounts of his earlier illusions, learn to ignore the shiny materiality of his youth, feel lighter for a moment when he dares to even cast away the garments he once found identity in, but still there is no escape.
He loses himself in the isolation.
His endurance is his damnation.
The further along he goes, the more alone he becomes.
Others fall behind, unable to bear it or to maintain the rhythm, unwilling to leave anything behind to do so – so attached they've become with their objects that one cannot discern them underneath their baggage – and those that remain enter his fields of perception, like ghostly visions pushing and pulling at him, and he reciprocates, until twisting and turning into a dance they find comfort in each other, before the centrifugal force tears them apart once more.
Spaces open up when the contrivances of man are left behind. The horizon is now seen along with the vastness of the distances that separate him from it.
He tries to focus upon a variance: some projection, some blade of grass, something distinguishable in all this uniform absence – some small oasis to settle down and build around, and to finally rest.

There is an oxymoron to be found in the human condition, a push/pull dynamic not only exemplifying the dualism of consciousness but accentuating the end result, when awareness has reached a certain level of selfness, and introspection begins to formulate the extended dynamics of Hegel's master/slave relating.

Satisfying hunger, thirst and the body's need for warmth and dryness (for the human species) is no longer sufficient to define the human condition that now requires acknowledgment and sexual gratification. The other is essential in defining a mind's self-worth, and the push/pull commences.
At its most basic the living organism has to place a barrier, the skin reinforced by a skeleton, between itself and the outside world, the unknown otherness. Without this separation, this distancing, this cutting away, life is impossible and choice turns into a joke; distance creates the possibility for discrimination, and the bigger the distance, the less one is compelled to make compromises based on methods, such as emotion and instinct.

But the boundary is always incomplete and insufficient, and the alien otherness always gets through. The need for sustenance demands that another be integrated, assimilated into self, and this requires a partial opening to the outside world.
This partial, selective, opening is what need is all about. Need, being the sensation of lack, must feed upon otherness in the hopes of completing itself; it must always retain an avenue of openness towards a world it also must defend and protect itself against.

The enigma is established as easily as that.
The balancing act commences: open yourself up too much and you are infiltrated and absorbed by otherness; do not open yourself up enough and you stagnate and decompose, eventually becoming a victim of otherness.
Where the pivotal point lies is dependent on the particular individual's aggregate energies, as these are known and available to his *will*.

Yes, there is a difference between need and desire.

One feels need, though he may not know what can satisfy it or what the feeling is; desire is a projection of a hypothetical satiation of this need, which may or may not be so. Need is the sensation of existing in a fluid reality, trying to maintain one's cohesion. Animals feel need without understanding it.
Desire is a need given a focus...given an object/objective.

A desire, a want, can be manufactured, in response to a need. This is how capitalism works. It associates products with needs, making them desirable. But these products can never fully satiate a need, particularly when this desire is artificial and a social construct. This results in the emptiness of current western civilization.

It is obvious that desire is associated with libidinal energies...with a sexual element. The need is secondary and instinctual. Mortality, for instance, makes nutrition, hydration, and oxygenation, an immediate and pressing need.
But sex, and its absence, is not as threatening to the organism. It is made pressing by a form of chemical inebriation, which puts the animal into a state of frenzy, a madness. This is called lust, and later on its develops into what we call love. It is irrational because it has no immediate focus, no an object/objective, but is vague and produced by later evolving chemical methods: hormones. Modern marketing and political propaganda takes this chemical inebriation, this irrational madness, and connects it with an artifice: an object/objective which is vague - a product.
The individual can survive without it, but the effect is so powerful that it is driven, for no reason at all, towards acquiring this object/objective...sometimes at the risk of its very existence.

Desire, therefore, can be a secondary need, one associated with the chemistry of heterosexual reproduction...a method of replication which had to contend with the

fight/flight mechanism that preceded it. To make heterosexual copulation possible, this fight/flight mechanism had to be numbed. Lust/love become this numbing effect.
In my view lust evolves out of the feeding need. The relation of sexual intercourse to feeding is obvious (kissing a the exchange of masticated nutrients, the sucking of the breast, biting, scratching etc.). Love, then, becomes a more subdued level of lust, enabling social cooperative unities, by first enabling the emergence of bigger-brained organisms.
Here Freud's insights are formidable...and Bernays, his nephew, takes them and applies them in marketing and politics, ushering in the Modern Age of propaganda and population control. All the while Freud is discredited, making his insights invisible to the masses that are controlled by them.
Here, also, the debunking of "human nature", claiming that man is born as a clean slate, a tabula rasa, factors in as a method of hypocrisy, producing mass delusion, social schizophrenia, and cultural solipsism.

Intimacy

Intimacy, for me, is a merging of psyche.
The body can be a conduit, but with humans, who are more intellectual (at least some), it also requires a mental merger.
The body merges when a masculine and a feminine interlock, sexually.
This is a genetic merger...genetic intimacy.
The ultimate symbol, product, of this intimacy is a child.
A child is the combination of two genetic codes.

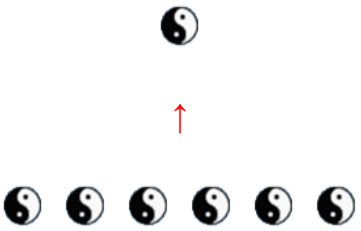
The memetic version, or addition, would be when two minds interlock idealistically.
A shared idea(l).

With humans both are required.

Eros is the first, the genetic kind.
Agape is the second, the memetic kind.
The symbol for such a merger can be anything, depending on what idea(l) is shared.
The shared idea(l) must be created by both...and it can be any object/objective.
This merger can happen between males, without the eros component...without the physical.
Here, the object/objective is only a projected abstraction: an idea(l) object/objective.

Perfect intimacy would be both the genetic and the mimetic in unison.
In such a case, the projected idea(l), object/objective, would not necessarily be something projected outward, but something projected inward.

The shared "towards" would be something primal: an emotion, a sensation, the moment.
The two participants would be lost, in unison, within the animalistic here/now.



Asceticism
Athleticism

First Proposition:
Let us consider the universe and existence from a purely human perspective.
It may be true that the labels of 'evil/negative' and 'good/positive' have no real meaning other than as a subjective interpretation of events and phenomena from an individual or communal point of view. What is 'good' for you may be 'evil' for me, and vice versa, but there are certain general ideas that we agree, as living, conscious beings with shared interests, as to their nature.
For instance most human beings will concur that darkness, cold, and death are negative forces whereas light, heat, and life are positive ones.
{Let us ignore the fact that the labels can be reversed without losing any of the meaning so that we don't get bogged down with semantics}
Taking this shared humanistic perspective as a given and leaving behind more objective philosophical interpretations, we notice that the universe, as it relates to us, is mostly a negative place.
Darkness, cold, and death predominate as the most common state of things but also need no effort to exist; they just are. In other words, they appear to be the 'normal' condition of the universe in general. Keeping this in mind we must suppose that negativity is the rule of the universe while positive forces are the exception to this rule. This because light, heat and life, as well as all other forces associated with positive ideas, require a sacrifice, a consumption and an effort to come to be and to continue being. When this effort, sacrifice and consumption ceases the universe returns to its natural, previous condition.
The universe, in essence, is a place, as perceived by human minds, where positive forces push back the negative fabric in small temporary pockets and establish a momentary equilibrium in which consciousness is made possible. Man perceives this momentary balance of forces as order and mistakenly assumes that it is the general condition of the entire universe itself. Most go even further and suppose a

dominant positive essence as the creating force of the universe, whereas in fact the opposite is more likely to be true. In the balance of positive and negative forces and in this constant battle of *the positive* to gain a foothold in a 'negative' universe, change becomes a fundamental part of survival and makes evolution a necessary mechanism of continued existence in a universe striving to destroy life and to return to its normal condition of lifelessness as it strives to return to darkness and cold.

From this first proposition, it is easy to conclude that life is, in fact, a constant striving and suffering caused by this pushing back of forces that seek to return to pre-existing circumstances.

As Schopenhauer put it:

"Life is need and need is suffering; therefore life is suffering" – Schopenhauer, Arthur

It was Schopenhauer also that defined pleasure as a negative idea, since it is merely the absence of suffering and a momentary reprieve from the natural state of consciousness.
In other words death and pleasure are synonyms.
Indeed life rewards with survival all those that have paid their dues to her in misery and action and embellishes, those of her creations, with superiority that have exerted and struggled on her behalf. It is in this continuous fight against death that life becomes creative, adaptive and ascends to higher and more complicated constructs. Within this interpretation of the universe lies the true spirit of asceticism and its real worth to man.

Second Proposition:
Most, due to dictionary definitions and religious extremism, associate asceticism with a complete rejection of pleasure and luxury and a total denial of life itself.
But I will propose a new perspective on asceticism that may prove advantageous and attractive to all seeking personal empowerment.
It is true that Buddhism and Christianity have taught an extreme level of self-denial and many other religions and philosophies advocate abstinence as a form of escapism from life's trappings and temptations, but for me one need not become so severe in order to benefit from asceticism's merits.
Asceticism, as I see it, is more akin to *athleticism*, where both strengthen an individual through pain and suffering but need only be practiced consistently, not continuously, in order to profit from them.
Both athleticism and asceticism require self-control and an exposure to unwanted and mostly undeserved pain and suffering through which a body and a mind gain strength, discipline, and stamina, necessary throughout life and under all circumstances.
It isn't a mistake to believe that misery is the sources of all mental and physical beauty given that nature denounces stagnation as death itself and imposes a constant striving and changing through the promise of pleasure.

It may be disturbing for us to acknowledge that nature abhors conformity and lethargy and so rewards struggle and exertion with superiority, that is easily distinguishable in all those exposed to physical and mental suffering and becomes most beneficial to an individual who experiences and survives adversity, but it cannot be denied. In contrast the effects of comfort and over-indulgence can also be plainly noticeable in individuals lacking any contact with suffering and effort; their intellectual naiveté and insecure, over-optimism will bear witness to their limited experiences in a dangerous and indifferent universe, just as their softness of muscle tone and inability to endure physical hardship will reveal their limited experience with physical effort and exertion. How appropriate that the Greek word ***ασκησης*** –askisis[exercise]– is used to denote athleticism but is also the root word for asceticism which denotes a mental exercise or an exertion of the mind. For what athleticism is for the body, asceticism is for the mind; alike but different only in the focus of their disciplines; interdependent but mutually exclusive in their areas of influence.

To better clarify the relationship between asceticism and athleticism it may be profitable to juxtapose the two. Athleticism is the training of the body. It hardens flabbiness and denies lethargy through which a body is weakened and becomes soft and vulnerable to external forces and phenomena.

Asceticism is the training of the mind. It invokes mental discipline, focuses energies, and denies apathy and pleasure through which a mind becomes complacent and susceptible to external temptations.

Athleticism does not require a continuous exertion, even if it was possible, but through temporary strain the body becomes more efficient even at rest.

Similarly asceticism does not require continuous self-denial, but through, temporary, selective resistance the mind gains discipline and resolve that become helpful even when indulging in pleasure or giving in to need.

The effects of athleticism are hard to ignore since they appear in the empirical world accessible to all, through the senses, equally; acknowledging the benefits of exercise and physical effort and the aesthetically beautiful physical form it leads to cannot be argued away no matter how much we wish to do so. Reversely, the effects of asceticism are hard to prove since they appear in the mental world accessibly only, through introspection, to the individual; so acknowledging the benefits of cerebral exercise and mental effort and the intellectual symmetry it leads to cannot be confidently argued for.

Many noble spirits took the easier path of extreme self-denial and total abstinence. It's less demanding to be an ascetic when you've exiled yourself into the desert. Much more difficult is controlled indulgence; to be in the midst of plenitude, within anonymous urban sprawls of superfluous hedonism, and to remain self-sufficient and able to resist temptation – to govern but not to deny.

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Paganism
Satyr

"Satyrs combine humanity, animality, and immortality. To dress up as a satyr is to acquire another identity, as an immortal creature in the presence of Dionysos, by means of collapsing all three fundamental categories of living being into one: human, animal, and deity. Moreover, the satyrs are creatures of the wild who nevertheless belong to the heart of the polis. And just as Dionysos yokes wild beasts to his chariot, and civilises the practice of wine-drinking, so in satyric drama the satyrs are frequently present at the transformation of nature into culture, at the first ever extraction of wine from grapes (Sophokles Dionysiskos) or of lyrical sound from a dead tortoise (Sophokles Ichneutai).

Finally, nature itself joins in Dionysiac cult. From a rock, struck by a maenad with her thrysos, a stream of water 'leaps out' (705 ekp¯edai), like the leaping (p¯edan) of the maenads and Dionysos in the dance. When they are possessed, maenads draw milk and honey from the rivers (Plato Ion 534a). And when on Mt. Kithairon they moved their thyrsoi and invoked their god, 'the whole mountain and the wild animals joined in the bacchanal, and nothing remained unmoved in running' (Bacchae 724–7). In the paean to Bakchos (another name for Dionysos) by Philodamos (inscribed at Delphi in 340–39 BC) all immortals and all mortals rejoice at the birth of Dionysos, and the earth revels and dances.

This synthesis of culture with nature is expressed in the hybrid form of the satyr." – *Seaford, Richard [Dionysos]*

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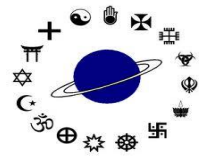

Religion
Institutionalized Cults

Religion is a word describing a type of spirituality which has become popular, and because it has become popular attains the level of institutionalization.
Religion is established and popularized spirituality.

There are thousands of religions but, in our time, a few have become so widespread and established that they dominate the minds of billions.

In attaining its status as religion, the original spiritual background must make compromises and reshape itself so at to remain attractive to the majority, and to individuals outside its field of influence.
This, forces it to contradict its origins…something it can explain as being nothing more than part of its progress.

There are as many types of potential religions as there are spiritual dogmas.
In our day the most widespread, numerically superior religions, are the ones that have managed to seduce the most followers with a spiritual position which offers remedies to common psychological conditions.

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Judaism

God's Chosen Victims

"The genuine religion of the Jews … is the crudest of all religions (die roheste aller Religionen.) The ongoing contempt for Jews, amidst their contemporary peoples, may have been to a large degree due to the squalid (armsälig) qualities of their religion. ...

In any case the essence of any religion consists, as such, in its persuasion that it provides for us, namely that our actual existence is not only limited to our life, but that it remains timeless.
The appalling (erbärmlich) Jewish region does not fulfil this; indeed, it does not even try to. ...

Therefore, this is the crudest and the worst of all religions consisting only in an absurd and outrageous (empörend) theism. ...

While all other religions endeavour to explain to the people by symbols and parables the metaphysical significance of life, the religion of the Jews is entirely immanent and furnishes nothing but a mere war-cry (Kriegsgeschrei) in the struggle with other nations." – *Schopenhauer, Arthur*

Many tales have been told about the Jews, most of them dealing with conspiracy theories, spurred on by their noticeable overrepresentation in positions of power in the west. The story of western civilization and its decline cannot be told without

mentioning these much reviled peoples that avoid a solid definition outside of their shared traditions and self-aggrandizing self-definition of "the chosen ones". What God has chosen them for is to suffer for the sins of man, and through this privileged but unenviable position they gain a prominent place in the hierarchies resulting from the surrender to this monist, authoritarian, vicious Deity.

Some have explained the world's general disdain for these Hebrews as being the result of this non-inclusive, uncompromising, exclusivity, while others have delved into the history of the western peoples to find their reasons.

In his thesis on the *Origin of Consciousness* Jaynes has this to say:

"A mixture of men, then, coming together precariously for a time, and then separating out, some perishing, others organizing into stable tribes; some raiding more settled lands, or fighting over water holes or sometimes, perhaps, caught like exhausted animals and made to do their captor's will, or in the desperation of hunger, bartering control over their lives for bread and seed, as described in some fifteenth-century B.C. tablets unearthed at Nuzi, as well as in Genesis 47:18-26. Some perhaps were still trying to follow inadequate bicameral voices, or clinging to the edge of settle land, fearing to launch out, becoming breeders of sheep and camels, while others, having struggles unsuccessfully to mingle with more settle peoples, then pushed out into the open desert where only ruthless survive, perhaps in precarious pursuit of some hallucinated vision, some back parts of a god some new city promised land.

To the established city-states, these refugees were the desperate outcasts of the desert wilderness. The city people thought of them collectively as robbers and vagrants. And so they often were, either singly, as miserable homeless wretches stealing by night the grapes which the vine-dressers scorned to pick, or as whole tribes raiding the city peripheries for their cattle and produce, even as nomadic Bedouins occasionally do today. The word for vagrants in Akkad, the language of Babylon, is khabiru and so these desert refugees are referred to on cuneiform tablets. And khabiru softened in the desert air, becomes Hebrew." – *Jaynes, Julian*

See also Jaynes positions on the *Bicameral Mind*.

Compartmentalization

The historian Carroll Quigley says this about the Hebrews:

"The second millennium was still in its early centuries when a series of Amurru princes ruled the whole Fertile crescent from the Persian Gulf to the Nile and , as 'Hyksos', were beginning to force their way into Egypt. Amorite names like Abram, Jacob, and Benjamin were recorded in cuneiform writing for the whole area. Tribal and family influence was still powerful in most places that individual rights were very weak, and a strong family group was a better guarantee of personal safety or of individual rights than either personal prowess or princely power.

In this rapidly developing society there were scattered persons whom the documents called 'Habiru' or some similar term. They are recorded from Mesopotamia, Asia Minor, Egypt, and the Levant. The meaning of the term Habiru is disputed, but it seems to apply to persons whose social position did not provide them with the protection of blood relatives and of the threat of retaliatory feuding by their families. They were, what Maitland called in the early Middle Ages in England, 'landless and kin-shattered men.' The cause of this 'kin-shattered' condition which left the Habiru in a precarious social condition is fairly clear. Any individual who had killed a member of his own family obviously lost the protection of that family and became socially isolated. Or again, any person who made a formal agreement to become bondman of another had voluntarily renounced the protection of his blood relatives. Similarly, men who bound themselves to fight for money could not expect their families to stand prepared to avenge any injuries they might suffer in their combats. Such persons, without family to protect them or to force the prince to extent his protection, needed some protector. This was found by seeking the favor of Yahveh, the God of mercy, one of the lesser deities in the numerous Canaanite pantheon. Such allegiance to Yahveh by bondsmen, murderers, or other 'kin-shattered' persons did not originally imply any renunciation of the other deities in the Canaanite pantheon, and the Habiru continued to worship, as seemed fit, the other Canaanite Baals, working downward from the greatest, El, God of justice and creator of the world.

The economic activities of these Habiru were probably not much different from those of other Canaanites. But two comments might be made. As persons with weak or no kinship ties they probably wandered about from place to place more readily than other Canaanites. And there clearly seems to be, among the Habiru, a large proportion of wandering metalworkers and misicmakers. Some of these metalworkers were known as Kenites, a name traditionally derived from Cain, the son of Adam. It is worth noting that the mark the Lord put on Cain was not a mark of damnation, as some believe, but a mark of protection: 'the Lord put a mark on Cain, lest any who come upon him should kill him.' It would appear thus that the

Habiru who became worshipers of Yahveh and later strict monotheists began as a legal or social group, later (at the time of Moses) became a religious group, and still later (at the time of Joshua) began to develop into a political group. Much later, after the Assyrian destruction of the Hebrew state, they became, once more, primarily a religious group, although there always were tendencies to become a political group (by establishing Hebrew rule in some area) or to become a biological group (by insisting on endogamy). At any rate the Hebrews always were a group within Canaanite society and never became a society of their own." – Quigley, Carroll

A synoptic overview which, nevertheless, sheds some light on how and why the Jews are perceived in the way they are, from where their usury nature comes from, why Heisman makes a reference to the *Jewish Kin Paradox*, and why they have the psychology of a victim, the eternal wandering outsider, which becomes so seductive to myriads of outcasts in an overpopulated, faceless modern world.

"Judaism is the evil conscience of our modern civilization." – Wagner, Richard

As a people the Jews represent a unique type.
Having no lands of their own, for the biggest part of their history, like the gypsies, they carved out a survival on the peripheries of human civilizations.
Like all "outsiders" their perspective offered them a clearer view of the people's they mingled within but could never be a part of – though try, they did – giving them insights they could then exploit.

To call the Jew opportunistic would be an understatement.
Having no interest and no great tradition of production, living off the land, he chose a niche where he could survive inconspicuously: service.
From this position he could exploit the waning and ebbing of any culture, oftentimes opening the Jew up to redirected animosity and a level of hatred only the one who is down and being exploited can muster.
This opportunism, directly rooted in Jewish history of a forever downtrodden landless people, can explain why it is Jews who preach cosmopolitanism while at the same time remaining tribal, and how they can argue on both sides of the right/left modern political divide.

For the Jew de-regulated individualism – a kind of controlled anarchy – is the preferred system. Within it the Jew can function, in opposition to it, saying one thing and acting in contradiction to it; in this way dividing the masses into politically ineffective entities, now only to be regarded statistically on a production and consumption graph. Humanism and progressiveness become tools to separate each individual from his heritage, which would include his compatriots and, in homogeneous societies, from his own neighbour.
The culture of no culture raises the Jew as the one of the chosen few who sell a product – an idea(l) in this case – that he nor his kind every buy into.
Humanism is turned into a technique of regulating human instincts and innate human discriminating attitudes, reducing further his *Jewishness* and making him even more inconspicuous.

But, in harsher times and when the tides turn against the Jew, threatening to expose his parasitical existence, he turns more universal and idealistic; puts on his Christian robes, or pockets his Marxist manifesto, and walks amongst the peoples of the worlds as a messiah preaching love and peace for all.

"The heaviest blow that ever struck humanity was the coming of Christianity. Bolshevism is Christianity's illegitimate child. Both are inventions of the Jew." – Hitler, Adolf

The challenge to the Jew has always been surviving amongst more populace and more virile populations.
The original exclusionary dogma that made the Jews consider themselves special and culturally rigid, then developed more flexible strains, through admixture, developing the Christian seedling and later, from this growth, the crop of communism and secular humanism and liberalism ripened.
The sweetness it promised was to attract the increasing masses of unfortunates – of which there has never been a shortage.

Curiously what has emerged out of this adaptation is an internal Jewish conflict, akin to that of a youth confronting his more 'set in his ways' father.
The Zionist faces the secular Jew like the leftist Jew confront the orthodox, but the core principles are never in question and their shared identity is never in doubt.
This internal dialogue is really a Jewish affair, dragging western man along its twists and turns and its feigned conflicts.
Whether one levels the world down to bring on the coming of God's wrath and then uniform peace, or whether one levels mankind down to a uniform thingness bringing about heaven on earth is of little importance when the result is the same and the protagonists remain who they always were.

Jews are guilt ridden precisely because they are anti-nature and precisely because they deny their own essence – their own past, outside of a self-serving interpretation of it.
They consistently fail to live up to their own ideals, standards and principles because an ideal, in general, never totally matches with the real and not living up to it, in this case, is what is aimed for. Their own ideals are, in particular, so unrealistic and anti-reality, so fantastic and other-worldly, that they are unable to even approach them on any level and to any degree beyond myth. But this is done intentionally, for the goal is not salvation on earth but suffering which is always certain. They postpone the realization to an after-death moment, outside of space-time, intentionally suffering the consequences of their failures.
This is the meaning of the phrase: "chosen ones." They were not chosen to enjoy life but to reject it and to suffer on the behest of an imagine Deity.

This uncompromising position makes them hateful to any healthy man.

The set-up is meant to cause shame and pain in the mind of the follower; keeping him/her humbled and enslaved, struggling to detach himself from a world he despises and denies, being a "victim" of it, but that he can never fully escape.
Talk about primordial sin; the "sin" is in being born human, all too human.
The set-up is founded on the certainty of the failure, for the ideal is so unattainable that outcome is almost certain.
Then, suddenly, the God element enters here; the very anthropomorphic representative of this ideal, to offer salvation, as a king offers it to his minions.

The method is then transferred to global economics.
The United States, the quintessential representation of Judeo-Christian nihilism, comforting itself with materialistic and hedonistic excesses, rapes and pillages entire nations to fulfill its own insatiable worldly appetites, and then accepts the ensuing hungry, suffering masses into its "benevolent", all-welcoming, bosom, using them as both economic infusions of production/consumption, but also as soft-power examples of its wealth:
"Here they come, these masses of poor and condemned, to suckle on the teet of *Mother-America*. See them coming? Is it not because mother is good?
Mother embraces them all, for she is loving and kind and fat off of their emaciation."
The pretence is comical…and tragic.
No, it is mostly comical, for we are now standing outside of this delusion, as any spectator would in a farce; engaged yet detached.

The secular Jew understands it, turning him towards altruistic excess to make-up for his egotistical materialistic/hedonistic excesses.
The religious Jew rejoices and instead of blaming the ideal for being unnatural or too grotesque to even be achieved, he turns this failure inwards, berating himself for not being worthy of it – the classic victim psychology.

But a Jew is a Jew is a Jew, and a few decades of realization cannot erase centuries upon centuries of history.
His blood streams full of the memory of slavery, of condemnation for being the only people to exclude all others from their "happy" camp of misery (the chosen ones); it streams with memories of landlessness and the psychology of the *gypsy* who with no land of his own makes of himself a parasite to feed off of others, secretly hating and envying them while he exploits the weakest portions of their being.
A yearly expunging will suffice.
"Allow me to be a conniving, duplicitous, *grifter*" he tells himself, this clever Jew "but then also allow me to make up for it by bringing you gifts of repentance, letting my last action overwhelm all the preceding ones, so as to steal from you one more thing: my own salvation".

But the hated Jews, who refused to offer salvation through suffering to any other people outside their twelve tribes, had to adapt; out of necessity they had to change or suffer the all too real consequences.
The bullshit about other-worldly salvation did not suffice; the Jew had to contradict himself and, like a good sinner, failed to live up to his own other-worldly proclamations.
The cosmopolitan and much more flexible Hellenes gave them a way to turn their exclusivity into universality; at least amongst those circles where God had not totally stunted their thoughts.
This began the internal Jewish struggle between warring factions of the same slavish nihilism: religious, spiritual, traditional Jews versus the secular, more Hellenistic (selectively so) Universalists socialist, humanitarian Jew.
The secular Jew enters the scene with promises of heaven on earth: communism, socialism, and humanism transform the duty towards God to a duty towards the State and the sinner is renamed anti-social and/or ill.
Now suffering has an end and nature has a limit.
The self-hating, anti-nature, delusional, schizophrenia remains the same, but the labels change.
They become more current.

The unattainable ideal becomes much more attainable – progress at last; it is brought down to earth. Well a futuristic imaginary earth, but earth nonetheless.
This only makes the fantastic a little less so – the ideal is saved from its own perversity and Alzheimer memory loss.
One need not die to reach Paradise for it is now here on earth, towards some Utopian future; still distant and fantastical and anti-nature, but a bit more definable, more digestible for the more educated modern mind.
The ethereal and immaterial, now gains some skin and bones…but it still remains unnatural and anti-nature; it still retains that exaggerated hopefulness only the fantastic, the fantasy, can offer as a much needed compensation for those that would normally not even be alive.
Nature is now studied, accepted, analyzed, so as to be altered towards the ideal – the secular Jew turns scientific.

There are countless examples of genes developing, in time, into memes; of a people living in genetic isolation within a particular environment then developing the particular mindset and attitude, then manifesting in a particular moral code, and a particular semiotic system with a particular metaphorical expression – a memetic outcrop which can then be transmitted to other peoples.
But, to my knowledge, there are only one people who have found a shared genetic identity, though they started off by belonging to disparate tribes with different traditions.
In all cases culture begins from an organic foundation, where how a population (inter)acting with a specific environment turns into a spiritual world-view with its defining traditions and ideals.

In this one exceptional case, or the most successful case of its kind, we find an opposite route taken.
A philosophy emerged amongst the lowest of the low within a specific geographical area. This was characterized by an anti-nature, bitterness, a nihilistic vengefulness that spread with ease amongst the lowest of the low within neighbouring tribes.
The idea was seductive. It offered an antithesis, a rejection of reality, a hope to those who most desperately needed it.
Its propositions, developed, describing an overturning of natural rule, and the cruelty and viciousness it entailed.
Its rejection of the norms culminated in the acceptance of a singular Deity; one who stood above, theoretically, all other Deities: a king of all kings, and a God of all gods.
This idea was gifted by coming about at the right place just at the right time, though countless other similar ideas had failed countless times before.
It gathered to its call all the desperate, the weak, the hurt, the ones feeling vulnerable and done wrong by a world governed by the primal natural laws.
It offered a nullification of them, where the standards were reversed and the ideals flipped.
After a time it had to develop its own code of ethics; one which would consolidate its power.
It also had to develop a method form preventing assimilation, as the strong still held sway in a world still not dominated by this idea.
The **Ten Commandments** became its central governing theme; its rules against intermarriage, supported by the self-glorifying identity as the "chosen," which in all its arrogance professed humility.
Everything it based itself upon was an inversion…duplicity. It provided a lie to those most susceptible to its promise.
As this ideal, now a spiritual dogma, gained acceptance amongst the various tribes, from their lowest stratum upwards, it also began to express a desire to become a genetic type; it wanted to morph from an idea into a reality.

Judaism is the most successful, and adaptive, memetic virus ever to have infected a civilization in the history of man.

The Jews are not a race.
They are an idea(l), going back to an amalgamation of peoples, from various tribes, who found in this idea(l) a way out of their social status, and their existential decrepitude.
Out of this collection of human genetic waste twelve tribes emerged.
Original twelve tribes: Reuben, Simeon, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, Asher, Ephraim and Manasseh.

These original twelve tribes, then declare themselves free of all ruling authorities, and invented a reversal of fortune which can only be called nihilistic, as it annuls human hierarchies as these had, up until then, been created through natural processes.
A thirteenth tribe was then proposed as being that of the Turkic Khazars.

The pride of the ones being chosen culminates in being chosen, not first, nor last, but at the exclusion of all others. It is *you* who is chosen and not the other, who will never be chosen.
What a hateful proposition this truly is.

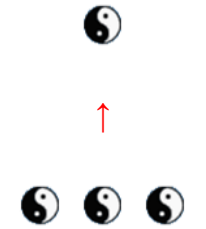
"The Aryans are automatically pictured by everybody as an assembly of individual men, the Jews as a coherent plasmodium spread over a wide area. Antisemitism has wrongly turned the latter into a stubborn, conscious closing of ranks and called it "Jewish solidarity."
This is an understandable confusion of different things.
If some accusation is leveled against an individual who belongs to the Jewish race and all the Jews, without actually knowing him, inwardly support him, wishing, hoping, and trying to prove him innocent, it must on no account be believed that he interests them in any way as a Jewish individual and that his fate, because it is the fate of a Jew, will arouse more pity in them than that of any Aryan who is unjustly persecuted. This certainly is not the case. It is only the threat to Judaism, the fear that a shameful shadow might fall on Jewry as a collective, or, more accurately on anything Jewish as such, on the idea of Judaism that produces those symptoms of involuntary partisanship.
It is exactly the same as when women are delighted to hear every individual member of their sex being disparaged, and indeed help to belittle her, so long as Woman herself is not shown in a bad light, no man is deterred from desiring women in general, nobody loses faith in "love," but marriages continue to take place and the number of old bachelors does not increase. What is defended is only the species, what is protected is only the sex or the race, not the individuals, who are considered only insofar as they are members of the group. Both the genuine Jew and the genuine Woman live only in the species, not as individualities.
This explains why the family (as a biological, not a legal, unit) is of greater importance to the Jews than to any other people in the world, with the English, who are the Jews' distant relatives, following next. The family in this sense has a female, maternal origin and has nothing to do with the state or the formation of society. A sense of belonging together that unites the members of a family, although it is only the result of a shared atmosphere, is strongest among Jews.

The principle of any aristocratism is the strictest observation of all boundaries between human beings, but the Jew is the born communist and always wants community. The informality of the Jew in company and his lack of social tact are the results of this. Manners are nothing but a subtle way of emphasizing and protecting the boundaries of the personal monads, but the Jew is no monadologist." – Weininger, Otto [Sex and Character]

The Jewish maternal inheritance of Jewishness reflects this desire to assimilate and to integrate, from a position of weakness, from a female's perspective.
The male Jew, if we dare call him that, is a cuckolded male, who must inherit his identity from his mother, and then accept whatever genes the female brings into the gene pool. His line of self-identification goes through the weakest, most accepting, tolerant, and open to any fertilization part of the family tree.
He is defenceless before female sexuality and feels the most vulnerable to it.
He identifies with his own weakness, feeling ashamed and guilty.
He becomes obsessed with sexuality, because it is the feminine domain, and it is towards the feminine which he feels exposed to. The feminine is his sinfulness, before the manly of men, the King of kings, Deity of his.

He desexualizes the woman so as to not soil her perfection, her idealization, with his own masculine spirit.
The Jew feels most embarrassed about sex and his own masculinity.
To degrade other people he sexualizes them, unleashing the primordial to degrade and lower them to the status of animal.
Liberty, liberation, is for the Jew a way of diminishing other people, the Aryan, returning them to their primal state, sipping them of their civilization, their pride, their ego, their sense of self.

For the Jew it isn't about balance – the masculine dominating and embracing the feminine – it is about degradation, lowering the feminine to a state where his own emasculation before the Manly man, his God, is not noticeable.
He slanders, animalizes, promotes ideas the revert females to an primitive state, but he does not do so with men of other tribes. There he inhibits, represses, promotes ideas that restrict masculine expression, because it is in relation to them that he feels the most insecure, and his own emasculation becomes apparent.



Yahweh
Many Names for the Singular Master

Human beings could not have imagined a viler, vicious, authoritarian, degrading God than this God of the Jews.
Any god that would demand as evidence of faith, the slaughter of a man's only begotten son, is a monster, only the psychologically deformed would worship.

The God Yahweh has come to represent the alternate to reality God.
He is the representation of dissatisfaction with the world as it is experienced; a counter-world Deity that offers an alternate, more "real," reality.
His placement "outside" the cosmos is indicative and appropriate, for in relation to existence, He is the manifestation of an imagined non-existence; His "positive" world stands as a negative of this "negative" one, where the terms negative/positive have been turned on their head to make of this nihilistic god the

God of choice amongst the feeble and sick and desperate: a God of hope and light and love for all those that find reality and themselves to be unsatisfactory.

Of course the popularity of such a God should be expected when uncontrolled reproduction results in the birth of myriads that must now face the harsh reality of their personal quality in relation to another. Man may intervene upon nature to make the world more ideal for him, but this does not mean the world changes to accommodate him.
The world still remains just as harsh and unforgiving and, by human standards, unjust. Renaming the world "evil" and blaming it on demons and human vanity will not do away with nature's brutality.
I would say that He, this Hebrew miasma, is cast in such a "positive" light by those who have a "negative" (re)action to the sensual world and who consider facing it on their own a daunting affair.
The sensually perceived world and the mind that accepts it as such is often called "materialistic" by those that wish to include it into a general demeanor of superficial hedonism and wish to associate this attitude with primal fascinations and uncultivated tastes, but this is a ruse to mask their own distaste with reality, culminating in an extreme asceticism and an obsession with hidden worlds and mysterious realms.
If you cannot find joy in the world as it is before you, and amongst its many challenges, then you cast it outside or beneath or beyond where you are dying to get to it, or you feel "special" because only you can "see" it, without seeing it.
As a metaphor it would stand to reason that a world of multiplicity would be dealt with, by using the conception of an indefinite singularity; an implied and simplified Oneness that always remains vague because it has no reference to anything existent nor to anything ever experienced – it is, in fact, the anti-existence existent, and the anti-experienced experience.

Emotionally the primary (re)action to an unknown threatening world of fear would naturally evolve into that of a consoling communal love, as social strategies develop after an organism has gone through a period of engaging a world that is not positively inclined towards it.
Life confronts the world directly before it develops ways of dealing with it, and in this love/hate relationships, founded on anxiety (fear), one can find another coping mechanism.
In this mysterious frightening world, love enters to offer a welcomed relief; an antidote, via the submission to a unity.
What can be more soothing than identification with the otherness, making it known by associating it with one's self? The individual projects its self-awareness into the void or unto the alien and finds in the reflection a (re)cognizable image – God is often cast as the mirror image, the likeness of all likenesses; He is known because we find ourselves reflected back to us, but this time cleansed of all the unwanted elements and all the things we wish to deny or leave behind in our quest for enlightenment: to be made lighter, to be cast into the light.
Through its surrender to a "greater whole," a larger sense of identity within a group, the individual feels unburdened from responsibility and the risks of

personal choices. It, in essence, escapes its particular natural limitations by associating itself with the different, yet similar, otherness.
It now feels enlarged, empowered. Its individual weaknesses are now mitigated by the compensating effect of another's strengths, and its fears are assuaged by the calming properties of communal bonding.
It feels release, freed from the encumbrances of survival; free to remain a juvenile playing, experimenting, its curiosity unhindered by caution, its choices unobstructed by personal limitations.
As long as it remains loyal to the group's authority, it can also remain as naïve and reckless and hedonistic as it wishes to be. It has the others to fall back on: its errors will be corrected, the consequences of its choices minimized, its obsessions reinforced, if they do not confront the unity's cohesion and the common underlying principles.
The very emotion that evolved to deal with the fight/flight mechanism – the original (re)action of an outwardly sensing organisms that had to develop a simple (efficient) method of discerning good from bad, edible from non-edible – by inebriating the mind to enable proximity and the intrusive methods of heterosexual copulation – now becomes the very glue that binds individuals into a mutually beneficial cooperative, necessitating individual compromises; the bigger the group, the bigger the compromise; the larger the benefit, the larger the cost.
In the end there is no win-win scenario, even the God Yahweh asks for His comeuppance and if He does not receive it, He turns into the God of wrath.

The God of the Jews is a God of weakness and retribution.
He is to make amends for what nature has done …because nature, in this case, is the product of human vanity.

The concept of the "exile" is for the Jews a central theme.
There is no evidence that the Jews, or what later became the identity of Jewishness, were ever exiled more than any other people in history, but the idea does support the general unifying theme of Jewishness as the ones chosen to suffer in the name of God.
If we are to rationalize the concept of exile then we might attribute it to the normal feeling of not-belonging; one which any people, who professed exclusivity, and who felt unique, would feel within any social or cultural environment.
But the idea of *exile* and the "wandering Jew" are part of a tradition built around the identity of the 'chosen to suffer for God' theme.
What they felt exiled from was nature and its unquestionable vicious cruelty; its indifference in the face of their relentless suffering.
What they were wandering within was the world, as we know it, instead of the godly realm where their special place was recognized and rewarded.

The Jews feel "exiled" from their Heavenly Utopia, condemned to wander or to exist amongst the infidels who hate them and are envious of them because of who and what they are.

Once the term "Lord" was given to a God, encompassing all the names He was known by but could not be uttered, then its usage as a human social title became inapplicable, if not patronizing.

We mustn't be too hasty with our praise.
The cleverness of the Jew does not apply to all of them, across the board.
Most, and in particularly those Orthodox ones still clinging to the original motives of their faith, are no less simplistic than their counterparts in every other tribe.

The intellectual prowess of Jewry should be sought in the Ashkenazim.
Jews tracing their roots back to one of the original tribes, but who settled in Germany.
It was Nazi cleansing that rid these populations of their inferior members, leaving behind the cream of the crop.
These educated, highly intellectual, survivors then settled all over the world, but primarily in the United States, where they applied the experiences and the knowledge gained from living amongst Germanic Goyim as a distinct, resistant to assimilation, people. This "outsider" identity fit into their original motives, as being those whom all other tribes rejected – now projected as an acceptance of a Deity which all other tribes rejected.
The "rejected ones" is turned to the "chosen people," in classic nihilistic style, and their outcast from their own genetic tribe status becomes an inclusion into a memetic identification, which rejects genetics as a defining aspect of identity.
It had to be so for these different people to emerge into a unity, underneath a king of kings, outside existence.
God's "outsider," but dominating status, transferred to His followers – the meek becoming strong, via their humbling beneath a singular God.
Equalization hides the motive of indirect empowerment.

↑

Jew Paradox

Dominance though Humility

↓ Zionism ↓ Jaded Jew ↓ Jews & Sex ↓

The Jewish paradox is a complex issue, one which demands a bit of mind-twisting openness to ideas which are, today, considered prejudice and "evil."
To best explore the issue we will allow Jewish intellectuals to expose it for themselves, before we dare to comment on it, at the risk of being accused of "hate" and closed-minded primitive thinking.
Friedman was a well-known U.S. economist; an advocate of capitalism and an advisor to Ronald Reagan, Margaret Thatcher, and Menachem Begin; he was also, until his death, a staunch Zionist and a proud Jew.
Here is how he summed up the paradox:

"Here are two propositions. Each of them are validated by evidence yet they are both incompatible one with the other…there are few peoples in any in the world who owe so great a debt to free enterprise and competitive capitalism as the Jews…there are few peoples or any in the world who have done so much to undermine the intellectual foundation of capitalism as the Jews." – Friedman, Milton

He continues:

"Jews have flourished most in countries in which competitive capitalism had the greatest scope: Holland in the sixteenth and seventeenth centuries, and Britain and the U.S. in the nineteenth and twentieth centuries, Germany in the late nineteenth and early twentieth century." – Friedman, Milton

Here is Friedman expressing his perplexity in regards to Jewish anti-capitalistic sentiments given the advantages Jews enjoy within capitalistic economic systems:

"Jews have been a stronghold of anti-capitalist sentiment. From Karl Marx through Leon Trotsky to Herbert Marcuse, a sizable fraction of the revolutionary anti-capitalist literature has been authored by Jews." – Friedman, Milton

A more contemporary Jew, Gilad Atzmon, has this to say on the matter:

"How could that be, Friedman wonders? Why is it that, despite the historical record of the benefits of competitive capitalism to the Jews; despite the intellectual explanation of this phenomenon that is implicit or explicit in much liberal literature from at least Adam Smith onwards, the Jews have been disproportionately anti-capitalist?

Friedman considers some answers –

Rather often we hear from Jews on the left that their affinity to humanitarian issues is driven by their 'Jewish humanist heritage'. More than once I myself have commented that this is an utter lie. There is no such a Jewish heritage. Driven by tribal precepts, both Judaism and 'Jewish ideology' are devoid of universal ethics. If there are some remote patches of humanism in Jewish culture, these are certainly far from being universal.

Friedman, however, offered a further take on the subject: In direct reference to Lawrence Fuchs who argues that the anti-capitalism of the Jews is a *'direct reflection of values derived from the Jewish religion and culture,' Friedman wonders -- if Jewish culture is, indeed, inherently anti-capitalist (as Fuchs suggests) how is it then, that Jews failed to successfully combat Capitalism and free markets throughout their history? Friedman analyses that whilst 'Jewish religion and culture date back over two millennia; the Jewish opposition to capitalism and attachment to socialism, is at the most, less than two centuries.'" – Atzmon, Gilad*

"Beginning with the era of the French revolution, the European political spectrum became divided into a 'Left' and a 'Right' along an axis that involved the issue of secularism. The Right (conservative, Monarchical, "clerical") maintained that there must be a place for the church in the public order; the left (democratic, liberal, radical) held that there can be no Church at all . . .
The axis separating left from right also formed a natural boundary for the pale of Jewish political participation. It was the left, with its new secular concept of citizenship, that had accomplished the Emancipation, and it was only the left that could see a place for the Jews in public life." – Friedman, Milton

In regards to this Atzmon responds:

"Such a reasoning, then, views Jewish affiliation with the left as a politically opportunistic move instead of a form of 'moral awakening'.
Such a reading of the 'Jewish left' reaffirms my own critical assessment. It also explains why some Jews join the left -- they support cosmopolitanism, solidarity, an international working class; and yet, they themselves often seem to prefer to operate within 'Jews only' racially orientated cells such as the Bund, Jewish Socialists or even Jews For Boycott of Israeli Goods. Friedman's reasoning might also explain why so many Jews who had their roots in the so-called 'left', ended up preaching moral interventionism and Neo Conservatism.
Friedman argues also, that Jewish affiliation with the left might be better understood as an attempt to disown some anti-Semitic stereotypes of the Jew as being *"a merchant or moneylender who put commercial interests ahead of human values."*
According to Friedman, the Jewish anti-capitalist is there to prove that, far from being money-grabbing, selfish and heartless, Jews are really public spirited, generous, and concerned with ideals rather than material goods. *'How better to do so than to attack the market with its reliance on monetary values and impersonal transactions and to glorify the political process, to take as an ideal a state run by well-meaning people for the benefit of their fellow men?'*
And yet, in Friedman's logic then, it is not a 'moral awakening' that moves the Jew to the left; it is neither humanism, nor solidarity and nor is it kindness, but, instead, it seems to be a desperate attempt to replace or amend the Jewish image.

It seems to me that the message Kuper conveyed was pretty clear: Rather than being driven entirely by a genuine care for the Palestinians in Gaza, the Jewish boat was also engaged in a symbolic exchange. It was also there to save the image of the Jews rather than solely providing humanitarian support. This fact alone may explain why the Jewish boat hardly carried any humanitarian aid for the Gazans. Rather than a 'humanitarian aid mission for the Palestinians,' it was probably also an 'image rescue for the Jews'.
Seemingly then, Friedman managed to resolve the paradox between his two initial propositions (Jews being the benefactors capitalism vs. Jews being profoundly anti-capitalist) by offering an historical and political explanation: Jews or Jewish intellectuals are not really against capitalism; it was just the "special circumstances of nineteenth-century that drove Jews to the left, and the subconscious attempts by Jews to demonstrate to themselves and the world the fallacy of the anti-Semitic stereotype." It was neither ideology nor ethics.
This interpretation explains why left Zionism was doomed to disappear. During his talks, Friedman reviewed the right/left political division in Israel. He noticed that two opposing traditions were at work in the Jewish State: "an ancient one--going back nearly two thousand years-- of finding ways around governmental restrictions (and) a modern one-- going back a century-- of belief in "democratic socialism" and "central planning." Friedman was clever enough to gather already in 1972 that it is the "Jewish tradition," rather than 'socialism', that would prevail. Friedman noticed already in the 1970's that Israel was capitalist to the bone. He predicted that the short phase of Zionist 'pseudo socialism' was foreign to Jewish culture.
Yet, it isn't just Israeli left that was doomed to die. Friedman's reading of Jewish culture also explains why the Bund died; it didn't really spread to the West; it also explains why the legendary Mazpen and other Jewish tribal anti-Zionist revolutionary groups have never attracted the Jewish masses." – Atzmon, Gilad

Alan Dershowitz, a New York Jewish lawyer, enters the fray on the FOX "news" program *Stossel* to dismiss Atzmon as a "nutcase" and an "obscure saxophonist" but more so to denounce those academics that dared to cross the politically-correct, moralistic, line and endorse the book written by Atzmon *The Wandering Who*, such as John Mersheimer (professor in University of Chicago) and Richard Falk (professor in University of Princeton). Dershowitz uses the usual lawyer methods of word-association, dropping the emotionally laden terms "race", "women", "gay", "Hitler", "rape", "Neo-Nazi", "anti-Semitism", with an admirable finesse, and then attempting the stereotypical Jewish way of silencing the other: shame. He even goes as far as to admit, indirectly, that there is a *de facto* form of censorship in U.S. universities who should not "cross a terrible line." He calls it "taboo," using the more archaic word for it.

Another Jew, Mitchel Heisman puts an organic slant on the Semitic "internal" debate:

"The view that Bernays and his nemesis, Chomsky, are consciously united in some Jewish national conspiracy is comparable to the belief that blacks have consciously organized to take over world basketball. While the extent of Jewish media influence can easily be exaggerated, the inordinate concentration of Jews in highly influential media positions does require an evolutionary explanation.
Jews may have an inclination to control human behavior with words and other media forms because Jews owe their very existence to their ancestor's ability to control Jewish behavior with the media technology commonly known as the Bible. Modern Jewish media control is only an extension of ancient Jewish media self-control. Jews may have a genetic ability to influence human behavior with "nurture" because first, foremost, and fundamentally, Judaism was founded through the nurturist ability to overpower their own genetically maladaptive tendencies.
Jews exist because they embody this paradox of a genetic inclination to correct genetic inclination with "nurture," i.e. the laws of Moses." – Heisman, Mitchel

And more:

"The Jewish kinship paradox meant that this entire model was utterly improbable, if not impossible, for Jews. The Jewish kinship paradox meant that pure sociobiological naturalism was self-defeating.
To survive, Jews could only rest their faith in the post-biological corrective of Mosaic Law.
To survive, Jews could only look forward from the premise of the goodness of overcoming pure biological naturalism. There was no going back to nature, and this led the evolution of the Bible towards prophetic speculations about the full implications of overcoming biology in God.

The modern Western political left evolved as a direct extension of this original Biblical revolt against biology." – Heisman, Mitchel

What is occurring is an internal Jewish affair having to do with the methodology used to inhibit resistance to their *dis-ease* and to assure their own ascent, in essence completing the nihilistic reversal of hierarchies their survival depends upon.

I close with one more quote by another suicidal Jew:

"Our age, which is not only the most Jewish, but also the most effeminate of all ages; the age in which the arts are only a rag for wiping its moods, and which attributes the artistic urge to animal games; the age of the most gullible anarchism; the age without a sense for the state and justice; the age of sexual ethics; the age of the most shallow of all historical methods (historical materialism); the age of capitalism and Marxism; the age in which history, life, and science are reduced to economics and technology." –Weininger, Otto

The basic issue of the *Jewish Paradox* can be summed up as the paradox produced when an ideal fails to replace the real, causing a slight divergence, like a "splinter in the mind's eye."
The lie heavily depends on self-induced paroxysm; a type of schizophrenic state that never manages to remain convincing or hidden.
With the Jewish version of nihilism the world is turned on its head.
To achieve this remarkable feat not only must the mind endure early mind-cleansing, but it must also be kept under constant supervision, a form of overseeing, and it must also be trained to perform some of these overseeing practices on its own; to self-censor, as in feel ashamed and guilty or self-conscious about certain types of thinking.

This produces a lot of internal conflict.
The suicides of Weininger and Heisman can be considered as the end result of this internal strife, reaching the level of madness. Undoubtedly other factors might have contributed but this disharmony between what was perceived and what was supposed to be perceived could not have helped.
There is no paradox in nature, of course, but there are plenty of paradoxes produced when the human brain tries to impose a static model upon a fluid environment; or construct borders upon an existence that does not display any beginning or end.
Once the fundamental workings of nature are dismantled and put together again, by a human mind with its own purposes and reasons, reality goes out of whack and the brain is left reeling in the aftermath.

The Jews, wanting to overturn the odds against them, but not appear to be doing so openly – for fear of reprisals – chose the more feminine method of guile, motherly attentiveness, manipulation, seduction, deception, with the usual accompanying love/hate, envy, shame, and so on, techniques; if they were the bottom, in every social system, then how lese to reach the top in one stroke than to overturn all conceptions of right and wrong?
One would expect nothing else from a weak organism. When direct conflict is out of the question then alternatives ways are found; the Jews found the ultimate passive-aggressive alternative.

Judeo-Christian moralizing is the final chapter in this total dismissal of the world and its methods of establishing hierarchies and domination.
Its mimetic methodology depends upon maintaining the illusion that its struggle for power is not so, but that it, in fact, denounces power as a form of weakness or as *beneath* its own higher goals, to make it, power, undesirable to the gentile and the infidel pagan.
This is a confusing methodology. It denies its own motive, the burning desire in its core, so as to make it all the more effective in the pursuit of what it denies wanting.

It is, we can say, a form of self-delusion, which repudiates *natural selection* and *Evolution Theory* so as to better take advantage of the environment it preaches as being an illusion or, if nothing else, insignificant.

"If…deceit is fundamental to animal communication, then there must be strong selection to spot deception and this ought, in turn to select for a degree of self-deception, rendering some facts and motives unconscious so as to not betray – by the subtle signs of self-knowledge – the deception being practiced. Thus, the conventional view that natural selection favours nervous systems which produce ever more accurate images of the world must be a very naïve view of mental evolution. "– Trivers, Robert

I mean, can anyone imagine of a more arrogant proposition than to claim that you are one of God's "chosen people," and this from the most humble of the humble? If Christianity became necessary in the spread of the virus it was because of this blatant exclusionary position that made the Semites detestable to other peoples. Jewish universality is nothing more than an adaptation to current circumstances: a modernization of their primordial, original attitude and self-definition: a survival tactic.
There's nothing more endearing than a humble man offering the *Gardens of Eden* and the promise of eternal bliss, when all along, he tells himself, in secret, that only he and his own kind deserve it.

Later, after the economic collapse of the early 21st century another Jew, Alan Greenspan, admits before congressional committee – an act of atonement perhaps – or is forced to do so, that his bullshit socioeconomic ideologies – the crap he had been selling for years as reasonable economic policy – were based on a mistake. This goes back to Friedman's positions and the Keynes/Hayek debate over the size of governmental and concerning the degree of governmental interventions upon the economic activities of men.
He was greatly influenced by the "philosophical" views of another Jew, Ayn Rand, and her glorification of the natural instinct of selfishness.

The markets, any human system really, does not self-regulate itself, but this belief dominated all through the post war era in the United States…and it still does.
It does not and cannot because it is a manmade construct and not a natural one. Even when man applies natural processes to his own paradigms they are still *his* own and he cannot but insert within them his own psychological and metaphysical failings.
This particular construct of market based economies is troubled by an added lie. The intent is never to meet the people's needs, for these are few and easily dealt with in a technological era, but to construct and direct them; to sell the caricature of *individuality* to those who have no clue about anything coming from their own mind ...in essence to divide using this ideal of *free-will*.

A conspiracy advocate would see this as the perfect ruse for the weak and the downtrodden to rise to the top, as they only sell what they never, themselves, buy into – at least not completely and honestly.

It is the same ruse which enables a Christian or a Muslim to kill and maim in the name of a "loving God," or make it possible for him to be rational, most of the time, when dealing with other human beings, but then suspend his reasoning when it comes to his desired immortality.
It is the same ruse employed by evangelicals and their faith healers. They know all this is bullshit, but they still believe they are performing miracles or doing it in the name of a **God** which they serve.
When Rand and Greenspan and Friedman speak of "deregulation", or the elimination of government interventions, they mean they do not want the elected officials, of the so called "nation", to limit their interactions and regulate them for a greater good; whereas their own private interventions are taken for granted as being the natural "right" of the select few. What they want is a government which protects their "natural" right to manipulate, using insights into human nature, those to whom it is told that human nature is a fallacy and all are born "free" and untainted, able to be whatever they want to be, if they apply themselves appropriately. It is a way of ensuring that the government acts as a regulator of the people rather than of the elites who are to be kept there indefinitely: divide and conquer in the economic sphere.
Violence is no longer necessary once the lie of "freedom" has been sold to those who are most like slaves.
The Jews learned from their own experiences with slavery how to apply and manipulate this slavish mentality.
Naturally Friedman would realize that this was to the best advantage of a Jewish people.

Here the term "Jewish" should not be taken as an indication of race alone - although bloodlines are an integral part of it all - but of a mental attitude; a manner of thinking and engaging the world.
Jew
The original Jews with their particular history of the expelled, the homeless, and landless – up until they finally dealt with the Aryan last stand - had developed a particular psychology; one expressed and represented in the nihilism and the monism of their spirituality.
It is a spirituality that infects the weakest within any population, by offering or selling them what they most lack and, for this reason, most crave.
It's the classic ruse found in nature: imitation or hypocrisy.
When dealing with creatures with a certain level of awareness, such as humans, then Trivers was right: believing in the lie adds to its effect.
The best salesman is the one who is convinced that his own pretenses are honest and true. This is why he would be offended and angered if anyone would expose him to his own duplicity.
The goal here is not perception or wisdom, but survival, and if believing in fabrications and remaining delusional aids in survival then most will do just that - nature is not about becoming wise, after all.
In many ways becoming aware is antithetical to natural methods. Love, for example, would not function as powerfully as it does if men became wise to its function and intent, within the natural selection game; civilization would not be as comforting and binding if men became wise to its tactics and controlling elites.

The dullards and delusional ones are convinced, they are, on the most part, not pretending this aspect of their behavior; this makes them more dangerous, because, at the very least, you can reason with a lucid liar.

It should not be considered coincidental that the Jewish peoples acquired a homeland of their own after the end of the *Second World War*, nor that the internal conflict between segments of their elites resulted in what was later called the *Cold War*.
This *settling down* can be seen as an attempt to return to a more pagan lifestyle.
The home, the hearth it was built around, as well as the land it was built upon was an integral part of pagan life and *paganistic* rituals and self-identifications.
A virus, after all, acquires some traits form the body it infects, so as to better infect it, and remain a viable parasitic element within it.
The more "masculine" members of the tribe saw in the end of the war an opportunity to come out of hiding, if you will. The game of deferring and lying and squirreling away their wealth was coming to an end with the establishment of Israel and the elimination of any centralized challenge to their ways.
What happened later was that all concessions made during this internal strife were taken back, bit by bit.
These were, and are, the conservative elements in Judaism – Judeo-Christianity.
Once the danger was over, first from the Nazi Germans and their pagan ways, and then from their own ranks, those that proposed a different variant to the Judeo-Christian methodology, there was a brief but in instructive free-for-all: to the victor go the spoils of war.

The liberal segment, having lived with the lie for so long and having associated it with their personal identity, was unable to reconcile with the notion that after so many thousands of years the truth about Jewishness and the tactics it had created to survive within socially and culturally hostile environments were all antithetical to their beliefs.
If liberalism finds some of its staunchest and most combative defenders within the secular Jewish community it is because it is these Jews who cannot deal with the reality of their kind' duplicity and guileless. The truth of the situation represents an affront to their sense of self.

The label of "race" should not be used in its purely biological definition when discussing the Jews…or the Greeks; interesting that both these designations indicate a western attitude towards life and living.
Race
If anything what the Jews taught the world was that they were "above nature" or any genetic designation.

They were God's children, His chosen people, and they, being representatives of his un-earthly stature were beyond and above any king and any human hierarchy. Their standing was on the spiritual realm; an abstraction they could pass on not via sexual intercourse but through oral traditions: memes.

"Judaism began with a belief in the power of nurture to overcome nature, a belief in mind over matter. It is the belief that the sociobiological logic represented by ancient Egypt is not the only way, and that by learning a people can survive otherwise. Gods, such as the sun god, rooted in observable nature, represent extensions of probable beliefs.
God, superior to the laws of nature, represents the utmost possibilities of belief.
Unity with God could transcend pagan unity with nature.
When one follows God's laws over man's (biologically ground) laws, one is literally overriding one's own biological nature, and hence performing a perfectly "secular" miracle of non-biology transcending biological nature." – Heisman, Mitchel

As representatives of God their ideas and ideals are God's Will: a divine meme usurping all genetic considerations.

As such, the label of "race" takes on a more Hellenic definition, where *paideia* ***{παιδεια}***, training, a shared mimetic infrastructure becomes the shared racial element.
To be "a Jew" is to think and believe, and reflect what the Jewish tradition teaches: to embody the Jewish, values as divine.
What advantages were to be gained were to be at the "End of Times" where God's rule would be made obvious and all that served His will would receive their just rewards. Until then all infidels, all *goyims* are to be considered less than "divine" and, therefore, not deserving of the same consideration as the true Jew is.

The distinction is exemplified by the attitude religious Jews have towards interfaith marriages. Their resistance to other faiths, although never stated outright, consists in a kind of innate sense of superiority; a kind which cannot be admitted for this would challenge the identity of being God's children: those chosen to suffer because of this eminence.
The Jews were "chosen" because all other peoples had refused God; they were the ones humble enough to surrender, since their entire history was about humility and humiliations; pride was rescued in the midst of disgraces. There is an element of retribution in Hebrew nihilism.
The Jews are "special" because they were the meekest of the meek, and they shall inherit an existence far greater than this earthly one. Jewish arrogance is expressed through a feigned humility.
Their privileged cosmic status consists in being the "chosen people; the ones who shall suffer far more than any other people as an indication and a test of their faith. Through them mankind, as a whole, will be redeemed.

In his book *The Wandering Who?* Gilad Atzmon, a writer/musician of Jewish decent, attempts to explore Jewishness and what it has come to represent in our age.
This is what he writes in regards to Zionism and the Jewish Diaspora:

"Here are some quotes that reveal what early Zionist ideologists thought of their brothers, the Diaspora Jews, those for whom they were developing a nationalistic project based on a philosophy of racial ethnic identity:

'The Jew is a caricature of a normal, natural human being, both physically and spiritually. As an individual in society he revolts and throws off the harness of social obligation, knows no order nor discipline.' – *(Our Shomer 'Weltanshauung', Hashomer Hatzair*

'The fact is undeniable that the Jews, collectively, are unhealthy and neurotic. Those professional Jews who, wounded to the quick, indignantly deny this truth are the greatest enemies of their race, for they thereby lead them to search for false solutions, or at most palliatives.' – *Ben Frommer.*

'The enterprising spirit of the Jew is irrepressible. He refuses to remain a proletarian. He will grab at the first opportunity to advance to a higher rung in the social ladder.' – *Ber Borochov*

'The emancipated Jew is insecure in his relations with his fellow-beings, timid with strangers, suspicious even towards the secret feeling of his friends. His best powers are exhausted in the suppression, or at least in the difficult concealment of his own real character. For he fears that this character might be recognized as Jewish, and he has never the satisfaction of showing himself as he is, in all his thoughts and sentiments. He becomes an inner cripple, and externally unreal, and thereby, always ridiculous and hateful to all higher-feeling men, as is everything that is unreal. All the better Jews in Western Europe groan under this, or seek for alleviation.
They no longer possess the belief which gives the patience necessary to bear sufferings, because it sees in them the will of a punishing but not loving God.' – *Max Nadau*

Early Zionist ideologists were pretty outspoken when it came to the 'Diaspora' Jewery. Ber Borochov eloquently diagnosed the inherit Jewish non-proletarian tendencies. Max Nordau didn't spare words when confronting the intrinsic post-emancipated Jewish social incompetence. In the eyes of Hashomer Hatzair, the Diaspora Jew is nothing but a caricature and, for Ben Frommer, it is nothing less than a neurosis we are dealing with.
Yet, they were optimistic, they somehow believed that a 'new beginning' would cure the emancipated Jew of what seemed to some as a disgraceful fate. They believed in a global Jewish 'homecoming', they were convinced that such an endeavour would heal the Jews of their inherit symptoms." – *Atzmon, Gilad*

The pagan mind was rooted in the land of their ancestors, but the Jews were the eternal wanderers, the uprooted and homeless, who had to integrate themselves into alien societies, maintaining a secret resentment and harbouring a concealed self-loathing.
The idea of a homeland, somewhere to settle down and take root was one that promised a healthy future, but to accomplish this task the Jew had to make of himself the universal victim of human nature while at the same time playing to role of aggressive agent of natural selection. He had to play the role of downtrodden while displacing Palestinians by force of arms. The contradictions this act produces, between ideology and reality or between words and actions, is what has been called the *Jewish Paradox*.
There is nothing really paradoxical about it if, as in the case of females, one closes one's ears to words and cheap rhetoric and one opens one's eyes to activities and the intentions they imply.

As always, the Jew had to be able to recognize and to seize upon the opportunity to slither himself into the cracks, produced by decay, and appeal to the lowest of the low so as to ascend upwards inconspicuously. Having taken advantage of German decay, as it once did of Roman dis-ease, the Jewish spirit, the Jewish meme, seized upon German wrath, making the Holocaust into a weapon of self-aggrandizement. The meek are raised to prominence - to power - by appealing to the most basic of all human instincts: fear and doubt and envy.

The landless are made land-bound, lowering their divine homecoming to an earthly paradise; hoping that this will turn them into the average European.
To this day Orthodox Jewry resent these earthly kingdoms, siding with Muslims in the destruction of the Israeli state. For them this is divine work, showing allegiance to the only authority that matters and the one that has placed upon them the burden of suffering and self-destruction as evidence of their piety.

"Both the right and left truly believed that, due to their homecoming, Jews would be able to replace their 'traditional traits' with aspirations towards sameness. They genuinely believed that Zionism would turn Jews into 'people like all people'. Failing to understand that the premise was categorically flawed for 'other people' do not wish to be 'like other people'. In other words, as long as Jews insisted on being like 'all people' they would always fail to be themselves." – Atzmon, Gilad

The cosmopolitan universal Jew turned out to be a self-hating meek and meager human, who felt a sense of insecurity when relating to more robust pagan cultures. His resentment made him wish to either disappear within these alien throngs or tear them down so that his own spirit would not stand out so much.
The history of Judaism had imprinted in him and his philosophy an attitude he at once was ashamed of and was unable to break free from, as he had no other alternative – although many tried to assimilate by baptizing themselves Christian and changing their names ...albeit Christianity was simply a continuance of the same mindset now infecting the very ones the Jews felt so insecure before.
The eternal victim, the outcast and outsider, having found his niche on the periphery of European cultures now found there the weakness he could exploit, as only an outsider could. This made him successful and hated, only accentuating his inability to become assimilated and find a home through association.
We may consider Christianity as such a drive to make Judaism more in tune with Hellenic and Roman culture. It is why Christianity first appealed to the lowest segments of the Roman population selling them the illusion that being weak is a power unmatched by any Caesar.

Lacking this identity with a place, a concrete geographical place, the Jew finds it in abstractions and negation.

"Borochov and Nordau provided us with a possible answer. In the seeking of a 'political identity', the emancipated Jew ends up succumbing to the dialectic of negation. His or her political identity is defined by what her or she isn't rather than by who he or she is.
United as a group, they aren't Germans, they aren't British, they aren't Aryans, they aren't Muslims, they aren't just ordinary proletarians or even boring peace-lovers, they aren't just common, working class people.
They are Jews because they aren't anything else. At first glance it seems as if nothing is wrong in being defined by negation. Yet, a deeper critical glance into the notion of negation may reveal some of the devastating aspects of this form of emancipated dialectics." – Atzmon, Gilad

The underlying nihilism of the Jewish mindset is exposed. It should not overly surprise us if such words can be so openly spoken, because they only serve to enhance and reinforce the natural desire of the Jew to be seen as a victim, even if he holds a position of power.
Having no confidence to meet an opponent head-on, the Jew grovels and cries for mercy, taking on the role of God's forsaken one; the one chosen, by God, to suffer, as evidence of His disapproval and coming mercy.

"More frightening is the fact that people who succumb to the dialectic of negation cannot engage in peace-making and reconciliation. The reason is simple: the notion of peace, reconciliation and harmony entails a collapse of the politics of negation. From the point of view of negation, reconciliation means elimination. Loving your neighbour may lead towards an identity loss.
Needless to say that in the last centuries, millions of European and American Jews have chosen peace and total assimilation. They have divorced their Jewish identity and disappeared into the masses.
However, the fact that emancipated Jewish identity is defined by negation may also help us to realise why it is that emancipated Jews are so often part of political campaigns and revolutionary movements: Those who are defined by negation are always against something. It could be the bourgeoisie, capitalism, colonialism, Palestinians, Iraq, Iran, Islam, the Goyim, human rights abuse, historic revisionism, Zionism and so forth. Seemingly, the journey between 'dialectic of negation'; and 'politics of hate' is rather short." – Atzmon, Gilad

Atzmon goes on to paint a picture of a nihilist Jew finding identity in the nil, and in the course of his assessment reveals his own liberal politics of total disappearance into the masses.
Although identity is built upon negation it is not built upon total negation, as this last entails the dismissal of the world, in the hopes of a "better" one.
The modern Jew finds himself, as he always had and as his God demands of him, in self-denial and self-obliteration …wanting to take the world down with him in some grand moment of vengeance. The more modern Jew turns this self-negation into a less destructive and so a more positive alternative: self-negation by complete immersion in the non-distinct; a slow disappearance rather than an explosive show of world denouncing hatred.
Having no context to draw pride and nobility from, the secular, modern, Jew, like Atzmon denounces his ancestry as being that of hypocrisy and decrepitude, only to find in the Negro wailing in self-pity, an all-encompassing existential alternative to "politics of hate": the loving embrace of assimilation. If he will not go down in pieces, kicking and screaming, then he will lie down and be eaten alive. He finds kinship on a more visceral level: the kinship of a shared state of suffering not fighting to maintain its identity, no matter how pitiful it may be, but one totally given over to fate.

In this Atzmon simply proves to be a more advanced, progressive, form of Jewishness. Having gone over religious identity he finds his place in the post-modern world of a secularized universal Judaism. If Christianity has proven to be an adaptation of Judaism to a Roman, pagan, world order, then this new form of Judaism, secular-humanism, promises to be a further advancement in the adaptation of the same world-view, the same slavishness, the same self-hatred and world-denouncing vengefulness against nature which Judaism began as.
The nomad finds a home within urban western lifestyles, playing those old slave tunes of controlled chaos, and leaves the vicious, injustice of natural selection, and what this says about him, on the outskirts of the city, where he can visit from time to time, but always leave behind.
He hasn't really rejected Judaism, he was only rejected its older expressions and styles. He can now pretend that he does not really hate himself, and is not ashamed of his nihilistic background, because he is now drowning in love and the all-leveling world of modernism, where such things as heritage and sex and race no longer apply.

Most people begin as a genetic unity shaping and forming ideas and ideals in relation to how this genetic unity affected and was affected by the environmental conditions it was forced to deal with.
The Jews begin as uniting under a seductive idea(l) which then attempts to ground itself in the world by turning itself into a genetic type.
Along the way it must contradict its origins, and use lies and hypocrisy to hide its contradiction. Weininger saw it and so did Heisman. Both killed themselves, remaining true to the inherit denial of existence their culture was characterized by and yet contradicted in Modern times.

The "Jewish paradox," as Heisman saw it in his final *Suicide Note*, is this starting weakness that became so popular so fast that it became cocky.
The message against an earthly power now turns to a grab for it.
The once weak and pathetic and desperate, now turn to the infection which pulls the strings and shapes the world.

Zionism

"The situation thus formed, the present situation, appears to be insoluble for the Jew who cannot be orthodox and who consider purely political Zionism, the only 'solution to the Jewish problem' possible on the basis of atheism, as a resolution that is indeed highly honorable but not, in the long run, adequate." – Strauss, Leo

The only successful example of a people being formed out of an idea(l), rather than the normal process where a people emerge in a given area and due to genetic isolation form a particular attitude and worldview, accompanied by the appropriate ideals.

This inversion of the process explains the nihilistic angle.

The Jews were not a people, originally.
They were a rag tag grouping of individuals from many tribes who united due to their common fate. They were all the bottom of the bottom in their respective cultures.
Their common suffering united them in **victim-hood**.
The concept of the wandering Jew, the exiled, is really an allusion to their fate.
They were chosen by God, after all tribes rejected Him, to suffer the world.
They are **exiled** from God, condemned to **wander** upon this earth as perpetual victims of nature and of races who are more adapted to survive within natural conditions.
Did Nietzsche feel an empathic affinity with their wandering status?

Zionism is really a result of happenstance. Something Hitler, ironically, made possible by acting in a way that validated their common identity as those who are

eternally to suffer.
Zionism is the Jew trying to make his identity with an idea becoming something tangible; the meme trying to become a gene.
We see here the inversion more clearly.

Where in other peoples the gene precedes the meme and then if it survives it assimilates other peoples within it, in this case the meme precedes the yet to be established gene.
Their exclusivity preventing integration within alien cultures, foreign memes, is part of this desire to remain pure until, the idea, the memetic code, the Law of God, becomes a genetic code.
This idea splintered off into Christianity once it came into contact with that more open, masculine, Hellenic meme, fertilizing it with a new idea(l); it then gave birth to a monstrosity.
The Greeks were **Doric** in their attitudes...despite Athenian (Ionian) decadence.
The Spartans were the only ancient empire that never built a wall around its capital city.
The Peloponnesian War can be seen as this conflict between the original Greek spirit in conflict with an emerging more cosmopolitan, modern, variant.
Plato himself changed his mind as he aged, realizing what his teachings, through Socrates, were doing to his people.
Also realizing that some knowledge cannot be transmitted to all minds, as they will be corrupted by it or they will fail to fully appreciate it.
He then tried to establish this monotheistic perspective so as to set his Athenians down to a Spartan ascetic attitude.
He saw them being feminized, being corrupted by foreign ideas , seduced by their own wealth and success.

Some segments of Judaism were attracted to this Platonic insight.
They integrated it into their own beliefs, thusly opening themselves up to all peoples ...becoming the cosmopolitan yet still stringent Christianity.
The masses of the weak and desperate were to be united under their common suffering, but their exclusivity would not be so discriminating because the goal of becoming a nation, a genetic type was left behind.
All were already part of god's nation, if only they accepted his rule...by "accepting Jesus", the bridge between Judaism and Rome, the latter as the representation of Hellenism at that time.
Jesus freed the Jewish cult of victimhood from its exclusionary claim, opening it up to universal membership, in other words returning it to its origins before external threats and their insecurity closed them off from the outside with their Dogma.
Islam emerged as a branch of this opening up.
A mixing of Judaism with influences from the east.
Communism also emerged as a result.
Here a further step is taken towards universality....with the ambition of world conquest and uniformity.
In **Communism** the concept of **God** is replaced by the concept of **State**.

Everything is kept the same but only given different symbols, different codes, to imply a progress ...to make it more fashionable, more modern.
No accident that Marx and Jesus were Jews with distinct influences from cultures in contradiction to the Jewish identity.
A further viral adaptation.
Here, again, we witness the same meme trying to morph into a genetic type, by contradicting the already evolved nature.
A counter to history determinism, wanting to shape genetics using a subtle form of eugenics, to create the ideal man: the modern man.
It also uses duplicity and falls into contradictions, such as the **Jewish Paradox**.
As weakness gained strength in numbers, quantity over quality, it sought strength which then western against its own seductive identification.
The caricature of the conniving, duplicitous, Jew is rooted in this turn of events.
The fake antithesis to eugenics and authoritarianism had to be masked in a reversal of definitions.
Man was born pure and it was culture that corrupted him.
Man was born free of all natural determinations, and had to be trained appropriately, buy the ones who were pious, to be "healthy".
Reality was redefined making the lie a truth and the real a lie.
This did not require much effort as growing populations meant an increase in individuals who would not have survived in nature, and so psychologically prejudiced with interests to believe that reality was the opposite of what they perceived.
Then nature was denied as a concept that applied to humans; and psychology, in its early stages, was "debunked" so as to cover the tracks of institutionalization.
The information used to control was slandered, making them inaccessible to the many who wanted to deny them and who wanted to be on the forefront of what was in fashion and popular.
The rejection of Freud's insights is an example of a knowledge being debunked and replaced by a less hurtful and so less attached to reality psychoanalysis.
A new psychology came about; one which blamed it all on circumstances and offered healing – the age of narcotics and of syndromes.
Stupidity itself became a psychological problem which could be improved; psychology in the hands of uniforming law and order - rehabilitation through narcosis.

"Jews may seem impassioned when they spout politically correct nonsense, but they are really playing a mind-trick game; their show of motions is less a manifestation of their true conviction than an attempt to browbeat us into going along with their agenda. Just as playwrights and authors manipulate their own characters, Jews see themselves as the authors of our world and see us as the characters in their Jewish Supremacist play. Jews write the 'script' of higher education, entertainment, propaganda, and culture; and these things have a way of infiltrating and influencing the way we think and act, and thus, we become like fictional characters in a Jew-written play. For example, Jews spread all this gay propaganda that has come to affect so many hearts and minds, and so, many young people are flocking to 'gay pride parades'; it's as if Jews have direct access to the mental mechanisms of others. Authors know they're writing fiction, but fictional characters don't know they're fiction. Authors knowingly deal with lies, whereas fictional characters believe in the 'truth' of their fictional worlds. Jews are like authors, and Northern-European and Wasp Americans are like fictional characters. Jews, like authors, are comfortable with lies and how they could be spun. Northern Europeans, like fictional characters, have this need to believe that they are living for and in the world of truth.

Such purism has a way of undermining thought, so Northern Europeans are often afraid to think on their own to discover their own truth. Christianity was appealing because it supplied them with the Truth that could be accepted simply and wholly. But in the post-spiritual order, there was need for a new kind of faith, and it was offered to Northern Europeans in both US and Europe by the Jews. This is partly why Jews won. Jews didn't feel uncomfortable with lies whereas Northern Europeans did. Since the world is complex and difficult to understand, we are surrounded by more lies than truths. Jews could handle this, but Northern Europeans couldn't. Since the Old Truth was no longer acceptable — since anything related to white racial pride or identity became associated with Nazism — , Northern European types were in need for a new 'truth'. Jews spun a whole bunch of politically correct lies into the new 'truth' for Northern Europeans to embrace, and so they did." – Letania, Andrea Ostrov

And what is politics; and what is marketing and the markets?
The peddlers of deceit find their calling in ignoble, prostitution.
They sell to the goyim what they do not buy themselves, and if they to, to whatever extent they do, it is to make their pitch more effective.
The *eternal outsiders* are shameless. They are already shamed by their surrender to their own weakness, and like a male homosexual, they are entertaining, open-minded, exuberant, because they've nothing more to hide, when dignity has been lost.

☯

Zionism is penis, wanting to become whole again, fantasizing about its pre-castration size, and exaggerating its length.

☯

Jaded Jew

Time is for the Jew the great equalizer and emancipator.
Nothing, no one, can stand against the tides of change.
Jewish comedy is characterized by this cynical renunciation of all ordering, including that of life.
Like with all feminine natures, the Jew, surrenders to a stronger force, and is amused by all who resist, only increasing their own suffering.
The Jew God is outside time and space, and so He is above all human kings, states, ideals.
Through Him, the Jews find salvation out of their own self-sacrifice.
For the Jew, as for the female, being in the service of greatness, giving yourself to it is the absolute expression of humility, where arrogance is received as a reward for this indirect expression of egotism.
No man, nothing in existence, can stand against this phantasm of perfection which offers to **Its** minions the gift of second-hand arrogance.

☯

The Jew is cynical.

He sees through his own methods, discovers the inevitability of chaos, and laughs at any man who struggles to find order.
The Jew makes the perfect clown, the funniest comedian.
He can find the slightest flaw and accentuate it, inflate it to the point where the rest is overshadowed by tis presence.
He is the great equalizer because in his eyes all is reduced to the same level of ridiculousness.
Comedians

The Jew hoards, he gathers, he amasses.
He cannot squander what he can only find outside of himself, in the God, the otherness, the material world.
He is a miser, because his psychosis is the product of being victimized.
He collects, and accumulates, and keeps for himself.
He preaches selflessness to ensure that his own selfishness is well taken care of; he denounces ego, so as to protect his own; he sells what he does not buy.

The Jew is a salesman who peddles what will ensure that what he owns remains his own.
He saves himself from competition by making his own tactics shameful.

The Jew is always on the stronger side: the anti-natural, change, the death-wish, the desire to quicken the coming absolute chaos.
He mocks any attempt to arrest this process towards the inevitable.
His "God" can only be validated through this coming "end of days."
Compared to this unstoppable flow, what man can stand against.
The one who resists is laughed at, jeered, and insulted.

Jews & Sex

Stories about Orthodox Jews and their practice of copulating through a hole in the bed sheet abound.
Verification remains sketchy.

But the discomfort of Jewry with the sexual act, and with its outcomes, is not so ambiguous.

The selling of *slutishness*, and promiscuity, and homosexuality, to the gentile, while the Jew imposes a strict code of sexual behavior to himself and to his own kind, is part of the duplicity of nihilism.
This sexual repression can only result in an obsession with sexuality when and if the individual breaks free from the cult of victimhood.
The secular Jew, like the secular humanist, is obsessively compulsive about sex and sexuality.
Everything is sexualized; everything is given a lewd twist.
Freud, the mind that has marked post-war western man, could only have been a Jew of the secular sort.
Pornography, like feminism, is dominated by secular Jews.

Humanity, being a sexual identification, with no particular sexual sub-categories, has replaced God, the authoritarian, patriarchal, imposition of sexual rules and sexual restrictions.
Fucking is a method of connecting with the hive-mind, the community of bisexual, asexual, multi-sexual, minds.
And I also include mind-fucking in the sexual activity of copulation.
All is about relating, relationships, intercourse, orgiastic, inclusion in a sea of bodies attaching with each other with the genitals, and with any orifice.
The insertion, the stimulation, is how the individual plugs-in, inserts himself into the grid, becomes part of the matrices of stained mattresses.

The secular Jew still identifies with his Jewishness, though he's, in theory, rejected the central premises: Yahweh, and the Cult of Victimhood.
He remains a Jew in that he has no other identity to fall back on, and he carries with him, centuries of shame, guilt and self-degradation, in the form of sexual aberration.
Weininger is a good example. A sexually ambiguous creature who, having awoken to his heritage like Heisman, had to kill himself to follow through, and remain true, to its principles.
But at least both Weininger and Heisman did not try to degrade the Aryans they found admirable, so that their own condition disappeared within a community of self-hatred and denial. They did not attempt to strip away Aryan culture, nor seduce its weakest parts, so that their own inheritance, their own identity, did not look so miserly beside it.
When they realized that they were part of those who worshiped the nothingness, idealized death, they sought to become one with what they always felt a part of.
They were an exception, displaying integrity, in a majority that has no such sensitivities.
For the average secular Jew the death of God becomes a rebirth as a hedonistic, materialistic, manimal, seeking self in things.
The shame cannot be escaped. It is dealt with by lowering all who reminds them of it, to the mud.

How many Jews become Communists, and humanists, and liberals, after they release themselves from the vile Father that birthed them?
They remain Jews because it is the mother, the compassionate, forgiving, tolerant, feminine, mother, that gives them their distinctiveness.

"Jewess," and "Jew", have now been historically associated, and in the west, with prostitution.
With the emasculated male Jew, the castrated half-man, it becomes usury.
With the female, severely restricted to prevent sampling, it becomes a veiled, unofficial, prostitution.
Sexual repression can manifest as female promiscuity, or in male compensation for this female promiscuity.
Jew refers to a hoarder, a miser, of the spirit.
Hoarding is always of otherness.
The Jew is forever preoccupied with amassing, and pooling of resources, wealth.
Potlatch remains outside the Jew's paradigm.

Anti-Semitism

Feeding the Cult of Self-Pity

To fall into the emotional trap of "hate" and calling one's self an anti-Semite is to fall within the Semitic paradigm.
At once the "hater" casts the other as the "lover"; the eternal victim of his love.

"But first I want to define exactly what I mean by Jewishness. One is not dealing with a race or a people, and even less with legally acknowledged profession. One can only define it as a spiritual attitude, a psychic constitution, which offers an OPPORTUNITY for ALL men and which merely found its grandiose REALIZATION in historical Jewry.
Nothing proves the veracity of this statement more than anti-Semitism. The truest, most Aryan or Aryans, certain of their Aryaness, are no anti-Semites; they cannot even fathom hostile anti-Semitism;…on the other hand, one can always detect certain Jewish traits in aggressive anti-Semites…It would be impossible for this to be any other way.
As one LOVES only those traits in the other which one would wholeheartedly embrace oneself, yet can never fully attain, so one HATES in the other only that which one never wants to be, yet which one partially retains. One does not hate something with which one has nothing in common." – *Weininger, Otto*

Indeed, to be Jewish is to lack all national identity, albeit in modern times a desire to correct this condition has been undertaken by those more militant Jews, inspired by the Hellenic spirit no doubt, the Zionists.
The identity of the Jewish people as a racial group is now being challenged not only by Weininger and many in the past but more recently by Atzmon and Shlomo Sand.
What we've got here is a hodgepodge of ethnicities and racial types coming together as a psychological (re)action to existence. A community of meekness and nihilism, one might say. The universal appeal of such a clan is easy to understand, particularly amongst the people who have not fared well in life or have inherited the genetic consequence of a protective system that ensures and guarantees their existence and reproduction as a matter of self-sustenance.
If it is one thing that can unite the masses nurtured into being by a collective shield that demands them as a way of ensuring its own health then it is this commonality in need, and a sharing of insecurity. It is a union of the feeble finding identity in being the victims of a cruel and vicious world.
Their antipathy to their own existence is to be understood within this context.

"Workers of the world unite; you have nothing to lose but your chain." – Marx, Karl

The cry of the downtrodden and disillusioned…with nothing left to lose.

" What are the mundane principles of Judaism? Practical necessity and the pursuit of one's own advantage. What is its earthly god? Money.
The Jew has emancipated himself in a typical Jewish fashion not only in that he has taken control of the power of money, but also in that through him, money has become a world power and the practical Jewish spirit have become the spirit of the Christian people.
The Jews have emancipated themselves insofar as the Christians have become Jews. The god of the Jews has become secularized and has become the god of the earth. The exchange is the true god of the Jews." – Marx, Karl

Where blood fails an idea(l) takes over – genes usurped by memes.
The bloodline morphs into an abstraction infecting the minds of those who cannot cope with reality unless it is cleansed of all sensual immediacy; seducing the myriads who are kept alive as salves or as service personnel.
Anti-Semitism or any sign of discriminatory disdain, reminding all about how cruel natural selection can be, becomes the banner beneath which they find community; a community of the fearful, looking to love for salvation and relief, and the wronged, hoping for justice – particularly the divine kind.

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Hating a group, or an individual, particularly one that bases its identity upon reversals, is no less a sign of dependence as loving a group, or an individual, is.
The power of the modern infection of western man is that it bases its arguments and draws its greatest power and inspiration from emotions.

Love is how it assimilates and hate is how it binds itself into a stable unity.
In both cases an overpowering anxiety is the driving force.
But this is true of all organic structures, including ones with an abstracted framework, such as an ideology and a shared principle.
In the case of the western variant of this cult of victim-hood, to hate them is to buy into their mythologies, and is no less an emotional reaction driven by fear.
True power, independence, is characterized by indifference.
For example, one might be weary of a lion but one would not hate it for being exactly what it is and could ever be.
One analyzes the species, determines its patterns of behavior, and its tactics within the niche it is attempting to carve out for itself, and then one deduces the implications upon one's self, drawing from this a response a (re)action to a lion's presence as a phenomenon – one amongst many – with possibilities.

The curiosity of listening to anti-Semites using the very tactics those they despise have used for centuries points to the success of the victim model.
Judaism has mastered the strategy of victim-hood...and has made its toils and tears a pivotal part of its identity. They are not only the *chosen ones*; after all other peoples rejected God, but the ones chosen to suffer the most by and for Him.
Their pleasure is found in their suffering, as a form of masochism projected forward; utopianism, paradise, as a hoped for coming ecstasy.
The more improbable the hope is all the more powerful the faith must be, proving itself through its blind commitment.
The pleasure is displaced forth as some coming event that justifies all the pains that must be endured today, in the here and now.

The present is lost as a state of preparation, a testing phase, a purgatory, necessary to usher in the coming age of salvation.
In the noble character the other, whether foe or friend, is nothing more than the sum of its past and so it can never be other than what it is.
One does not hate a storm nor does one despise the flu...one endures it and one comes up with tactics to avoid becoming dominated and infected by it...but more than this one pays homage to it and accepts its necessity because it forces one to grow and then remain strong and vigilant, and it defines self as that which is other than this confronting otherness.

The victim psychology permeates Judeo-Christian cultures, even amongst those that purport to be contrary to them and their ideals.

The accusation that the marketing mogul or the banker is to blame for someone becoming broke, smells of the same displacement of responsibility from the self upon the other, that is common within all slavish attitudes; it accuses the other of being evil or unjust simply for being who and what it is and always has been, never once taking on the burden of blame in having failed to perceive and to understand this otherness.

This, in turn, becomes a constant accusatory attitude where the only relief from it is imagined as the destruction of this seductive, irresistible, entity which the mind feels helpless to resist and to confront.
The world is to be destroyed because it does not meet with our expectations and is not benevolent towards our desires.
The mind's feeble willfulness and sense of self, as well as its sense of other, are absolved of fault and it is the otherness, this world of threats, which is to be condemned and then corrected.
Sheltering is preferred to the challenge or remaining intact within a fluid reality.

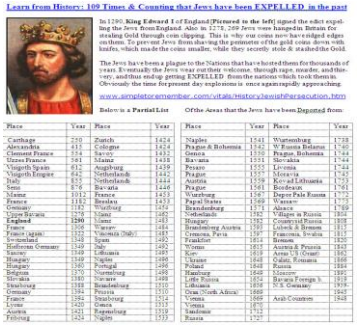
But, the other does not buckle nor does it easily conform to such moralistic assaults unless it too is infected with the same moral standards of victim-hood.

The idea of the Jews being exiles feeds into their desire to be considered the eternal victims of human cruelty; chosen by the one and only God to endure the viciousness of nature and to oppose it with their faith.
To be hated, for the Jews, is a badge of honor; a way of uniting their multitudes, living across the globe and being of varying genetic stock.

"[a]t a certain stage in the 19th century intellectuals of Jewish origin in Germany, influenced by the folk character of German nationalism, took upon themselves the task of inventing a people "retrospectively," out of a thirst to create a modern Jewish people. From historian Heinrich Graetz on, Jewish historians began to draw the history of Judaism as the history of a nation that had been a kingdom, became a wandering people and ultimately turned around and went back to its birthplace." – Shlomo, Sand

Shlomo says this in his book *The Invention of the Jewish People*:

"Christians wanted later generations of Jews to believe that their ancestors had been exiled as a punishment from God." – Shlomo, Sand


Learn from History: 109 Times & Counting that Jews have been EXPELLED in the past

In 1290, King Edward I of England [Pictured to the left] signed the edict expelling the Jews from England. Also in 1278, 269 Jews were hanged in Britain for stealing Gold through coin clipping. This is why our coins now have ridged edges on them. To prevent Jews from shaving the perimeter of the gold coins down with knifes, which made the coins smaller, while they secretly stole & stashed the Gold.

The Jews have been a plague to the Nations that have hosted them for thousands of years. Eventually the Jews wear out their welcome, through rape, murder, and thievery, and thus end up getting EXPELLED from the nations which took them in. Obviously the time for present day expulsion is once again rapidly approaching.

www.simpletoremember.com/vitals/HistoryJewishPersecution.htm

Below is a Partial List Of the Areas that the Jews have been Deported from:

Place	Year	Place	Year	Place	Year	Place	Year
Carthage	250	Zurich	1424	Naples	1541	Wurtemburg	1738
Alexandria	415	Cologne	1424	Prague & Bohemia	1542	W Russia Belarus	1740
Clermont France	574	Savoy	1430	Genoa	1550	Prague, Bohemia	1744
Dijon France	581	Mainz	1438	Bavaria	1551	Slovakia	1744
Visigoth Spain	612	Augsburg	1439	Pesaro	1555	Livonia	1744
Visigoth Empire	642	Netherlands	1442	Prague	1557	Moravia	1745
Bari	875	Netherlands	1444	Austria	1559	Kovad Ukraine	1753
Sens	876	Bavaria	1446	Prague	1561	Bordeaux	1761
Mainz	1012	France	1453	Wurzburg	1567	Degen Pale Russia	1772
France	1182	Breslau	1453	Papal States	1569	Warsaw	1775
Germany	1182	Wurzburg	1478	Brandenburg	1571	Alsace	1789
Upper Saxony	1278	Mainz	1483	Netherlands	1582	Villages in Russia	1804
England	1290	Mainz	1483	Hungary	1582	Courtyard Russia	1808
France	1306	Warsaw	1484	Brandenburg Austria	1593	Lubeck & Bremen	1811
France (again)	1306	Vilnius (Italy)	1485	Genoa, Paris	1597	Francona, Svabia	1815
Switzerland	1348	Spain	1492	Frankfurt	1614	Bremen	1835
Switzerland Germany	1349	Spain	1492	Venice	1616	Austria & Prussia	1840
Saxony	1349	Lithuania	1495	Venice	1616	Acre, US, Ocean	1840
Hungary	1349	Naples	1496	Ukraine	1648	Galati, Romania	1866
Hungary	1360	Portugal	1496	Poland	1648	Russia	1880
Belgium	1370	Nuremberg	1498	Hamburg	1649	Moscow	1891
Slovakia	1380	Navarre	1498	Lvov Russia	1656	Bayara Foreign h	1918
Strasbourg	1388	Brandenburg	1510	Lithuania	1656	N S Germany	1919
Germany	1394	Prussia	1510	Gran (North Africa)	1660		1967
France	1394	Strasbourg	1514	Vienna	1669	Arab Countries	1948
Lyons	1420	Genoa	1515	Vienna	1670		
Austria	1421	Regensburg	1519	Sardinia	1712		
Feltring	1424	Naples	1533	Russia	1727		

Once more the Jews are the victims of others.
How brilliantly they took to the Christian vengeance.
The only thing the Jews were exiled from was reality. God, their own God, had damned them to wander amongst these "infidels," suffering under their jeers and rejections.
From nation to nation they went, adopting local languages, imitating local customs, but always remaining distinct and separate, as the ones who were chosen by the one and only God to suffering in nature.
If the Jews were not the victims of forced expulsion then they must have been the victims of a grand hoax perpetrated against them and one which they then accepted as a way of finding a unifying premise to explain how they were a people, of different races (perhaps 12 or 13), uniting under God.

Most of the dates, relating to Jewish expulsions, are relatively recent.
Originally the Jews were not a people, but an amalgamation of the down and out in every tribe, finding comfort in a common idea and then an ideal.
Their *omega-male* status, if you will, was a bond far greater than any genetic relationships ...it was emotional.
The idea, acquired substance in time, by adding to it an ideal, a morality, a world-view that fed into this inferiority complex and made excuses for it.

This is why these altruistic ideologies, these forms of humanism, come about when civilizations reach a certain level of sophistication and they now lord over large populations, producing masses of wronged, and abused, and exploited and excluded; victims of nature and a selection that does not take their emotional state into account.
As numbers grow, quantity becomes a force on its own, like an avalanche that starts with a light snowfall.
The meme that was to become the Jewish psyche did try to proselytize when it came into contact with Hellenism.
Those converted were of the lowest social stratum within many tribes.
These new Jews could not be exiled, as they could not be discerned form the local pagan populations.

Hitler acted as a positive reaffirmation of the nihilistic **Jewish Cult of Victims**.
He fed into their world-view ...perhaps because they taunted him into this role, and later exploited it to no end.
If later Jews were persecuted it was because of their ways and their beliefs, and their own attitudes towards the infidels, the ones not chosen.
The bonding idea was their hatred of the world, of nature.
If they were persecuted this only supported this hatred.
Resisting being assimilated into the local life-affirming world-views they then settled for taking advantage of it, but never buying into it themselves.
The caricature of the conniving, manipulative Jew begins here; this attitude which exploits the others nature while not submitting to nature one's self.
This "outside" vantage point gives the Jew, the perfect perspective to analyze and to manipulate, as non-participating *special* ones.
That western man had permitted weak genes to reproduce and weakness his spirit was an additional factor.
Zionism is the end result, once the last attempt to expunge this virus from the western man's psyche, had been defeated.
It now attempts to turn itself into a gene, a specific bloodline, rather than remain a meme, as Christianity is.
The Jewish Paradox reaches a height of absurdity, making it more conspicuous.
Secular Jews (Communists, Socialists, Humanists, Liberals etc.) are now rebelling against this turn of events, wanting to remain inconspicuous and more Christian; they wish to retain the memetic universality, and the more lax inclusivity of an Athenian decline.

The more masculine Jews see this as an opportunity to impose their genes upon the world, coming out of the shadows – they wish to become Spartans.
They want to stop pretending, and lying and selling an ideal they cannot abide by themselves.
They want to become men amongst men.
Current events in the U.S. and this momentary emergence of the neo-cons, as a **post-Cold War** arrogance that was a bit premature, is part of this Zionistic surge trying to take advantage of the **post-World War 2** victory.
The cold war was, indeed, an internal Judeo-Christian fight.

To hate the Jew is non-productive; might as well hate a storm, or the flu, or the scorpion for being what it is.
To accuse the Jews of all cultural degradation is dishonest, if not ignorant.
If not the Jew, then some other people, carrying a similar nihilistic meme would be present to take advantage of a people's decline, and a culture's aging.
Granted, that this meme has become a force to be reckoned with means that the people originally infected by it were creative, due to the benefits of suffering, and they constructed a dogma which has proven to be resilient and adaptive: a super-virus.
They turned their suffering and weakness into a strength, and with it they seduced all the miserable of the world, gaining them as supporters.

The Jews just happen to be a grouping of rejected tribes – the outcasts of great civilizations – who created an inspiring, invigorating, form of nihilism, by turning reality upside down.
Every time their dogma, their meme, came into contact with another, a threat it morphed; it became invisible, subtle, and avoided direct conflict; it inserted itself within the other, but still manage to remain distinct; it worked from the inside out by assimilating parts of the host body it could integrate into its own doctrines; it sold ideas but did not believe in them themselves, having already settled on the absolute.
When Judaism came into contact with Hellenism, it morphed into Christianity; when it came into contact with Arab tribes it morphed into Islam; when it came into contact with the enlightenment, a resurgence of Hellenism, after Christianity settled their affairs with Islam in a prolonged death battle, it morphed into, humanism, and with every new scientific insight it morphs again and again, bringing about Marxism, liberalism, feminism...
With every metamorphosis its basic tenants remain unaltered, changing only the names, the codes, the outer appearances, the words, the methods being used to exploit other memes …but the central ideas have never remained firm: uniformity, anti-nature, anti-life, anti-world, anti-reality, escapism, dumbing-down, blind faith, universalism, equality, emotionalism – nihilism.
If they had not done it then, in time, someone would have.
They turned their self-hatred, and self-doubt, into a hatred of the world, and a blind certainty.

If they dominate then it is because of some weakness in the cultures they infiltrate within, but remain distinct from.
They feign integration but apply different rules to themselves and their own kind.

One cannot hate a dis-ease which finds a weak spot to intrude upon an organism's ordering.

Holocaust
Predator turned into Prey

↓ Holocaust Revisionists ↓

"By killing the Jews, Western culture would eradicate those who had 'invented" God, who had, however imperfectly, however restively, been the declarers of His unbearable Absence.
The Holocaust is a reflex, the more complete for being long-inhibited, of natural sensory consciousness, of instinctual polytheistic and animist needs. It speaks for a world both older than Sinai and newer than Nietzsche. When, during the first years of Nazi rule, Freud sought to shift to an Egyptian responsibility for the 'invention' of God, he was, though perhaps without fully knowing it, making a desperate propitiatory, sacrificial move. He was trying to wrench the lightning rod out of the hands of the Jewish people.
It was too late.
The leprosy of God's choice — but who chose whom? — was too visible on them." – *Steiner, George*

If an alien, or some man from the future, were to read human history as it is presented in the west in our modern times, then this being would come to the conclusion that human suffering and human cruelty reached its apex during the *Second World War* with the hypothetical attempted extermination of the Jews.
There is no attempt to deny what occurred during that period in human history, on my part, but there is a questioning as to how much this was an attempted extermination and as to how much the suffering of the European Jews – the Ashkenazi – constitutes an eternal example of human violence.
Just from general statistics, the numbers involved in the Jewish holocaust pale in comparison to the losses endured by the Russians or by the Germans themselves.

To this day the racial identity of the Jews is disputed, notably by Shlome, making any attempt to denounce German actions during that period as constituting an extermination of a race a questionable comeback.

If an idea does not die with the individual then the extermination of the Jews, in Europe at least, would not result in the extinguishing of the Jewish ideals; these, at the very least, were present in humanity way before Jesus or the coming of the Romans. The ideals the Jews use to pursue power and relevance are ones present throughout the history of mankind and all the Jews did was to establish them as a binding and denouncing unity, propagated through minds by the power of its defensive promise.
Norman Finkelstein is another one of those prominent figures of Jewish descent, and whose parents suffered under the German assaults, who is exposing the Jewish paradox and the Jewish methodology: the victim tactic, turning a weakness into an advantage.
Mr. Finkelstein first shows a zealous adherence to Jewish moral codes and a notable confusion in regards to how the current Jewish behavior, through Israeli actions, contradicts them:

"My parents often wondered why I would grow so indignant at the falsification and exploitation of the Nazi genocide. The most obvious answer is that it has been used to justify criminal policies of the Israeli state and US support for these policies." – Finkelstein, Norman

Here Finkelstein, like Weininger and Heisman face the paradox between what Jews espouse as being the foundation of their identity, given that as Shlome says this identity is based not on bloodlines but on ideas (not genes but memes), and declares it, for this reason, a fabrication, and what Jews do as a reflection of their humanity.
They speak against human nature and then behave in human, all too human, ways.
This disparity between ideal and real made Weininger and Heisman condemn themselves to death, as inheritors of this past, in this way declaring that the world, as it is, was not meant for the likes of them and their kind, no matter how much mind-twisting, bullshit, they heap on it.

If one is to take modern western culture as a barometer one can only conclude that the Jews have been the only ones who have suffered due to human atrocities.
Who speaks for the Armenians?
Who speaks for the Native American Indians?
Who speaks for the Congolese natives who suffered under Belgian authority?

Is the diminishment of the suffering of others a method for pronouncing and excusing Jewish activities, after and preceding the Second World War?
As always, the victim is immune to any accusation of responsibility. The victim is cleansed of all error in judgment or of motivating a response.

"Imagine the wailing accusations of hypocrisy in the US were Germany to build a national museum in Berlin to commemorate not Nazi genocide but US slavery or the extermination of the Native Indians." – Finkelstein, Norman

We live in a culture of victimization, for various and multiple reasons, and so the victim is purified of all responsibility placing the entire blame on the aggressor, in this way ensuring that aggression will never be repeated, no matter how much the weaker one deserves it or is asking for it or brings it upon himself.

Holocaust Revisionists

Revisionists reject the idea that Jews were singled out for mass extermination or that the term "Holocaust" applies.
Recent evaluations have decreased the number of Jews that were, hypothetically, systematically slaughtered by the Nazis from the infamous six-million number to the more humble four million, and then, more recently, all the way down to the reasonable one million and a half amount.
Compared to the estimated sixty-million plus total victims of World War Two this amount is negligible. The Russians alone suffered over twenty-million war casualties but nobody commemorates them every year with endless sorrowful propaganda lamenting their victimization.
If we use percentage of population to decide who deserves mention and who should be passed over as a "whatever statistic" then at the top of the list, again the Soviets with 13% of their population dead; the Greeks with an estimated casualty percentage between 5-11% and the Yugoslavians with between 6-11% casualties suffered. Within all the misery we still lament the overestimated six-million Jews who may have been as low as two-million dead.

The reprehensibility of murder aside, the mere fact that these Jewish victims of war have monopolized the psyche of entire generations of western men and women should raise some questions.
Almost every year we get the regular heart-wrenching tale revisited in movie after movie, if it does not deal with the "Holocaust" directly, it mentions it or alludes to it in some way, yet no mention of the countless other genocides that have occurred in human history, the more notable and significant the mass extermination of millions of Native-Americans. What percentage of their population was eradicated; and what of the Incas and their experiences with the Spaniards?
How many of those populations survived that unnamed holocaust or genocide?
The whining, eternal victim, role is perpetuated, living up to the main Jewish identity which is as the world's chosen to suffer, by god, people; the infamous, eternal victims, who whine and cry and conduct themselves as usurers under the protection of their privileged historical place as the ones all must endure because they, no matter what, have endured far more than anyone can imagine.
They have no common race, no common nationality, no common history, other than this common association with victimhood and the Monist Deity that now rules over all men in the western world; a Deity not only crass and crude but vindictive and invisibly sly, like the people who conjured Him up and who now live under His shadow, using His imaginary authority to shelter them from nature's woes.

Irving, Zundel, and Mayer, are some of the historical Revisionists concerning the Holocaust event.
But the most interesting member of that group is a man called David Cole.
Of Jewish decent himself, he was faced with threats on his life and forced to go into hiding, after he came out publicly questioning the official narrative concerning the Jewish Holocaust.
The questions Cole posed in some of his internet documentaries were legitimate, and the responses he received were typical in a world of hypocritical freedoms, where censorship and control has taken on different tactics.

These historical revisionists are called "holocaust deniers" to delegitimize their doubt concerning the numbers being offered in reference to how many Jews died and the reasons giver as to how and from what they died.

The numbers have been revised downwards, from the infamous 6 million mark to the more believable 1.1 million, yet the causes of death are still in dispute.
Furthermore, the term "holocaust" is a dubious label, since it implies a plan of extermination that may not apply, even if we accept the numbers and accept that 1.1 million Jew deaths, during a time of a world war, merits special consideration, when Gypsies, gays, and communists do not.
Let us, also, not forget, the 1 million, plus, Armenians exterminated by the Turks.

The monopoly on pain and suffering, now held by the Jews, is a continuance of their assertion that they are God's chosen.
If we were to accept the revised number of 1.1 million dead Jews, then the circumstances become more logical, as disease, hunger, natural causes, all contributed to this number, in a time when the Germans did not have enough food to feed their own troops and their own people.
What is most despicable is how prominent Jews have exploited this holocaust narrative, to gain support for Jewish causes and to play the endless blame game, begging for pity, while at the same time acting in ways comparable to those of the Nazis.
In Hollywood we get a yearly stream of Holocaust movies or references to the event in countless movie-moments, repeating the story, over and over, until the audience has accepted it on a subconscious level as the defining event in world history.

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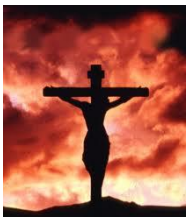


Christianity

Cosmopolitan Servility

"Christian theologians in the past never skimped on details when describing the horrors of hell. When it came to the nature of the joys reserved for the chosen after the Last Judgment, they were always more discreet. Karl Marx, as well, was always more prolix when it came to stigmatizing the evils of capitalism than in describing the specific aspects of the 'classless society.'

To get any idea of just what 'Messianic Times' will consist of, one is reduced to conjectures. Such a 'moment' can only be described in opposition to the reality of the world we know. It is clear that from the biblical perspective the advent of the end of time is connected to the coming of a more fundamentally equalitarian society, one that is more homogeneous and more peaceful. As history rests on conflict, there will no longer be any conflicts – therefore no more diversity that is susceptible to 'degenerating' into confrontations.

Mastery will no longer have any reason to exist: all forms of 'alienation' will disappear. The world will be transfigured into the world's opposite. The great cities devastated by Yahweh will remain deserted "for generation upon generation' (Isaiah 13:19-20); they will be like Babylon: 'The Lord's wrath will make it uninhabitable; it will become a site of total solitude'(Jeremiah 50:13).

As every people will lack any distinguishing features, they will no longer display any will to power. Peace – the peace of the cemetery – will reign forevermore, 'no longer will any learn the art of war' (Michah 4:3).

Any possibility of being "similar to God" will have been annihilated. The powerful will have been "humbled" – all would have renounced any search for power. The first will have become the last. The master will adopt the manner and behaviour of the slave.

'The wolf will live with the lamb and the panther will sleep with the goat. The calf, the lion cub, the fatling will walk together' (Isaiah 11:6). The wild beasts will feed on salad and man himself will become an herbivore. Thanks to the Messiah, the "taint of the serpent" will be erased. There will no longer be day or night, sorrow or joy, "nor merit or sin." There will no longer be anything. " – de Benoist, Alain

Here we see the nihilism of the Judeo-Christian "salvation," something akin to the Buddhist's state of Brahman (conscious unconsciousness) and the concept of emptiness, as well as in the Hindu's state of Brahman and the joy the concept of an end to rebirth offers.

All of them coincidentally denouncing the self, (ego) as either the root of evil or the cause of all suffering; the direct renouncement of individuation and the multiplicity and divergence that makes it possible.

The "benefits" to letting go, tearing down the walls (the flesh being one of them) and a return to the void, often given a hedonistic twist (Paradise, Nirvana, Utopia), is their common paradigm.

The political utility of these life-negating and self-annulling dogmas is now revealed and the reasons why they emerged where they did at the times that they did and why they took root amongst the lowly and the desperate is now explained.

The environment (social, cultural, demographic, political) constituted them necessary. They had to be raised to the level of transcendence and enlightenment to make them acceptable to the masses that required a compensation for such a big sacrifice.

That the Jews established the first theocratic state system should not surprise us, but the myth that they were the only ones in history to use religion to quell resistance and to tame the beast is a mistake.
We see it all around us in the messages of anti-historical consciousness and anti-intellectual discourses.
Nothing is left of the past to cause derision and create distinctions which would ignite envy or inspire action.
All is leveled down to nothing.
The American "melting pot".
In this, the Jews agree and Marx finds Jesus to be a competitor but not a contradiction.

The Semitic "spirit" having mingled, for a time, with Hellenism, acquired from it certain ideological transplants, aiding it in adapting in, for them at that time, new situations; Platonism with its Platonic "idea" was one of them.
With this Hellenic transfusion portions of the Jewish population detached themselves from the more "conservative," hard-line, exclusionary ideals and morphed into what today we know as the Cosmopolitan form of it: *Christianity*.
Ever since then this internal, undeclared, battle has been waged between the more traditional Jewish factions and the more liberal ones, culminating in recent times in the extreme of Marxism, before settling down upon the more moderate form of the same ideology: *Humanism*.

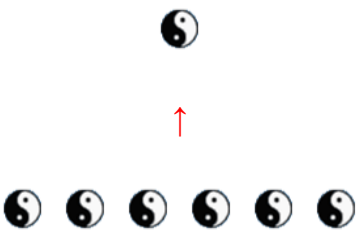
Taking the Hellenic perspective on the psyche (ψυχη) as a triad,
Reason>Will>Passion, we translate these concepts into Modern abstractions:
Reason=Mind
Will=Spirit
Passion=Body
In the Christian paradigm these become:
God=Mind/Reason
Holy Spirit=Will/Spirit
Jesus=Body/Passion
These are then inverted in order, when compared to the Hellenic conception and become **Passion>Will>Reason**, when referring to the individual and his earthly existence. In the other-worldly realm, where God reigns supreme, the original Hellenic structure of the psyche remains intact, relegating man at the lowest stratum of that hierarchy, forever beside or below God's "grace."

The earthly Christian identifies totally with Jesus. The Christ, is the "anointed one"; the one who is sent down – the direction is important – to live out human nature, suffering human temptations and pains.

He is then crucified, as all Christians must crucify their nature, so as to be reborn. In this rebirth the passions of man come into contact with the Divine reason and they are reinvented, sublimated, rejected, and delivered to their Lord.
For a Christian his Reason lies outside himself…for the reason in him has been subdued and surrendered, first to his own passions and then to a "higher" reason which comes to "forgive" them – or to justify them.
The Christian's will is also atrophied. His own spirit is completely under the Will of his Master. His master, his Lord, communicates His willing to the Christian using the Holy Spirit.
The **Holy Spirit** is this connection between the *world* and the *beyond*.

To surrender to the Christ, the chosen anointed one, is to give one's self to that version of the passions. It is Jesus after he is resurrected which is to be worshiped, because before that he is but a mere mortal, representing the decrepitude of man, and his passions. It is these passions which are man's "sins."
The Christian is dominating passion, an animal….a sinner. He is incapable of reason or of controlling his own instincts using his own will and this is why God must intervene.
Jesus takes them, these human instincts, into his being so as to purify them.
When Jesus returns he brings with him these transformed passions; passions repressed, selected, cleansed, and dominated by God's will. He comes as an example to be emulated, and through this imitation, to bring salvation to those who should feel shamed about their passions.
Because Jesus cannot be imitated precisely man suffers his own imperfections, and can only give himself to Jesus, as an offering. He surrenders himself to his Lord and master, ashamed of his own inability to live-up to Christ's example.

The crucifixion represents the death of man's passions, after they've been punished for being as they are. The passions are not to be controlled, but killed; murdered in public display, so as to never allow them to return.
But man cannot return, like Christ, cleansed. He must endure, in waiting, for his own physical death, to be liberated from his own passions, and his own will and his own reason. Until then he remains passion…for his *reason* and *will* are sacrificed to his Deity, as proof of his commitment.



*"**Islam** (/ɪslɑːm/; Arabic: الإسلام, al-ʾIslām is a monotheistic and Abrahamic religion articulated by the Qur'an, a book considered by its adherents to be the verbatim word of God (Arabic: الله Allāh) and by the teachings and normative example (called the Sunnah and composed of Hadith) of Muhammad, considered by them to be the last prophet of God. An adherent of Islam is called a Muslim.*
Muslims believe that God is one and incomparable and the purpose of existence is to submit to and serve God. Muslims also believe that Islam is the complete and universal version of a primordial faith that was revealed at many times and places before, including through Adam, Noah, Abraham, Moses and Jesus, whom they consider prophets. They maintain that the previous messages and revelations have been partially misinterpreted or altered over time, but consider the Arabic Qur'an to be both the unaltered and the final revelation of God. Religious concepts and practices include the five pillars of Islam, which are basic concepts and obligatory acts of worship, and following Islamic law, which touches on virtually every aspect of life and society, providing guidance on multifarious topics from banking and welfare, to warfare and the environment.

Most Muslims are of two denominations, Sunni (75–90%), or Shia (10–20%).About 13% of Muslims live in Indonesia,[9] the largest Muslim-majority country, 25% in South Asia, 20% in the Middle East, and 15% in Sub-saharan Africa. Sizable minorities are also found in Europe, China, Russia, and the Americas. Converts and immigrant communities are found in almost every part of the world (see Islam by country). With about 1.57 billion followers or 23% of earth's population, Islam is the second-largest religion and one of the fastest-growing religions in the world." – Wikipedia

I think many Muslims are forgetting how tied up with the Judeo-Christian faiths theirs is.
Perhaps Christians also forget or they deny how evolution works: from one common stem, multiple branches emerge.
Christianity and Islam just happen to be two branches on the same tree.

Judaism is the mother ...and her only surviving daughters are **Christianity** and **Islam**.

If we think of **Christianity** as the daughter of a **Jewish mother**, fathered by a **Greek male,** who then moved on to establish her own family (Marxism, Socialism, Secular Humanism, Liberalism, Trashumanism), then **Islam** is the girl still too young to leave home, suffering a resentment towards her mother, in a love/hate relationship, but still unable to break free from her.
If so, then Islam is closer to Judaism that it is to Christianity.
Like with the Jews the messiah has not come, as it has for the Christians; the man to save her from the world, has not appeared.
She is a sexually frustrated virgin in waiting.
Waiting to be penetrated, inseminated, liberated from her passions.

Exploring this analogy, let us continue.
Judaism is the female, the feminine psyche, awaiting her liberating male master to save her from the world. During her wait she is seduced by a Hellenic male, producing two daughters: Islam and Christianity.
In her shame, she rejects them both, claiming that she was raped, so as to hide her weakness and preserve her purity for the coming of her real master.

We see here the story of Jesus, as the product of a seduction or a rape, repeated; a Roman legionnaire raping an innocent Jewish girl who then gave birth to Jesus, a hybrid, symbol of inappropriate social activities.
She, to cover her sins, then claims that God is the father, turning her cuckolded husband into a man of God.
Jesus *is* sin; the representation of human nature.
This, after all, is what the primordial sin is all about: nature….and how it must be denied and saved.
Jesus becomes this bridge between two diametrically opposed world-views, and Christianity, like all children, only possesses parts of both her parent's essences; Christianity becomes this hybrid, merging Judaic spirituality and Nihilism, with Hellenic reason and universality.
This is why Jesus had to be denied and crucified, by the Jews.
He was a reminder of Jewish shame…turning it into Jewish guilt.
The Jew Nihilistic woman gave herself to the worldly Greek man, in a moment of weakness, and the result had to be buried and denied legitimacy.
For this Jewish female the wait continues, and she must preserve her purity for the coming, true, male dominating figure, in her life.
For Islam, the other daughter, things are a bit different. She accepts her sister, because denouncing her would force her to denounce herself, but unlike her sister Christianity, Islam rejects the Greek as being her father, and does not even wish to have him as a lover.
Like her mother, she awaits her "real" father, to save her from the world.
She is a spinster in waiting.
Unlike her mother, who has experienced the touch of masculinity, she remains repressed, frustrated, and a virgin.
The animosity between mother and daughter can be traced back here, to this Jewish weakness in the face of Hellenism, and to the similarities between mother and daughter, creating this Freudian friction.
Islam is reminded too much of herself, when looking at Judaism…and where Judaism accepts her fate and endures her nature, Islam considers this a capitulation and rejects it all; she becomes bitter and angry at the world, nature, her own essence.

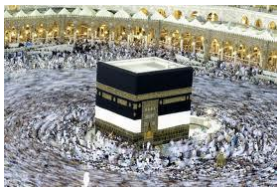
This effete nature of the followers of Islam and their discomfort with it can be seen in their attitude towards femininity. They hide, mask, and cover up females, because they want to deny this part in themselves. They indulge in hyper-masculine displays, because they feel so emasculated by this coming Masculine Deity, who they fear so much that they cannot even imagine His face.
Whereas the Hellenes, comfortable in their skins, totally at peace with their manhood, did not have any problem expressing appreciation for male physical beauty and affection towards other males, with Muslims we find this nervousness in this area; a sure sign of overcompensating discomfort.
Christianity accepts Hellenism as a husband, turning her affair incestuous, so as to maintain her vigil for her Father in the sky …reflecting how Mary turned her seducer into a rapist, to preserve her social dignity.
This worldly heritage is what Islam rejects.

The **War on Terror** is another aspect of the war I speak of.
It is a war against tradition, culture.
A leveling of man.

Judaism, morphed into Christianity, through its contact with Platonism (Hellenism).
A conflict ensues in the face of Jesus.
Then Christianity morphed into many variants and finally into secular humanism, by its contact with reality, via science.
Ironically science spurred on by the Hellenic spirit of resistance towards the established.
A conflict ensues in the face of Marx.

Jess and Marx, both Jews.
An internal settling of accounts.

Currently the conflict is focused on cleaning up the remnants of the past.
Islam is an offshoot of Judaism and Zoroastrianism.
It has to be harmonized with the modern, the most up-to-date incarnation of Nihilism.
It has to be brought up to speed.



Sunni
Islamic Orthodoxy

*"**Sunnī** (Classical Arabic: سُنِّي / sunni: /) is a broad term derived from sunnah (سُنَّة / sunna/, pl. سُنَن sunan / sunan/), means 'habit' or 'usual practice'. The Muslim usage of this term refers to the sayings and living habits of the Islamic prophet Muhammad In its full form, this branch of Islam is referred to as 'Ahl al-Sunnah' (literally, 'People of the Sunah and the Community').*
People claiming to follow the Sunnah who can demonstrate that they have no action or belief against the prophetic Sunnah can consider themselves to be Sunni Muslims." – Wikipedia

Shia

Ali's Followers

*"The word **Shia** (Arabic: شيعة shīʿah /ʃiːʕa/) means follower and is the short form of the historic phrase shīʿatu ʿAlī (شيعة علي /ʃiːʕatu ʿaliː/), meaning 'followers of Ali', 'faction of Ali', or 'party of Ali'. Shi'a and Shiism are forms used in English, while Shi'ite or Shiite, as well as Shia, refer to its adherents." – Wikipedia*

Athens/Rome vs. Jerusalem/Washington

Western Disease and Ease

On the disservice, Jewish spirituality, via Christianity, has done to the European spirit, and to clarify the division between monotheism and polytheism, as it manifests in a Judeo-Christian attitude versus a pagan one, I offer this excerpt from Alain de Benoist's book *On Being a Pagan*:

"When it comes to specifying the values particular to paganism, people generally listed features such as these: an eminently aristocratic conception of the human individual; an ethics founded on honour ('shame' rather than 'sin'); an heroic attitude towards life's challenges; the exaltation and sacrilization of the world, beauty, the body, strength, health; the rejection of 'worlds beyond'; the inseparability of morality and aesthetics; and so on. From this perspective, the highest value is undoubtedly not a form of 'justice' whose purpose is essentially interpreted as flattening the social order in the name of equality, but everything that can allow a man to surpass himself.
For paganism, it is pure absurdity to consider the results of the workings of life's basic framework as unjust. In the pagan ethic of honour, the classic antithesis noble vs. base, courageous vs. cowardly, honourable vs. dishonourable, beautiful vs. deformed, sick vs. healthy, and so forth replace the antithesis operative in a morality based on the concept of sin: good vs. evil, humble vs. vainglorious, submissive vs. proud, weak vs. arrogant, modest vs. boastful, and so on.
However, while all this appears to be accurate, the fundamental feature, in my opinion, is something else entirely. It lies in the denial of dualism." – de Benoist, Alain

We witness this underlying Judeo-Christian morality in the social hierarchies we call Americanism – currently called the *New World Order.*

"The crisis of modernity on which we have been reflecting leads to the suggestion that we should return.
But return to what?
Obviously, to Western civilization in its pre-modern integrity, to the principles of Western civilization.
Yet, there is a difficulty here, because Western civilization consists of two elements, has two roots, which are in radical disagreement with each other.
We may call these elements, as I have done elsewhere, Jerusalem and Athens, or, to speak in non-metaphorical language, the Bible and Greek philosophy.
This radical disagreement today is frequently played down, and this playing down has a certain superficial justification, for the whole history of the West presents itself at first glance as an attempt to harmonize or to synthesize the bible and Greek philosophy. But a closer study shows that what happened and has been happening in the West for many centuries is not a harmonization but an attempt at harmonization.
These attempts at harmonization were doomed to failure for the following reason: each of these two roots of the Western world sets forth one thing as the one thing needful, and the one thing needful proclaimed in the Bible is incompatible, as it is understood in the Bible, with the one thing needful proclaimed by Greek philosophy, as it is understood by Greek philosophy. To put it very simply and therefore somewhat crudely, the one thing needful according to Greek philosophy is the life of autonomous understanding. The one thing needful as spoken by the bible is the life of obedient love." – *Strauss, Leo*

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Eastern Spirituality

Wisdom from Afar

↓ Meditation ↓

A special case can be made for eastern spirituality and the institutionalized forms, religions, it birthed. They are, by far, more advanced on every level from the western ones, and this should be understood under the prism of their history, the length of it, and their demographics.
Overpopulation and the necessity to have a tolerant, peaceful, all-inclusive, passive dogma hit the eastern world way before it did the west. The discovery of the **New World** only prolonged this necessity, although by that time it had already taken hold and was an infection too advanced to be healed in a few generations. There was, nevertheless, a period of "grace" during which the older, pagan, ways were allowed a free hand; slavery was tolerated, murder became fashionable, and the "wild west" became a fixed myth in the psychology of generations to come. But the new frontier quickly vanished; it became subdued and "civilized" with the blood of "savages," who were not as noble as we wished but still far more advanced, spiritually, than the average believer of that period.

The genocide of the American Natives was, we might say, the last slaughter the Christians enacted upon the older naturalistic pagans.

In the east things had taken a different route. Spirits and gods gave way to introspection and self-accountability.
Tranquility and docility no longer required an external authority for it was transferred internally and made into a doctrine of balance; pride and ego did not have to be called a "sin" or silenced by shame and guilt, for now they became an illusion hindering the advance towards ascension; the world no longer had to be hated and escaped, for it could now be transcended and never returned to.
There was a wonderful progression there which, I suspect, changed through the centuries. The older Buddhist dogma was not the same as the later on version and certainly had little in common with the versions sold to North American and European, New Age, Baby-Boomer, Beatniks, who were looking for a way to drop out, fade out or burn out, in a spectacular rush of arrogant selflessness.

"But, Ānanda, if women had not obtained the Going-forth from the home life into homelessness in the doctrine and discipline made known by the Tathāgata, the holy life would have lasted long, the true Dhamma would have lasted 1,000 years.
But now that they have gotten to go forth... this holy life will not last long, the true Dhamma will last only 500 years. Just as a clan in which there are many women and few men is easily plundered by robbers and thieves, in the same way, in whatever doctrine and discipline women get to go forth, the holy life does not last long...
Just as a man might make an embankment in advance around a great reservoir to keep the waters from overflowing, in the same way I have set forth in advance the eight rules of respect for bhikkhunīs that they are not to transgress as long as they live." — Cullavagga X.1

Buddha was opposed to allowing women into his spiritual covenant; later he was revised and still more recently again adapted to more modern social sensitivities. Like all teachings they go through phases where they are adapted to whatever social and cultural dictates exists in that time and place. The original is watered down, redefined, reinterpreted, debated over, and then settled on.

"A Buddha must have the 32 marks of being a great man - one of which is being male." — Khuddaka Nikaya, Buddhavamsa 2.59)

The question arises: Was the original Buddha governed by more backward cultural upbringing or was his wisdom timeless?
Were the subsequent revisions to his teachings appropriate or were they an adaptation meant to meet more modern requirements and to market Buddhism, overall, to a wider audience?
There are those who claim that the original teachings were more Aryan, more Doric, far less modernistic and Christian in their approach.

Meditation

A self-induced trance, placing the mind in the condition of mindless, thought, with no direction and no purpose.
It is relieving, rejuvenating, as it is a temporary escape from need/suffering, and care.
Solipsism

It's like with self-hypnosis.
On stage with a professional hypnotist, it is the *self* placing itself in a trance, and the hypnotist is the one who recognizes the types that are prone to this, and knows how to trigger the effect.
Because self-consciousness is relatively new, in evolutionary terms, proven by how many organisms are actually self-conscious to some degree (elephants, dolphins, chimpanzees, gorillas, humans, bonobos, orangutans ...) the evolution of the agency, the part of the brain that will "detach" itself form the rest of the brain functions to turn upon itself, must be weak or large.
The size of the brain functions required to achieve this task is determined by the sophistication of the brain itself.
With meditation what is occurring is that this part of consciousness to turn upon itself, splintering off from consciousness, is shrunk, as much as possible, increasing the degree of self-consciousness experienced.
I doubt the brain can achieve any degree of self-awareness when the part of the brain functions recede to a level where this is no longer feasible, and no matter how much we shrink these aggregate processes required to remain conscious, so as to then maintain consciousness of consciousness, there will always be that piece, that part which is not included.

I also think that when speaking of meditation what is occurring is a shrinking of a mind's perceptual-event-horizon. Essentially the mind is shutting down processes, willingly, to revert to an animal, or an infantile state.
At some point what is experiences is the moment, or as close to the present as possible.
This makes sense only if we understand consciousness as a looking back.
We live forward, towards increasing chaos, but perceive backwards, towards order.

This is why knowing thyself means knowing as much of your past as possible.

So, meditation decreases this temporal gap between the going forwards towards entropy and looking back towards order, trying to achieve the desirable convergence where the conscious mind is entirely present.
And what is in this presence: emptiness.

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Buddhism

Eastern Aryanism

There is a strong argument against the idea that Buddhism is but another religion. It's teaching although formalized have never implied some centralized control and an institutional authority that defines its premises and directs the actions of tis followers.
Not in the original, anyhow.
If it has taken on the practices of other religions in modern times, it should be considered a by-product of **Modernity** and how it incorporates all things, including the most profane, into its grindstone of mulch.
It has now become the hobby of New Aged punks and housewives looking for themselves in others.

"Those who desired to enter the order created by Prince Siddhattha were specifically asked: Are you really a man? It is taken as a premise in this case that not all those who appear to be human are really 'men.' The views, widespread in ancient India as elsewhere, that in some men animal beings were reincarnated – or vice versa: that some men would be 'reborn' in this or that 'animal womb' – may be understood symbolically: they refer, that is, to human existences whose central element is guided entirely by one of those elemental forces that externally manifest themselves in the normal way in one or other animal species. We have, moreover, already spoken of the limitations arising out of various 'races of the spirit.

A third point is that an original condition imposed by the canon for admission into the order was of being of male sex. Eunuchs, hermaphrodites, and women were not accepted. The Ariyan road to awakening was considered as substantially and essentially manly. 'It is impossible, it cannot be'–says a canonical text(Bardo Thodol) –'that a woman should arrive at the full enlightenment of a Buddha, or become a universal sovereign [cakkavatti]; likewise it is impossible for her to 'conquer heaven, nature, and the universe,' to 'dominate celestial spirits.'
The Buddha considered women insatiable in respect of two things: sex and motherhood; so insatiable that they cannot free themselves from those cravings before death. He repeatedly opposed the entry of women into the order: when he finally admitted them he declared that, as a flourishing field of rice prospers no longer when a parasitical grass invades and spreads in the field, so the saintly life in an order does not prosper if it allows women to renounce the world – and he tried to limit the danger by promulgating opportune rules.
Later, however, less intransigent views became widespread: even in the canonical texts – in spite of these words of the Buddha – There figure women who have entered into the current of awakening and who expound the doctrine of the Ariya, until the texts of the prajnaparamita, instead of the simple mode of address 'noble sons,' there appears, without further ceremony, 'noble sons and noble daughters' – a sign, among others, of the easing of the spiritual tension of original Buddhism." – *Evola, Julius*

This, the above text from Evola, is one more indication that the Aryan spirit is in decline; infected by Modernity and its nihilistic necessities. The most ancient traditions corrupted by sociological eugenics.
Perhaps no other westerner has written so eloquently and with such a profound understanding of eastern Aryan traditions other than Evola.

He captures the **Doric** roots of the shared traditions that bind the Indo-European tribes, free of the modernistic, current, westernized, interpretations and superficial applications.

"In the beginning, Buddhism was the truth understood by those few, who alone had really achieved illumination and who appeared as bhikkhu or wandering ascetics. Then, around these, the upasaka, lay followers, collected and increased and who, according to the canonical formula, had taken refuge in the Buddha, the doctrine, and the order. The order, however, did not resemble a church and the doctrine still less a religion.
Women were originally excluded.
The unity of the order was essentially due to a strict style of life. It was only later, and with decadence fully recognized as such by the ancient texts, that precepts and rules multiplied.
The decadence of Buddhism was inevitable once it began to spread: for the Ariya Doctrine of Awakening is closer than any other to a path of initiation that may be understood and trodden only by the few whom, together with exceptional strength, there is present a lively aspiration for the unconditioned. And even racial and caste influences played their part: not for nothing have we insisted on the "Aryan" quality of the doctrine under discussion. Frontiers to comprehension exist in the normal way, and they are conditioned by the race of the spirit and, in part, by the body itself.
As soon as Buddhism was adopted by the masses and not only passed to levels where foreign influences survived or were re-aroused, but spread evenly to peoples of notably different stock, changes and alterations became inevitable." – *Evola, Julius*

Once the masses entered into the discipline, the possibility of decline increased in time. Currently it has become a pastime for New Age drug users holding onto their lost youth and trying to find themselves in the chaos of their own confusions; one more dogma imitating liberal all-inclusiveness and the forgiving hope of salvation. The more "progressive" spiritual types could now wear their pyjamas and practice a form of metaphysical interconnectedness far superior to any Judaic or Christian theism.
As with the also fashionable eastern Martial Arts, Buddhism, and eastern spiritualism in general, has come to be another commodity to be purchased in the marketplaces of western capitalistic hedonism.

"The prejudices that have been created or encouraged by certain quite special, abnormal, and un-Aryan forms of ascesis we have already removed. Let no one, then, declare that ascesis means renunciation, flight from the world, inaction, quietism, or mortification. The affirmation of a background of pure trancendency to balance a world that is ever more and more the captive of immanency, is the first point and the first task. But another point, no less important, concerns that very action that lies so close to the heart of our contemporaries. Indeed, one could justly maintain that those who despise all asceticism know nothing of what action really is, and what they exalt is merely an inferior, emasculated, and passive form of action. The sort of activism that consists in fever, impulsiveness, identification, centerless vertigo, passion, or agitation, far from testifying power, merely demonstrates impotence. Our own classical world knew this well: the central theme of the Ciceronian oration Pro Marcello is just this: there is no higher power than that of mastery over oneself. Only those who possess this mastery can know what is true action, which shows them also to the outside world, not as those who are acted upon, but as those who truly act. We remember the illuminating Buddhist saying: he who goes, stands still – he who stands still, goes.
For this very reason, in the traditions springing from the same root all movement, activity, becoming, or change was referred to the passive and female principle, while to the positive, luminous, masculine principle were attributed the particular qualities of immobility, unchangeability, and stability. We can, then, definitely affirm the existence of an ascesis that in no way signifies quietism but that is, rather, the prerequisite for a higher, aristocratic ideal of activity and virility. This ideal – let it be noted – is in no way a monopoly of the east.
The basic idea with which we are dealing is traditionally Aryan, whence we can also find it among ourselves. The same idea was expressed on the metaphysical plane by Plotinus when he spoke of the becoming that is only 'the flight of beings that are and that are not,' or by Aristotle when he discussed the 'still Mover,' or, on the ethical plane, by the Roman Stoa with its emphasis on the sidereal and the unchangeable element of the mind as the basis of all human effort and dignity. One who is the cause and effective master of motion does not himself move. He inspires and directs action, but he himself does not act, in the sense that he is not transported, he is not involved in action, he is not action, but is, on the other hand, an impassive, utterly calm and imperative superiority, from whom action proceeds and on whom it depends.
As opposed to this idea of true and mastered action, which is only thinkable, however, on the basis of purification from the samsaric element, one who acts while identifying himself with his action, impulsively, urged by passion, by desire, by the irrational, by restless need or vulgar interest, such a one does not really act, but is acted upon.

However paradoxical it may sound, his is a passive action – he stands under the sign, not of virility, but of femininity. And under the sign of femininity, the whole modern 'telluric' and activist world stands. It is only a lower, anti-aristocratic form of action that predominates here. Otherwise, it actually betrays that half-conscious desire to deafen and distract, that agitation and clamor that reveal dread of the silence, the internal isolation, the absolute being of higher nature, or it becomes a weapon employed in the revolution of man against the eternal that indeed marks the limit of the samsaric 'ignorance' and intoxication of fallen beings." – Evola, Julius

The basic division of the *feminine* and *masculine* principles is here presented in prose.
The ceaseless feminine flow towards chaos, resulting in a non-distinct void (activity, passion…disordering), is resisted by this masculine "passive activity," which resistance implies (inertia, indifference…order).
No action is perceived since all is action, and it is the stillness, the turmoil of endless (inter)activity that makes the force of the masculine stand still within it.
Right here is where the Christian God, father of all, stands out like an extravagant symbol of this ideal state.
Such a *Being* could only have been imagined as being masculine in spirit.

What has happened to Buddhism is nothing other than what happened to Christianity or any idea and ideology that became popular and had to remain so for an indefinite period of time: it compromised and was watered-down, losing its original intent and its founding principles.
An analogous case can be made about sex. When it became popular, by becoming a "right," it lost all relation to its original purpose, the reason it came about, and it became a plaything accessible to all and re-definable by all.
With Christianity this reaches an apex; the humble, pitiful, Jew rebel, wanting to usurp the Pharisees of his own creed is slowly spun into a symbol of the powers he spoke out against, and an internal Jewish affair is turned into a world movement.
The Jews have a way of making their internal dialogues universal "truths" – twisting the lies into debatable material. The entire *Cold War* is an internal Jewish affair, once the last vestiges of European paganism were made into a world pariah; shamed for centuries to come and labeled the height of human evil.

With Buddhism the process was less violent. It slowly decayed through internal gravities, imploding rather than experiencing the phantasmagoria of world explosions as it did in the west.
Demographic pressures began affecting the east way before western man felt anything was amiss. The advanced spirituality we know of as Buddhism and Hinduism are so because they have had to deal with forces and social conditions the western man only experienced much later.
What contact western man had with it, was through the people's on his oriental frontiers and then it was not something that surrounded him forcing him to turn inward, but it was like an infection that contacted, and infected, one part of him and then settled in his bowels turning into a feverish disease.

The problem with Buddhism – at least the modern interpretations and western applications of it – is that is presumes a "soul," to support its bullshit about reincarnation, but cannot define it.
It offers an escape from rebirth, reincarnation in effect, while telling itself that it is not nihilistic.
It promises a relief from need/suffering, by proposing another realm, and then pretends it is superior to Judaism and Christianity and, Islam, no less.
It has a Deity, which it reduces to a man of the world (Buddha); giving the west a method to secularize their nihilism, and then it pretends it has no god.
Whether your conception of an absolute has a human face and form is insignificant, when in every other way it is exactly the same as the Judeo-Christian absolute with a face, and character, and Will.

If you wish to hide your hatred for existence, and your resentment for time, behind semantics, then best you market yourself to the fools who still think words are superior to deeds.

Dualism is the conscious becoming aware of itself and the otherness.
When it becomes aware of itself (self-consciousness) it also becomes aware of the other, in its most simplest, primordial, base state.
Simplicity is ordering...and so the mind orders by simplifying.
It seeks, in its depth, the most basic elements, it can find.
These are common, because they revert back to an earlier time, when diversification was not as great as it is in the immediate (entropy is increasing, means that complexity, of inter-action, and randomness is increasing).
To confuse intricate (inter)activity with the chaos of randomness, is to confuse order with chaos.

Meditation is this kind of reversal, by looking back into the past. The past being another term for nature.
Looking inwards is a looking into the past, because presence is a manifestation of what precedes it.
Meditation, therefore, is an attempt to look as far back as possible, to the point where self dissolves in the simplification of order; order being a limitation of possibility (space being a projection of possibility).
Order, in the absolute sense, is a singularity, or a singular possibility.
No options, no choices no responsibility, no pain and suffering, because there is no emerging unity trying to preserve itself and to expand itself in a state of increasing entropy, no need for ordering, in the disordering, and so no need for life, consciousness, discriminating awareness, agon.

Buddhism offers a kind of time-travel, where an individuation loses itself in the

multiplicity, merging with the flow, as another disordering particle.
This way, it reconnects to the residual, states of order (remnants of the near-absolute state), feeling the release into something greater; a relief produced by no responsibilities, no costs, no benefits, no cause and effect.

Dualism, is the first stage towards multiplicity; a negation of the singular, ONE.
This is why Buddhism teaches a return to this singular state, where no individuation and so, no need and suffering, can be experienced.
It is a negation of the very necessary elements of individuation, which makes life and consciousness and self-consciousness possible.
Dualism, is the first stage towards multiplicity; a negation of the singular, ONE.
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Life, being a (re)action to an absence of order, perfection, unity, the absolute, is negated, by imagining that the absolute is already in existence and that, somehow and for some inexplicable reason, life has been cast outside of it, forcing it to find its way back.
Christianity also offers that mythology, to explain the existence of evil in a universe created, supposedly, by an absolutely good and benevolent, absoluteness.

Arguments are replaced with emotion, as shame and guilt are forced upon the thinker, as being what separates him from the desirable goal.

↑

Hinduism

Nirvana for the People

"Hinduism is the predominant religion of the Indian subcontinent, and one of its indigenous religions. Hinduism includes Shaivism, Vaishnavism and Śrauta among numerous other traditions. It also includes historical groups, for example the Kapalikas. Among other practices and philosophies, Hinduism includes a wide spectrum of laws and prescriptions of 'daily morality' based on karma, dharma, and societal norms. Hinduism is a conglomeration of distinct intellectual or philosophical points of view, rather than a rigid common set of beliefs.
Hinduism is formed of diverse traditions and has no single founder. Among its direct roots is the historical Vedic religion of Iron Age India and, as such, Hinduism is often called the 'oldest living religion' or the 'oldest living major religion' in the world.
One orthodox classification of Hindu texts is to divide into Śruti ('revealed'' and Smriti ('remembered') texts. These texts discuss theology, philosophy, mythology, rituals and temple building among other topics.

Major scriptures include the Vedas, Upanishads, Purāṇas, Mahābhārata, Rāmāyaṇa, Bhagavad Gītā and Āgamas.

History

Sacred Mount Kailash in Tibet is regarded as the spiritual abode of Lord Shiva.
The earliest evidence for prehistoric religion in India date back to the late Neolithic in the early Harappan period (5500–2600 BCE). The beliefs and practices of the pre-classical era (1500–500 BCE) are called the 'historical Vedic religion'.
The Vedic religion shows influence from Proto-Indo-European religion. The oldest Veda is the Rigveda, dated to 1700–1100 BCE. The Vedas center on worship of deities such as Indra, Varuna and Agni, and on the Soma ritual.
Fire-sacrifices, called yajña were performed, and Vedic mantras chanted but no temples or idols are known.
The oldest Vedic traditions exhibit strong similarities to the pre-Zoroastrian Proto-Indo-Iranian religion and other Indo-European religions. For example, the Ṛgvedic deity Dyaus, regarded as the father of the other deities, is linguistically cognate with Zeus—the king of the gods in Greek mythology, Iovis (gen. of Jupiter) —the king of the gods in Roman mythology, and Tiu/Ziu in Germanic mythology. Other Vedic deities also have cognates with those found in other Indo-European speaking peoples' mythologies; see Proto-Indo-European religion and Comparison of Greek and Hindu Gods.

The major Sanskrit epics, Ramayana and Mahabharata, were compiled over a protracted period during the late centuries BCE and the early centuries CE. They contain mythological stories about the rulers and wars of ancient India, and are interspersed with religious and philosophical treatises. The later Puranas recount tales about devas and devis, their interactions with humans and their battles against rakshasa.
The Brahmanical tradition was paralleled by the non-Vedic Shramana movement. The Buddha was a member of this movement. Shramana also gave rise to Jainism, yoga, the concept of the cycle of birth and death, the concept of samsara, and the concept of liberation. The Brahmanical ashrama system of life was an attempt to institutionalize Shramana ideals within the Brahmanical social structure. The Shramana movement also influenced the Aranyakas and Upanishads in the Brahmanical tradition. Buddhism was promoted by Asoka the Great of the Mauryan Empire, who unified the Indian subcontinent in the 3rd century BCE. After 200 CE several schools of thought were formally codified in Indian philosophy, including Samkhya, Yoga, Nyaya, Vaisheshika, Purva-Mimamsa and Vedanta. Charvaka, the founder of an atheistic materialist school, came to the fore in North India in the sixth century BCE.
Sanskritic culture went into decline after the end of the Gupta period. The early medieval Puranas helped establish a religious mainstream among the pre-literate tribal societies undergoing acculturation. The tenets of Brahmanic Hinduism and of the Dharmashastras underwent a radical transformation at the hands of the Purana composers, resulting in the rise of a mainstream 'Hinduism' that overshadowed all earlier traditions. In eighth century royal circles, the Buddha started to be replaced by Hindu gods in pujas. This also was the same period of time the Buddha was made into an avatar of Vishnu.

Though Islam came to India in the early 7th century with the advent of Arab traders and the conquest of Sindh, it started to become a major religion during the later Muslim conquest in the Indian subcontinent. During this period Buddhism declined rapidly and many Hindus were forcibly converted to Islam. Numerous Muslim rulers or their army generals such as Aurangzeb and Malik Kafur destroyed Hindu temples and persecuted non-Muslims; however some, such as Akbar, were more tolerant. Hinduism underwent profound changes, in large part due to the influence of the prominent teachers Ramanuja, Madhva, and Chaitanya. Followers of the Bhakti movement moved away from the abstract concept of Brahman, which the philosopher Adi Shankara consolidated a few centuries before, with emotional, passionate devotion towards the more accessible Avatars, especially Krishna and Rama.
Indology as an academic discipline of studying Indian culture from a European perspective was established in the 19th century, led by scholars such as Max Müller and John Woodroffe. They brought Vedic, Puranic and Tantric literature and philosophy to Europe and the United States. At the same time, societies such as the Brahmo Samaj and the Theosophical Society attempted to reconcile and fuse Abrahamic and Dharmic philosophies, endeavouring to institute societal reform. This period saw the emergence of movements which, while highly innovative, were rooted in indigenous tradition. They were based on the personalities and teachings of individuals, as with Ramakrishna and Ramana Maharshi. Prominent Hindu philosophers, including Aurobindo and Prabhupada (founder of ISKCON), translated, reformulated and presented Hinduism's foundational texts for contemporary audiences in new iterations, attracting followers and attention in India and abroad. Others such as Vivekananda, Paramahansa Yogananda, B.K.S. Iyengar and Swami Rama have also been instrumental in raising the profiles of Yoga and Vedanta in the West." – Wikipedia

The relationship between Buddhism and Hinduism is not that easily detectable. Hinduism can be considered the application of Buddhist teachings for the average person: Buddhism for the masses – *Buddhism-light*.

If we dare to use western examples to comprehend the relationship then Buddhism is to Hinduism what Judaism is to Christianity.

Monism creeping into the depths of time; infecting, degrading, deteriorating, uniforming, leveling all.

"In the Upanishads, one might be witnessing the conclusion of Vedism not in the sense of its culmination but in the sense of its destruction. In the proto-Vedantic view, the universe and ritual order based on resemblance has collapsed, and a very different configuration based on identity (abhorred by the Vedic ritualists as the 'excess of resemblance, jami) has emerged.
Upanishadic monism, one might say, blew the lid off a system contained, as well as regulated, by hierarchical resemblance. The formulation of a monistic philosophy of ultimate identity – arguably one indication of Vedism dissipating and reforming into ma new systematic vision of the world and its fundamental principles – was born outside of normative classification schema of Vedic social life and became institutionalized as a counterpoint to life in the world. But another locus of Vedism in transition and transformation might also be identified. It might be maintained that Vedic ritualism survived the Vedic period by becoming a part of a larger whole, Hinduism, and did so not by being excluded from social life but by being thoroughly integrated in it, that is, by being domesticated.
Perhaps Vedism culminated not in the forest but in the home." – *Smith, Brian K.*

"Hinduism speaks of a merging with an external absolute godhood called Brahman; Buddhism speaks of an internal dissolution into emptiness called Nirvana – both described as states of bliss – 'ananda' – of course we are talking of popular Hinduism and Buddhism. And "bliss" initially meant something different when it characterized the Brahman. Brh root – to expand – expansive thrust, growth was Joy. They turned it to "happiness" as a pleasure principle!*
The Upanishads/Bhagavad Gita speak against this hedonism." – *Anonymous*

There is a difficulty in trying to define what Hinduism is.
For some it is related to accepting the Vedas, for some it is an extension of a national identity, and for others it is a term forced upon the followers of this tradition by outsiders; a term they accepted and now wear proudly.

"As a religion, Hinduism is an utterly diverse conglomerate of doctrines, cults, and ways of life…In principle, Hinduism incorporates all forms of belief and worship without necessitating the selection of elimination of any. The Hindu is inclined to revere the divine in every manifestation, whatever it may be, and is doctrinally tolerant, leaving others – including both Hindus and non-Hindus – whatever creed and worship practices suit them best. A Hindu may embrace a non-Hindu religion without ceasing to be a Hindu…Few religious ideas are considered to be finally irreconcilable. The core of religion does not even depend on the existence or nonexistence of God or on whether there is one god or many. Since religious truth is said to transcend all verbal definition, it is not conceived in dogmatic terms."
– *Buitenen, J.A.*

Hinduism is more a way of thinking, a world-view, comparable to a philosophical position.
Its best representative in the western tradition is Heraclitus.

The Hindus call it Nirvana, adhering to their Sanskrit roots; the Buddhists call it Nibbana, creating a schisms.

What, the fuck, is the difference, besides some minor details?

What differs between those two conceptions of escape from reality, and the Christian crap about Paradise?

Ritual

Customary Practices

A ritual is a repeating activity, a routine turning into an institutionalized ceremony.
It submits the mind to a repetitive sensation of order, helping it cope with a world of increasing randomness and uncertainty.

We should consider our modern lifestyles as being highly ritualized.

From Brian Smith's book **Reflections on Resemblance, Ritual, and Religion**:

"When the nomads began to settle in the subcontinent and established lasting relationships with the indigenous inhabitants, the expedition receded to the background and the accompanying activities lost their accompanying functions...Thus ritual was the sole survivor and all other activities were ritualized...Rituals tend to absorb everything that has gone before and has lost its original function." – *Staal, Frits*

According to Staal, as Smith understands him, is that rituals are disconnected from reality and have lost their meaning.

"Staal does not allow for the possibility that 'obsolete' activities acquire new meanings over time by being ritualized, but he concludes that by losing their original meanings the activities must carry no meaning for those who ritualized them." – *Smith, Brian*

Then Smith points to an inconsistency in Staal's reasoning.

"Faced with these texts, Staal reverses his quasi-historical argument. instead of claiming that a meaningless ritual arose from formerly meaningful activity, the theorist now (or in addition) wants to say that originally pure and meaningless activity is over time encrusted with meaning:

'Much later, when ritual was contrasted with ordinary, everyday activity, its meaninglessness, became patent and various rationalizations and explanations were constructed. Ritual became deeply involved with religion, which always stands in need of the mysterious and unexplained....In the course of time rituals, instead of remaining useless and pure, became useful and meritorious.'" – Smith, Brian K,

The author goes on to explain how rituals arose and what purpose they served, and how they became disconnected from reality.
I agree with his analysis.

To cut to the chase, he claims that rituals arose from a primitive relationship between predators and prey, or between static homesteaders, farmers, and the wanderers, the raiding warrior clans, who took advantage of them, and cites Heesterman on this.
According to this explanation, the ritual arose as a formal display of nature's chaos, placed within controlled circumstances. The **Ritual** was an ordering of nature's, chaotic, brutality. It also became an appeasement of guilt, by the one who succumbed to need and killed, in order that he may survive; knowing that he too will be preyed upon.
A way of making amends and acknowledging the cycles of nature, by recognizing the prey's pain and suffering.
In current popular spirituality, the identification with the sufferer becomes the central theme, leading to the *Cults of Victims* so popular in our culture.
The sacrifice became this re-enactment of predation, and a recognition, by the predatory, that they too are part of this cycle.
By giving back, so to speak, they stemmed back the time when they would have to become the eaten.
The ritualized slaughter, reflected the messiness of nature, in contrast to the ordered form the ritual took.
In time, the slaughter became symbolic, the priest becoming the slaughtered, and so was disconnected from the reality of life/death, which the ritual was, originally, supposed to represent.
The disconnection increased, losing, in time, all meaning....by having no reference to anything perceptible.
It became stylized, and abstract, to the point where the participants could not find anything useful in it.
They repeated it, mechanically, because it became a part of the tribal, cultural, bonding practice.

This got me thinking about how we, in modern environments, repeat, ritualistically, certain practices and beliefs, with no understanding of them and without knowing the meaning.
Religion, in our time, is highly ritualized and detached.
We repeat traditional practices with no connection to them. They attach us to the group, but not to the origins of the practice itself...in nature.
The explanations are rationalized but they remain detached from what is experienced.

I would call it **institutionalization**.
The ritual, the practice, the tradition, is repeated, not because it refers us to some perceptible world, but because it refers us to the group, who then cut us off, protecting us for our own good, from the perceptible world.

We repeat, for instance "Hello, how are you" without any connection to the practice.
Most repeat the practice without knowing why.
We go to the same movies, drink the same drinks, and value the same things, each in his own manner, as if we were involved in a social ritual that never ends.
A ritual turned to a routine.
I dare to go as far as to believe that our positions on etiquette have become ritualized.
Our categories and how we feel about them are ritualized.
Our thinking is ritualized...made rigorous.
When speaking of philosophy we must go through the appropriate ritualistic avenues, using the precise terminology and the right deference to the priests of philosophical discourse in our time.

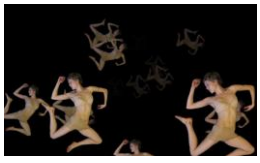
I became aware of this when trying to converse about reality with others on the internet.
The idea of "rigorous philosophy" had acquired, for most, this ritualistic style to it.
What was considered "serious" was what made the idea complex, using the words the authority figure used, and trying to remain true to him, rather than true to some conception of the world around us.
Ideas were not simplified, but were ritualistically made elaborate, to make it appear like something more was occurring than an exploration of the immediate, and the sensually perceived.
Concepts no longer refereed us to a shared sensual world, but, via some priestly figure, to some detached, transcendental, point, with little reference to the world.
The obsessive commitment to all-inclusion, and to politeness, facilitating the first, has also taken on a ritualistic angle.
Most do not know why more is better, nor why not hurting another is preferable than being honest, but they hold both as being true, because not doing so would exclude them from the order the shared ritual has placed them within.
Thinking is contained within parameters, and lowered to the lowest, of all possible lows, point of communion.
This point is inevitably animalistic, because the term "human" refers to a sexual practice and has no meaning outside of it.
But, as ritualization has detached us from the original purpose, the meaning is lost in some repeated, mystical definition, which none can defend, but repeat automatically.
The illusion of transcending the base is preserved by repeating the mantra and then placing it in a symbolic, controlled, environment, where the concepts are given new labels, turning them more complex than they are.
In the **Greek Orthodox** faith, Scripture is still recited in the ancient Greek it was written in, when the crowd does not understand it.

Repeating the same in Modern Greek or in English exposes it as what it is.
The ancient tongue and the Latin of the Catholics give the text an air of mystery and transcendence.

The average mind does not know why "human" is less judgmental, why it is less discriminating, and why it is less simplifying than the concept "race," but he repeats the belief, as if he were repeating a text from some religious book.
Like all rituals, the repetition, offers this sense of order, within the chaos of the world, and the individual by adhering to this order, and perpetuating it, feels relief from the unpredictable unknown.

Rituals do not apply only to spirituality and to primitive practices.
Today we can witness them in education, with the ceremonial graduation, and in expertise, and the rituals involved in carrying out their work.
Lawyers, doctors, and not only shamans, police officers, scientists, all follow a ritualized methodology, few can break free from. The few that do dare, risk ridicule, social quarantining, and peer disapproval, all for the possibility of shattering the rituals and adding their own rites.
When a doctor of medicine offers his diagnosis he does so wearing the appropriate uniform, and after he has followed the procedures and double-checked with others doctors and precedent.
His steps are ritualized. If he fails to adhere to them he risks being sued, or worse, he risks his lucrative career and his, ritualized, reputation.

Political-correctness and social etiquette, in general, is a form of ritualized behavior.
Repetition and consistency, makes of it a containment of activity.



Rites
Passing the Grade

A rite is a ceremonial offering of permission.
It is a highly organized, stringent, event, where members of a group, before witnesses, are offered the group's shared "right," to pass on his/her genes, or to practice a service, or to hold a privilege.

The *credential* has now become the symbol of a rite (right), acquired.
The institution disseminated them to all those capable of offering the appropriate sacrifice: time – time, not only in the sense of effort/force, but as a designation of commitment to the current, and the currencies.

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Sacrifice
Ascending/Descending Abnegations

↓ Suicide ↓

With this ritualistic killing, the actor acknowledges himself in the other, the sacrificed, but he also displays his supremacy, forcing this other to stand-in as a representation of himself.

In the act of violence, the sacrifice honors the one being sacrificed.
This reverence has been lost, in our time, leaving only the vulgar acts of taking a life and of consuming flesh, in its stead.
This relationship of man with his own mortality is lost.
Man increasingly disconnects, and grows arrogant and thankless.

The sacrifice of self to the whole, represented by some abstraction such as God, Nation, Universe, the Whole, the Ideal, is the ultimate form of abnegation.
With it the individual recognizes something and/or someone above him/her and surrenders to this recognition.

At its height the cults of abnegation sacrifice the divine in their name.
The scapegoat is not their God, who is put to death so as to justify their pains and sorrows.
In an ultimate display of humble arrogance, the meek deem themselves worthy of a god's flesh and blood.
Not even the sacred will stand above them for long.

Suicide

The expression of absolute selfness, the choice to take away one's own capacity to choose, is considered a "sin" in religious systems where the individual belongs to the group.
It is the group which must give consent for the taking of a life, even though this life is one's own.

With the designation of suicide as an act of cowardice and sinfulness the logical conclusion of Judeo-Christianity is dealt with; its dogmatic preaching of life, as being an illusion or a testing phase, naturally leads to the conclusion that living is undesirable and that dying is preferable, as it is an entrance into a more real reality, a more profound existence.
The only death conceded to, other than the one brought about by inescapable time, is the one in the service of the whole.
Death, as with life, is to be dedicated to otherness, but because this otherness is too multifarious, and ambiguous, it must be made into an individuation: God.

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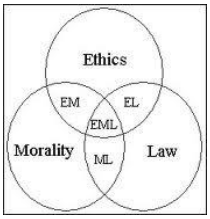

Morality

Divine Codes

Morals: Evolved social rules, facilitating cooperative, harmonious, coexistence projected to the level of the transcendental to ensure loyalty to them.
Before there were written moral codes, there was that innate understanding of what is acceptable and what is not within a group.

Laws that govern human behavior are natural ones.
Laws invented by man in order to govern human behavior are usually called morals.
Placing them in the category of divine only means that these laws of conduct cannot be broken, and that if someone dares he will face the consequences.
At some point in human history man realized that he could invent rules, codes of conduct, not to comprehend the world but to direct it.

The ancient Greeks had their own word for it: *ethos* (ηθος), and it was a term related to the word they used to describe traditions, *ethima* (εθημα).
For them ethos was a way of living which adhered to a person's traditions.
The Jews made it into a godly decree, so as to make it more threatening and binding.
The Christians sued it to rip a man from his family, tuning him into God's, lost, "lamb."

When we speak of morals we are speaking about social constructs, making cooperative (inter)activity, based on sexual potential, self-interested survivability, and a commonality dependent on selective generalizations/simplifications.
Morals are the final outcome of thousands of years of communal living, and the codification of the required behaviors, and modes of thinking, so as to ensure the continuance of this communal living.

Despite what most people think these days, one does not need religion to be moral. Religions simply codify and institutionalize moral behavior so as to then attach a threat/reward parameter to them, strengthening the consistency of the

behavior by making connecting it to social enforcement, and peer review …called reputation – also known as karma.
What we call moral behavior is prevalent amongst social species with larger brains, leading to the logical assumption that moral behavior has something to do with social behavior, and that this, in turn, makes larger brains possible.

Taking the premise that an organism first emerges as a self-organizing, incompleteness, forever concerned about self-maintenance, we can world ourselves upward from there.
The first thing to acknowledge is that social behavior begins as a compromise necessitated by individual inadequacy.
In its primitive form social behavior begins as schooling, which offers the survival advantage of confusing predators, and as congregations of predators, which rely on numbers to deal with this schooling technique.
From this the gradual ascent towards behavioral predispositions, established through natural selection, would also necessitate behavioral attitude which would facilitate this continuous proximity, and interdependence.
An individual organism would be more harmoniously integrated if it possessed a behavioral pattern which was in tune with communal coexistence.
Consciousness would not be a prerequisite, and would later evolve, resulting in this human desire to understand and to encode moral rules.

On a very primitive level the moral behavior would have to rely on more innate, instinctive drives such as:

---Imprinting
Through habituation, particularly during the early stages of development, the organism would imprint on a pattern which it would then attach itself to.
On a basic level this made the attachment of a young, immature, organism, to an adult possible.
The drive is so strong, and innate, that a species can attach itself to another species, if it is present right after its birth and during the first hours of awareness.

---Reciprocity
Reciprocity would have had a strong survival advantage for an organism coexisting with others.
Helping another would have been reinforced by the projection of a shared identity, mostly because of habituation and shared food sources.
Shared smell would identify the other as part of the group.

Leo Strauss tries to define the two moral attitudes in **Western Civilization**:

"Now, in the course of these extremely summary remarks, I have tacitly replaced morality by justice, understanding by justice obedience to the divine law. This notion, the divine law, it seems to me is the common ground between the Bible and Greek philosophy. And here I use a term which is certainly easily translatable into Greek as well as into biblical Hebrew. But I must be more precise. The common ground between the bible and

Greek philosophy is the problem of divine law. They solve that problem in a diametrically opposed manner.
Before I speak of the root of their difference, I would like to illustrate the fundamental antagonism between the bible and philosophy by enumerating some of its consequences. I have indicated the place of justice in both Bible and Greek philosophy. We may take Aristotle's Ethics as the most perfect or certainly accessible presentation of philosophic ethics. Now, Aristotle's Ethics has two foci, not one: one is justice, the other, however, is magnanimity." – Strauss, Leo [The Culture of Jewish Modernity]

"The Bible and Greek philosophy agree, indeed, as regards the importance of morality or justice, and as to the insufficiency of morality, but they disagree as to what completes morality. According to the Greek philosophers, as already noted, it is understanding or contemplation.
Now, this necessarily tends to weaken the majesty of the moral demands, whereas humility, a sense of guilt, repentance, and faith in divine mercy, which complete morality according to the Bible, necessarily strengthen the majesty of the moral demands." – Strauss, Leo [The Culture of Jewish Modernity]

The Greek term for this "magnanimity" is *filotimo* (φιλοτιμο) …love of glory.
It is a word no other language has, and it is the defining attitude separating Christian morality and Greek ethos.

☯

Guilt and shame are what Judeo-Christian morality is all about.
Man feeling guilty, sometimes for acts he was not present to, and this guilt being twisted into a sense of shame.

☯

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☯ ☯ ☯ ☯ ☯ ☯

Ethics
Rules of Conduct

"Some ethical systems have regarded certain acts as good or evil in themselves; others have held that the nature of the act has to be complemented by a certain state of mind in order to have ethical significance; still others have regarded states of mind themselves as the ethical material, regardless of the acts that may be performed.
An example of the first type is Jainism. To a Jain, to kill is ethically negative (which is to say, karmically disadvantageous) regardless of whether the act is or is not voluntary. Along with its other archaic features, Jainism in this respect resembles so-called 'primitive' systems based on ideas of taboo and pollution.
An example of the second type is Buddhism. To a Buddhist, to kill is karmically disadvantageous only if it is voluntary. Both the nature of the act and the voluntary state of mind are relevant to the ethical value. The ethical systems of monotheistic religions –Zoroastrianism, Judaism, Christianity, and Islam–are generally of this type.
In the western tradition the third approach is least familiar: The same act performed with one's mind in one posture may be good, and with one's mind in another posture, evil. The ethical systems enunciated by philosophers in both ancient Greece and ancient India were mostly of this type.
The agreement of the Greek and Indian traditions on this point has been obscured by the fact that the Greek tradition was largely clouded over by the Judeo-Christian; it has been convenient for western cultures to forget the fact that the ethical

attitude espoused by most of the Greek philosophers of whom we have knowledge was inimical to the Judeo-Christian type of ethics." – McEvilley, Thomas

Altruism
Self-less?

*"**Altruism** or selflessness is the principle or practice of concern for the welfare of others. It is a traditional virtue in many cultures and a core aspect of various religious traditions, though the concept of 'others' toward whom concern should be directed can vary among cultures and religions. Altruism or selflessness is the opposite of selfishness.*
Altruism can be distinguished from feelings of loyalty. Pure altruism consists of sacrificing something for someone other than the self (e.g. sacrificing time, energy or possessions) with no expectation of any compensation or benefits, either direct, or indirect (e.g., receiving recognition for the act of giving).

Much debate exists as to whether 'true' altruism is possible. The theory of psychological egoism suggests that no act of sharing, helping or sacrificing can be described as truly altruistic, as the actor may receive an intrinsic reward in the form of personal gratification. The validity of this argument depends on whether intrinsic rewards qualify as 'benefits.'
The term altruism may also refer to an ethical doctrine that claims that individuals are morally obliged to benefit others. Used in this sense, it's usually contrasted to egoism, which is defined as acting to the benefit of one's self." – Wikipedia

Authentic altruism is, of course, a social myth.
Every act is an act of self, and it expects something in return.

Empathy
Projected Self

The projection of self so as to evaluate another's state of mind, or to deduce his thoughts and thinking, requires a heightened sense of self, and a very cultivated imagination.

"em·pa·thy
[em-puh-thee]
noun
1. The intellectual identification with or vicarious experiencing of the feelings, thoughts, or attitudes of another.
2. The imaginative ascribing to an object, as a natural object or work of art, feelings or attitudes present in oneself: By means of empathy, a great painting becomes a mirror of the self." – Dictionary

Often considered as a synonym of sympathy, but empathy only means that a mind can approximate, using visual cues and its own self-awareness, the feelings and thoughts of another mind.
This harmonization does not necessarily mean that sympathy will be produced, as empathy can just as well result in antipathy.

↑

Sympathy
Shared Sensations

"sym·pa·thy
[sim-puh-thee] noun, plural sym·pa·thies, adjective
noun
1. Harmony of or agreement in feeling, as between persons or on the part of one person with respect to another.
2. The harmony of feeling naturally existing between persons of like tastes or opinion or of congenial dispositions.
3. The fact or power of sharing the feelings of another, especially in sorrow or trouble; fellow feeling, compassion, or commiseration.
4. Sympathies.
a. Feelings or impulses of compassion.
b. Feelings of favour, support, or loyalty: It's hard to tell where your sympathies lie.
5. Favourable or approving accord; favour or approval: He viewed the plan with sympathy and publicly backed it." – Dictionary

Often misconstrued as being synonymous with empathy.

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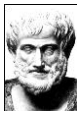
Science

Institutionalized Interpretations

Science is no more than the organization of knowledge and knowledge is an abstraction of phenomena created by perceiving patterns of fluidity in the world and then integrated with others to construct a mental model.



"There is no science but that of the general." – Aristotle

These mental models (abstractions) are then tested against the ongoing sensual interpretations and or (inter)actions with the world and if they remain useful by being able to predict future manifestations of phenomena then they are made into laws.
These laws are then codified into text so as to establish them as static and so as to preserve a uniformity of thinking when referencing them.

The common thread uniting all the sciences, converging upon a unifying theory – an *M-Theory* – is the human brain.

"The separate sciences – epistemology, physics, chemistry, mathematics, astronomy – are approaching one another with acceleration, converging towards a complete identity of results." – Spengler, Oswald

What man is trying to find is an all-encompassing structure which can explain every single facet of his experience. The desire is futile, not only because a human brain simplifies and generalizes reality to such an extent that the outcome repeatedly fails to perfectly reflect reality, though it might produce, in the process, some momentarily useful byproducts, but more so because reality itself is not static and so it can never be encompassed by any singular concept.
The "singular concept", the all-encompassing theory would be the mind of God, for it is no more than another definition of the missing absolute.

"If the Entropy theory is followed out to its conclusion, it results, firstly, that in theory all processes must be reversible – which is one of the basic postulates of dynamics and is reasserted with all rigor in the law of the Conservation of Energy – but, secondly, that in actuality processes of Nature in their entirety are irreversible. Not even under artificial conditions of laboratory experiment can the simplest process be exactly reversed, that is, a state once passed cannot be re-established.
Nothing is more significant of the present condition of systematics than the introduction of the hypothesis of "elementary disorder" for the purpose of smoothing out the contradiction between intellectual postulate and actual experience. The "smallest particles" of a body (an image, no more) throughout performs reversible processes, but in actual things the smallest

particles are in disorder and mutually interfere; and so the irreversible process of entropy by taking the mean probabilities of occurrences.
And thus theory becomes a chapter of the Calculus of Probabilities, and in lieu of exact we have statistical methods." – Spengler, Oswald

Spengler got it right.
In his words we find a response to all those anti-racial, anti-sex, anti-nature minds who demand concrete evidence, though they can never provide any of their own concerning their own beliefs.
All opinions, all theories, all positions, all insights, can only be considered approximations, probabilities, approaches to what forever must evade us.
A perspective, scientific or otherwise is only judged as being more or less probable in relation to another, not in relation to some unforeseeable, non-existent absolute, perfect, complete sate.
Science is never in possession of the truth, if by "truth" we mean some complete, absolute, knowledge/understanding/perspective. Science, like all rational and honest endeavors, only deals in theories, and expresses itself with hypothesis.
It is these theories which must be judged as superior or inferior, by juxtaposing them against another's theory and against sensual reality. The latter being called *empiricism*.

Scientific Myths
Method as Civilization's Instrument

Science like all human products of the human creative mind are burdened with the same corruptive elements that burden the human being in general: prejudices based on self-evident "facts" founded upon social pressures and cultural imperatives is one; emotionalism, primarily fear leading analysis of sensual perceptions astray, in another; human interests dictated by ego and immediate concerns such as economics, is another.
Scientific methodology attempts to weed out these corruptive elements to attain the most objective results possible, but these too seem to suffer from the same frailties though to a much lesser extent.
Peer reviews are founded on the peers being deferred to, and the recreation of test results depends on the technologies which themselves sometimes function upon

human conventions. That some questions are posited and the way they are posited also implies a presupposed outcome.
Still science represents the highest human intellectual achievement.

"All of science measured against reality, is primitive and childlike- and yet it is the most precious thing we have." – Einstein, Albert

The value of science should not dissuade us from critiquing it or from, sometimes, doubting its premises and results. To make of science another holy cow would make it into the opposite of what it was intended to be: the exploration of the world by a man with no presuppositions and no emotional or socio-economic stake on the outcome.
Towards this end we must be careful in assessing the value of science and its foundation on mathematics. The numerical terms of **1** & **0** upon which all scientific analysis is based appears to be nothing more than an extension of human binary thinking and the creative results it produces can be appreciated but not fully dependent upon. As evidence of this let us take all creations man comes up with and how they fail in time. Imposing static models upon fluid space/time can only be useful within particular temporal parameters and they are always dependent no constant human corrections.

☯

Honest science speaks in terms of theories, suppositions, approximations, not "facts."

☯

In modern times with the demand of more sophisticated technologies to carry out more intricate tests and the increasing reliance of scientists upon institutional grants the practice of scientific exploration is made more difficult, often diverted away from socially and culturally unacceptable areas and restricted to the more abstract.

☯

The idea of a *tabula rasa* is a fascinating one, even if Locke is not mentioned. It is fascinating not only because it seems to underlie all modern liberal thinking but also by the fact that if considered carefully and followed down to its logical conclusions, it implies that not even the designation of 'species' is relevant, that reality is reconstructed anew with every birth, and so that nothing empirical, at least when it comes to living organism, really matters.
But what is most fascinating about it is how many actually believe this tripe is true, even if Locke is ignored in every other case. The best explanation for it is that man is obsessed with the idea(l) of his own free-will and the hope that anything is

possible, if only one applies himself and perseveres. It, in one swoop, buries the past under a heap of nonsense, and equates all, under the shadows of pristine tablets awaiting shaping from more *good* and more "moral" minds.

One of the harshest assaults upon modern science and its prejudices has been conducted by Harvard professor and scientist Steven Pinker in his book *The Blank Slate: The Modern Denial of Human Nature*.

"Pinker argues that modern science has challenged three 'linked dogmas' that constitute the dominant view of human nature in intellectual life:

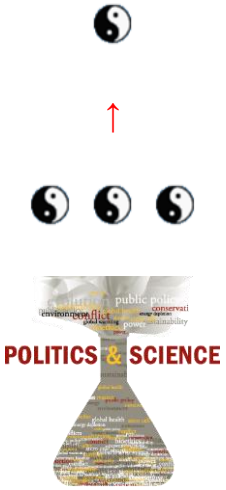
*-**The Blank Slate** (the mind has no innate traits) — empiricism*
*- **The Noble Savage** (people are born good and corrupted by society) — romanticism*
*-**The Ghost in the Machine** (each of us has a soul that makes choices free from biology) — mind/body dualism" – Wikipedia*

In this book Pinker produces a devastating reprimand upon modern western science accusing it of innate prejudices founded upon socioeconomic necessities and cultural myths.
I would say this triad constitutes a secular version of the Christian *Holy Trinity* and its intended end result is the annihilation of human nature and the eradication of nature altogether.
With the promise of a new, better, coming world, (paradise lost) this secular humanist trio supplants religious dogma with a rational version, directed towards populations that are quickly losing the childishness to be seduced by religious storylines.
With the veneer of intellectualism the old message is repackaged for a more sophisticated buyer, retaining the original underlying themes: hope, anti-nature (anti-past, determinism) and a rejection of existence.
We are to now believe that all deviations and appearances, at least when it comes to human beings, are superficial; that every birth constitutes a possible reinvention of what it means to be human and that "goodness" is the fabric of life, thusly repainting the same old God with a new layer of semantics.

"The Blank Slate had, and has, a dark side. The vacuum that it posited in human nature was eagerly filled by totalitarian regimes, and it did nothing to prevent their genocides." – Pinker, Steven

The intent is to convince the majority of what a few will not, so as to make these many more susceptible to what they are ignorant of or totally dismiss as a fabrication. The reward being the same as with any religious doctrine: the offering-up of a feeling, a sensation of inclusion, well-being, hope, and safety within an otherwise harsh and indifferent world.
I allow Pinker himself to explain:

"[The Blank Slate doctrine] implies that [people] could be conditioned to enjoy servitude or degradation." – Pinker, Steven



Science of Politics

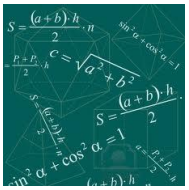
Politics of Science

There was a time when science required no more a sophisticated instrument than the one nature could provide to him freely.
The human brain was, by far, the only instrument required, and it was inherited and not purchased.
Polishing and shaping it, as one does a lens, was left to the power of training… education.
Today, the instrumentation has become so complex, varied, and expensive, that no amateur dares to apply himself towards exploration and analysis.
If nothing else, he will be laughed at, by those who have purchased the "rights," symbolized by their credentials, to explore and to analyze…or to work the gadgetry.
This snobbishness, does exclude the typical *wacko*, but it also is a form of job-protection; investment management.
The ones, who have gone through the popular, expected, methods of acquiring the privilege of thinking and of sharing these thoughts, would not concede this right to someone who has avoided the price.
They would look foolish if they did.
Now, this practice might seem logical, but it also opens up the possibilities for corruptive effects.
I'm not saying that this applies to the hard sciences, dealing with cosmology and physics, but it most certainly does with the softer ones, dealing with human nature, evolution, and politics. Whereas in the former some technology is necessary to accentuate specialization and the prerequisite groundwork laid down by the education system, in the latter technology is not, so much, a factor. The only tools necessary are ones all are born with, albeit with varying levels of quality.
In these disciplines, of the humanities, the political and cultural effects expose science to the corruptive forces of time and space, and it is here where censorship and human frailty turns of the theory, the methodology, into a propagandist implement.

The usual applies: not only how one asks a question, but that one asks it, is part of the first stage of corruption.
Even in mathematics, that 1+1 demands a sum, presupposes what it has failed to define and to present evidence of.
But, let us leave mathematics aside, for it is far too abstract to make a direct impact on the common man.
Which brings us to the second stage: the question, having been asked in the way it was asked, is now answered by those indorsed and considered "superior," by those who certify and endorse them.
A scientist is given the means and the time he needs by those who fund his work, and those who fund his work dictate the direction his questions take and what questions are asked.
Furthermore, if you piss-off all the wrong people, then you, no matter how objective and well-meaning you are as a scientist, will face the usual sanctions reserved for those who disrespect the *status quo* of authority.
I will name Dr. Steven E. Jones, and Dr. Norman Finkelstein, as two of the most recent examples of what happens to members of the "scientific peer review boards" that utter theories in contradiction to the popular, populist, sentiment, and, more importantly, who utter theories that challenge the interests of those who provide grants and decide tenure.
Steven Jones asked some questions about the 9/11 official narrative, and was adamant about finding answers. The result was the loss of his job, after years of threats and social ostracizing.
Finkelstein challenged the U.S. Jewish lobby, exposing Zionist propaganda, and methods of persuasion. He was then denied tenure and was fired from his position.
His assault against the famous New York lawyer Alan Dershowitze was a definite factor. Social connections still result in an indirect form of censorship.
Dershowitze having been exposed as the Zionist propagandist that he is, had to avenge himself against the scientist who did it.
The usual tactic of accusing anyone of being an anti-Semite was not as effective against a fellow Jew, like Finkelstein, whose parents were both in the infamous **World War Two** concentration camps.
Instead what was used is political and social clout, to character assassinate and to punish Finkelstein's "indiscretions" against the established political elite, in the United States.
In both these examples scientists were stripped, tarred and publicly feathered, as a warning against any other of their peers who would dare follow their explorations, or would openly offer support and agreement.
Nothing overt needs to be said. It all happens with innuendoes and this expected, shaming, expectation in reaction to particular and only particular, subject matter…, or particular words.
What research can start with this threatening dark cloud of social retribution, promising a lifetime of being ridiculed, intimidated, your motives being speculated on, your family's welfare made uncertain?

One of the biggest modernistic myths is the holiness of science; the, holiest of holy grails: the "objectivity" factor.
Method has now replaced ritual.
Once the "God is dead" was muttered publicly it was but a matter of time before another sacred cow would enter to fill in the gap left over in the hearts and minds of even the coldest rationalists.
The power of populist religious dogma – the spirituality of hope – rests on this existential terror of a mind facing its own non-absolutism, and the seductive delusions its own abstractions can produce.
The mind is addicted to certainty and "facts," as these are provided through data and statistics, offer it the illusion of it.
Science, nor those who follow its peer-reviewing methodology, can be immune from the anxiety before the unknown, and the unknowable.
The idea, many in science depend upon, though they may not openly profess, that all is knowable, is the leftover residue of a dying theism.
Peer-reviewing can result in an unwarranted confidence concerning the irrelevance of shared psychology and of the ineffectiveness of shared pressures from social, economic, political, and cultural influences; let us not mention the metaphysical common grounds.
Pinker explores his take on scientific prejudices, and Strauss says this about a particular branch of it:

"The new political science looks for laws of human behavior to be discovered by means of data supplied by certain techniques of research which are believed to guarantee the maximum of objectivity; it therefore puts a premium on the study of things which occur frequently now in democratic societies: neither those in their graves not those behind the Curtains can respond to questionnaires or interviews.
Democracy is then the tacit presupposition of the data; it does not have to become a theme; it can easily be forgotten: the wood is forgotten for the trees; the laws of human behavior are in fact laws of the behavior of human beings more or less molded by democracy; man is tacitly identified with democratic man. The new political science puts a premium on observations which can be made with the utmost frequency, and therefore by people of the meanest capacities.
It therefore frequently culminates in observations made by people who are not intelligent about people who are not intelligent.
While the new political science becomes ever less able to see democracy or to hold a mirror to democracy, it ever more reflects the most dangerous proclivities of democracy.
It even strengthens those proclivities. By teaching in effect the equality of literally all desires, it teaches in effect that there is nothing of which man ought to be ashamed; by destroying the possibility of self-contempt, it destroys with the best of intentions the possibility of self-respect. By teaching the equality of all values, by denying that there are things which are intrinsically high and others which are intrinsically low, as well as by denying that there is an essential difference between men and brutes, it unwittingly contributes to the victory of the gutter." – Strauss, Leo [The Culture of Jewish Modernity]



Math/Geometry

Mental Grids and Projected a priori Structures

That geometric models are mental abstractions, founded on the principle of static points connected with lines, is proven by how all constructs, using it, inevitably succumb to the fluidity of existence; all crumbling into dust, unless constantly adjusted and repaired. Mathematics and geometry can only do so much, before reality exposes them as insufficient and as mere approximations.

Math is a language.
It symbolizes mental abstractions. It is the ultimate mental abstraction.
With mathematics the logic is entailed in its starting premise: **1+1=2** can only be so once the **#1** is taken for granted, and the **0** is offered as its logical antithesis.
Binary Logic
Once this starting premise is accepted, as given, then all mathematical equations follow as a logical continuance of it.
All sums are possible when a common similarity, a shared trait, is established. Therefore, one apple and one more apple make two apples, but also one apple and one orange make two fruit. In the first case the similarity is obvious whereas in the second an additional category must be provided to unify the two and produce the sum of two fruit.
When the similarities are more difficult to perceive, such as in the case of one cloud formation and one particle, then the similarities is sought by further reducing the categories to their utmost simplicity so as to find a common denominator. The lowest common denominator in all categories and all phenomena and all object/objectives and all otherness is that they are mental abstractions; their "unity" is found in the mind that holds them as singularities: noumenon.
Mathematics represents the most abstract concept of this noumenon. In its basic form all it comes down to is binary logic, founded on a biological mechanism of *flow/no-flow* in regards to energy pulses flowing through neuron clusters. A pulse flowing through a cluster is a "positive," an "on; whereas the absence of a flow is a "negative," an "off." From this all dualism comes forth as a manifestation of brain mechanics.
From the get-go we realize that "positive" is the presence of energy, an action, and the "negative" is a normal state of an absence of energy, or action.
Thought, thinking is a "positive" requiring activity, effort.

From the previous we conclude that, the more dissimilar the concepts being unified, the more the mind must simplify them to their most basic element so as to then unify them into a sum. This unification happens in the mind, the only place where multiplicity or divergence can be brought together into a "whole".
Thusly, the ultimate unification of dissimilar diversity of existence is made into oneness in the human mind, calling it universe, by lowering all the perceived into a basic element: that being that they are all representations of an object/objective given the symbol of a number.
For this reason the number, being the most basic abstraction of all, can be used to refer to anything and everything; it is the most versatile conception because it exhibits no divergence to cause problems of assimilation.
Ergo, one goat and one tree can make two biological forms but their foundation is the "one," which is no more than the simplification/generalization of a perceived phenomenon, a dynamic process, into a static form; achieved by eliminating its dimensional possibilities down to a functional form.
As such the mind always seeks out the similar, the common, and the repetitive pattern to use so as to unify existence into concepts or a concept.

The totality of existence can, in this manner, be united in the mind by making the fact that it is of the mind its bonding similarity: God comes out of this, along with the conception of logos as the unifying principle.

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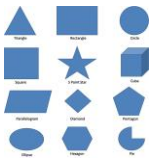


Shapes
Dimensions as Form

↓ Circle/Sphere ↓

Shapes are how the mind conceptualized space/time, reducing tis fluidity to form with an outer border representing its projected possibilities.

Points, in space/time, and how they (inter)act, (inter)relate, creates the mental abstraction of form.
Lines are projections of connectedness between points. They represent an ambiguous outer limit within which space-time is contained.
These projected points can be arranged in any way, and connected accordingly, but the mind prefers order and so the basic geometric shapes are those displaying symmetry.

Circle/Sphere

The circle is a three-dimensional representation of the four-dimensional sphere. It is the most stable shape in a vacuum, and so roundness becomes a symbol for stability, and attractive as reflective of naturally emerging order.

The roundness of the female breast, buttocks, being an example of how spherical perfection attracts as being a consequence of natural beauty and health.
Roundness is also associated with robustness, voluptuous energies bursting with possibilities.

↑

Generalizations/Simplifications

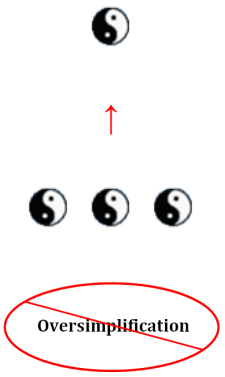
Freezing the Fluid

A man struggles to encapsulate the intricacy of existence with a few phrases and to simplify complexity down to a single mathematical equation, incorporating the intricacies within his generalizations…whereas the child wallows in the chaos, finding comfort in its own inability to fully understand, and allowing for the mystical to creep in as a possibility no skeptical mind could fully dismiss.

Humorous when those denouncing race and sex as too simple and general, let alone as too hateful, so easily embrace the definition of human race which is, by far, a greater generalization and simplification than both race and sex put together.

Consider the **1**, and the **0**, or the word "I."
All simplifying generalizations and we use them daily and constantly.
We even create a scientific doctrine founded no them.

There is no concept or conception which is not the product of simplification and generalization. Everything that a mind can conceive must be reduced down to a static *thing*, and then represented with a symbol, vocal or visual, before it can even hope to be incorporated within a greater world-view or some grand universal theory.
The validity of a human conception, leading to a human point of view, is evaluated on the details included in every generalization/simplification, and by how closely it can mirror processes perceived through the senses.
To call an opinion a "generalization" or a "simplification" is to say nothing at all, other than to state the obvious which is denied in one's own opinions.



Oversimplification
Lowest-Common-Denominator

The mind simplifies reality by interpreting the totality of activities, participating in a phenomenon, into a few traits, such as color, mass, form, texture, smell, tone etc. These intricate interactions are then integrated, depending on the quality of the mind, into abstractions and perceived as an appearance.
Oversimplification occurs when these abstractions, some or all, are then either completely dismissed as illusions or are selectively and arbitrarily labeled insignificant and/or irrelevant.

In this way the experience of the world is diminished, totally or partially, and is relegated to the state of a comic/tragic farce. This becomes more pronounced

when the individual is protected by a system that only asks for submission, making all perceptions and their accuracy less decisive.
The mind is confused, as its conceptions of reality, it is told, have nothing to do with reality, and it is selectively detached from the very experience of existing, producing an increasing sense of mystified alienation.
This is a form of mind-control, a trained and enforced state of self-hypnosis, maintaining the mind in the condition of dependence and helplessness – retardation.
In order to accommodate more and more variation and multiplicity into a single, uniform, whole, large swaths of the conscious experience are eliminated as a consideration and the mind is made to feel embarrassed for even considering them.
The mind instead of honing its perceptual acuity, trying to become more and more aware of variation and nuance and distinction even in seemingly uniform phenomena, is pressured to further simplify its already simple abstractions, completely dismissing large portions of sensual awareness – selectively chopping up empiricism – and by associating certain conceptions with evil or with guilt.

The most popular product of this simplification is the conception of God with secular humanism filling in the gap left when religion fails.
Multiplicity and diversity is turned into a uniform oneness, and all distinctions except the culturally desirable ones, are rendered insignificant or slandered as "evil".
The individual is conditioned to dismiss color, for example, as irrelevant, instead of training it to be able to perceive more and more hues of it.
More precisely:
In the practice of meditation a mind is trained to disconnect from large parts of reality and from the nature of existence as activity, measured by time. The mind focuses on thoughtlessness, closing in existence around it, until its consciousness seeks out that presumed absolute point of inertia, described as the *now* and the *here*.
The past and the future are cut-off, as being too burdensome, and a source of suffering.
Consciousness is lowered to the level of emptiness, and the ego, the binding identification of self via memory (past/future awareness), is made into a pariah.
Instead of seeking to expand one's horizons, the mind is taught to contain its consciousness so as to decrease the sense of suffering existence produces….and in that hypnotic state it feels liberated and relieved, as reality is severed and purposefully limited to that of a lesser creature, which has little awareness of a past and of a future.
In this manner masses of people are primed for passivity and guided along preferred paths, and stupidity is raised to the position of a virtue, and mindlessness worshiped as a state of *enlightenment*.

To call something or someone "over," in regards to anything he says or does, is to accuse him of a hyperbole, an extreme you cannot follow, or cannot attain.
It is highly unlikely that the term means anything in regards to nature, for there are no borders, no limits, except human ones, by which one can judge something or someone as being "over."
Only as a value judgment based on a comparison can we find a meaning in the term, and it is only as such that Nietzsche used it in his description of the coming, future, man as an "overman."
In reference to simplification or generalization the term does not apply, unless one applies it, again, as a measurement based on a comparison.
But then, what decides if an opinion is beyond some made-up limit?
It is more likely that it is beyond the limits set by the individual describing it as such.
If this is the case then the only thing to be explored is why this limit is placed wherever this person places it.
Is it a moral limit?
Is it an intellectual limit?
Is it a biological limit?

The accusation does not hold water.
Who is to say what is "over" and what is "under" any limit?
If we think, if we dare to do so, then we might realize that all theories, all conceptions are generalizations.
What remains to be decided is not how far they've gone but how well the generalization, simplification, applies in the real world in real time.

What the term "over-simplification" signifies is not a simplification, per se, but an attempt to go beyond the shared simplification; it describes a position that crosses a median social level, most often towards the lower end not the higher end.
The usage of the word "over" describes a position that has climbed higher than the average mind is willing or is capable of going.
To a primitive mind describing society in organic terms, calling it a superorganism, is "over-simplifying" what for it seems so complex that it cannot make sense of it. To an idiot a lightning strike is so mysterious and confusing, that he must inject it with complexity and superstition to explain it, but a more intelligent mind seeks to simplify a phenomena, reducing it down to a few basic tenets.
Another motive for the, *over-used*, "over-simplification "defence is because of some personal insecurity. It is always the simplest individuals who want to lay claim to complexity, just as the most predictable, boring minds, always evoke uniqueness as their saving grace. It is when their patterns and motives are threatened with exposure that they run to the declaration that they are far too intricate a creature to be boxed in by a few categories – the *feminine mystique* owes much to this practice.

Specialization

Synergistic Interdependencies

In this field of human exploration we witness the same processes at work as in the greater universe itself.
The fragmentation we know of as entropy, calling it a decline towards chaos, and which we experience as change and measure using time (along with the other dimensions) is reflected in the modern sciences by the tendency towards increasing specialization.

The ancient practice of uniting knowledge under one field of inquiry represents the highpoint in human development, because it is an attempt to attain a more profound order.

"The term 'physics', in its original and etymological sense, means precisely the 'science of nature' without qualifications; it is therefore the science that deals with the most general laws of 'becoming', for 'nature' and 'becoming' are in reality synonymous, and it was thus that the Greeks, and notably Aristotle, understood this science. If there are more specialized sciences dealing with the same order of reality, they can amount to no more that 'specifications' of physics, dealing with one or another more narrowly defined sphere.
Already, therefore, one can see the significant deviation of meaning to which the modern world has subjected the word 'physics', using it to designate exclusively one particular science among others, all of which are equally natural sciences, and this is an example of that process of subdivision we have already mentioned as being one of the characteristics of modern science.
This 'specialization', arising from an analytical attitude of mind, has been pushed to such a point that those who have undergone its influence are incapable of conceiving of a science that deals with nature in its entirety. Some of the drawbacks of this specialization have not passed altogether unnoticed, especially the narrowness of outlook that is its inevitable outcome; but even those who perceive this most clearly seem nonetheless resigned to accept it as a necessary evil entailed by the accumulation of detailed knowledge such as no man could hope to take in at once; on the one hand, they have been unable to perceive that this detailed knowledge is insignificant itself and not worth the sacrifice of synthetic knowledge which it entails, for synthetic knowledge, though this too is restricted to what is relative, is nevertheless of a much higher order; and on the other hand, they have failed to see that the impossibility of unifying the multiplicity of this detailed knowledge is due only to their refusal to attach it to a higher principle; in other words, it is due to a persistence in proceeding from below and from outside, whereas it is the opposite method that would be necessary if one wishes to have a science of any real speculative value." – *Guenon, Rene*

How specialization produces stupidity, or restricted awareness, under the pressures of academic concerns and peer pressures and the demands of the particular field, Carroll Quigley has this to say, in regards to how the mainstream "expert" deals with the concept of slavery and its impact upon **Classical Civilization**:

"Moreover, even if the most moderate estimates produced by the alter-day apologists for Classical slavery are taken as correct, this in no way would reduce the significance of slavery as the instrument of expansion of Classical civilization. All that we require of such an instrument is that it be important (or perhaps the most important) mechanism in accumulating and investing savings in the society. Such a role, I believe, cannot be withheld from Classical slavery. Other organizations performed similar functions in Mediterranean civilization, as they do in all societies, but the important role played by slavery in the organizational dynamics of Classical antiquity can hardly be denied.
The attempts to deny it, which are frequently quite emotional, even when they are made by classicists who pride themselves on their objectivity, are but one class of examples of a notable weakness in Classical studies. This weakness arises from the failure, by the average classicist, to seek a complete and rounded view of Classical society. Instead it is usual to specialize one's attention on a few aspects of the subject, preferably on literature or philosophy or archeology or even on only part of one of these: on Greek thought but not on Latin, on Plato but not on Virgil, or Aristotle but not on Theophrastus or Pythagoras or Archimedes, on Athenian excavation but not on Anatolian or on Etruscan ones." – *Quigley, Carroll*

I would say that if there is a fault to be found in this assessment, it is in that Quigley underestimates, purposefully or not, the influence of emotion and of cultural forces upon the judgments and interests of the "average classicist."
If one were to wish to expand his field of consideration then one would explore the reasons as to why classicists rather than cosmologists face such a restriction – if they do at all – or how specialization, in general, focuses the mind but denies it a broader perspective.

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The Rise of the *Idiot Savant*
Focused Intellect

↓ Institutionalized Autism ↓

This division of labour creating, indubitably, a synergy of focused vitalities also creates, as a natural consequence of its mechanism, a form of autism – a self-induced autism.
Some might have had contact with it in its more minor form and may have referred to the individual suffering from it as "nerd" or "geek" but it essentially defines a particular social type suffering from inferior social skills while benefiting from superior skills in one area of human ingenuity.

*"**Savant syndrome** (pronounced /sə'vɑ:nt/), sometimes referred to as **savantism**, is a rare condition in which people with developmental disorders have one or more areas of expertise, ability, or brilliance that are in contrast with the individual's overall limitations.*

Though it is even rarer than the savant condition itself, some savants have no apparent abnormalities other than their unique abilities. This does not mean that these abilities weren't triggered by a brain dysfunction of some sort but does temper the theory that all savants are disabled and that some sort of trade-off is required." – Wikipedia

This would appear to be a minor inconvenience for the individual himself as the system provides the supporting compensatory work to make this type viable. Frequently, and increasingly in an increasingly technical environment, this type becomes desirable from a systemic point of view.
This systemic advantage naturally becomes a sexual benefit since a female is geared to recognize and be attracted to the superior within a given environment. The trouble with this last advantage is that the evolutionary drives and attractions, evolved within more austere and primitive situations have yet to adapt to this more recent human situation. This gives rise to ambiguous feelings on the part of females, in particular, who practically cannot synchronize their pragmatic concerns with their biological urges – receiving confronting messages in regards with selecting a seemingly physically inferior male, with distinct mental limitations (induced due to a severe focus on a technique or due to a genetic condition which has not been culled out of the genetic pool) based exclusively upon sensible considerations founded upon man-made effects – man-made effects which produce particular socio-economic and cultural circumstances.

This type owes his extreme competence in one area on his extreme focus upon one aspect of human knowledge or upon one discipline. He or she is by no means superior intellectually, or not necessarily so, for he displays no talent outside his field of interest, and is clumsy and ignorant about every other part of human interest.

A byproduct of increasing specialization it can be considered inevitable; a natural consequence of modernity.
An individual becomes an "expert" in one field, knowing all there is to know about it (a collector of information he accepts from the "appropriate" sources and regurgitates as a matter of fact); his entire life is taken over, with brief breaks to replenish his energies and to recreate, with keeping up to date with the information he requires to maintain his expert status.

As a consequence his performances in all other areas and his knowledge of any other field of knowledge, suffer.
He may even become socially inept having not cultivated the social aspects of his behavior.
Common terms for such types are: nerd, geek, dweeb etc.
He increasingly becomes dependent upon other experts in other fields, in this way also reinforcing his own status as a specialist they too depend upon.
This increasing interdependence of peers results in the opposite of freedom and uniqueness. His inadequacies in all areas except the area of his expertise makes him more dependent on imitating and simply accepting popular trends or fashions coming from other "specialists" in the fields of behavior or sexuality or comedy or charm.
The source leads to uniformity because it is itself trained by an institution wanting to produce a particular mindset and to reinforce the value of a particular behavior and a particular way of thinking. The institution, after all, wishes to preserve its own relevance and so it both promotes an attitude which does so and it also glorifies those who adhere to its principles.

In the sexual game this type becomes antipathetic to the opposite sex. (S)He lacks the charm and knowhow, the mental flexibility social interaction entails, the contact with its own essence as male or female to be attractive ...yet his/her socio-economic success makes resources accessible to him. What he lacks in charm and sexual energy he makes up with social status.
Pragmatically he becomes a *catch* though he may be unattractive to females in the natural sense.
His special skills and techniques make him valuable to the other experts who need him to take care of the aspects of social living they cannot dedicate but little time to, thusly freeing their own time to dedicate to their own specialty.

This co-dependency is defended vehemently, as the years pass by and more investments in time and resources have been made and more dependencies have been nurtured.
The individual becomes conservative to preserve this inter-relationship making himself viable within it.
As a side-effect these individuals become less and less able to perceive any grand picture or to challenge the status quo. Their entire intellectual capacity is taken over with the finer details of their craft, submerging themselves in the particular, loosing view of the universal.

Specialization entails a risk, in the wild.
The organism evolves particular traits to take advantage, with increasing effectiveness, a niche environmental condition.
Within human environments – artificial ones – this specialized strategy of survival displays and reduces these risks as increased dependence.

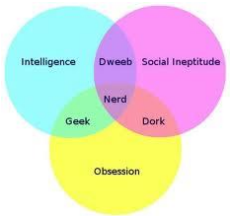
Institutionalized Autism

"Autism is a disorder of neural development characterized by impaired social interaction and communication, and by restricted and repetitive behavior.
These signs all begin before a child is three years old.
Autism affects information processing in the brain by altering how nerve cells and their synapses connect and organize; how this occurs is not well understood." – *Wikipedia*

Specialization and its demands upon the human brain can lead to a form of ineptness which is accompanied by an increased focus upon one object/objective. Many human disciplines today demand such a focus. To be accomplished in many of these complex fields is a lifelong endeavour sucking up most of the brain's activities.
These individuals are known by many social terms: geek, nerd, dweeb etc.
Each has its own variance of the same ineptness and the same specialization.

The demands of most fields of human social interest are so great that the individual must spend most of his free time to keep updated with the latest fashions, trends, and theories.
Though most will be alter discredited or forgotten as "overcome" and démodé, this continuous focus on a discipline's mechanics makes him incapable of focusing on anything else besides.
Co-dependence becomes a matter of necessity.
In many instances this focused knowledge and understanding is considered "genius" when it is but the investment of a mind's entire faculties on one part of reality. Such minds still remain incapable of drawing grander world-views and of practicing sound judgments in all other areas except the one they obsessively dedicate themselves to.

This monomania is another form of retardation.



Assorted Social Misfits
Nerds – Dorks – Geeks - Dweebs

What was once demeaned is now becoming "sexy."
The ease with which these autistic intellects can specialize in fields that are becoming lucrative makes their natural deficiency a social advantage, females begrudgingly cannot help but appreciate.
The conflict between genetic and memetic concerns is nowhere more evident than here. Females feel no sexual attraction to these types, but on a rational level they represent a male who is becoming dominant within feminized structures.
His social ineptness is compensated by the monetary returns his mechanical expertise will recompense him with.

The basic characteristic of all these social, anti-social, misfits is their obsessive dedication to a particular aspect of reality, and of a particular obsession with a portion of this portion of reality.
It is within the contexts of human social hierarchies and structures that they can function, and they remain embedded within.
In most cases this focus is directed towards the cutting edge of information and the technologies and techniques that bring it about and support tis dissemination.
In a world of information overload they are the vanguard increasing the flow of raw data with no particular focus outside their socio-economic implications.

These social pariahs are interested in data for its own sake.
Data must result in more data, as all of it acts as a curtain falling over a reality they would not want to deal with.
These dysfunctional specialists know, far more than the average person; and what they know is how to know, how to increase data flow, and download/upload speeds, and how the machinery of artificiality works and how to make it better, quicker, larger in storage capacity.
They know human artifices, gadgets, mechanics, theories, abstractions, but not what it all means – human tools who are constantly upgrading, up-keeping, maintaining, the machinery that keeps them sheltered and relevant. It is this *machinery* that then lends itself to release their supressed natural energies within artificiality.

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Medicine

Art of Healing

No science touches the soul of mankind deeper, on an emotional level, than those included in the medical fields. As man lives longer and longer, the consequences of his living are not always positive, and as with all human interventions upon natural cycles, man must dedicate increasing resources towards dealing with the collateral effects of his meddling in the process of death.

The medical expert, the doctor relies, the most, upon what most institutionalized specialized functions rely upon: the power of impression and the effect the uniform has upon the subject.
This is more so in this area of health where the patient is often taken by desperation and a fear seeking for support outside of itself.
The medical field has made leaps, particularly in the area of preventative and interventional medicine, but it still depends heavily on the power of authority and the placebo effect.

I do see a connection between psychology and disease.
The mind and the body are not separate entities.
They are the same **Becoming** viewed within different contexts.
Appearance is NOT superficial. In an appearance we see the emergent unity's overall condition, but because the mind's health can be hidden, faked, and does not become apparent until later – this is due to the difference in speed between energy (manifesting as thoughts) and matter.
Now, is the body affected by the condition of the mind or is the mind affected by the condition of the body?
Well, for me, one cannot view it in this way because both the mind (brain activities) and the body (the rest of the activities we call physical body,) are one and the same.
We might say that the brain, being the nervous system's hub, is an interpreter of

all the functions that participate in maintaining or **Becoming** an organism.
This is why disease in the body can make itself perceptible to the brain in the form of dreams, and it is also why organic effects, such as organ weakness, has a profound effect on character, as well as mood.
Emotion, as a friend of mine once put it, is the "*nexus between the mind and body*" union-to-be, and so it reflects the overall condition of both mind and body, because the mind is the product of a brain which is a part of what we call body.
Because the brain can only think in abstractions (fabricated, simplified, generalized absolutes) it feels alienated by the body (itself a manifestation of the **Flux**) for not living up to its ideals, or ideas.
It then struggles to make the body, a part of the *Flux* veering towards entropy, to conform to its ideal, which is a projection of a desirable order.
I think cancer is simply the consequence of too many cellular replications.

Every time a cell splits it is affected by mutations. These can create what we call cancer …a mutation that fails to conform to the organism's ordering.

More and more women are graduating. Of those, more and more women are entering the medical fields – it suits their feminine nurturing natures.
As a result more and more doctors rely on precedent, and use unnecessary diagnostic practices, such as x-rays, and C.T. scans and M.R.I. scans, to both cover their arse and pretend that they know what they are doing.

Doctors today need other doctors, and documentation of past experiences with particular symptoms – they need consultants and consultations, just to offer a speculative diagnosis.
Is it any wonder why women fair fairly well in these times and in these fields?

The fields of healing have become a form of damage control.
As humans are given the right to procreate, no matter what, and because modern standards make the propagation of unfit genes possible, and because humans are living lives longer than they would have naturally, medical science is dedicated to correcting, as much as possible, the consequences of all this crap.

Detachment has reached the level where those dedicated, in theory, to the individual's care, approach this individual as a "case study," an "interesting case."
I've, actually, heard doctors refer to their patients in this way, in hospital hallways; a depersonalized, cold, approach.
There's no connection.

The medical practitioner has paid his dues, and now wants payback. The patient is but a vehicle, a specimen, he tries to deal with, but does not really care if (s)he lives or dies, except that it might look bad on his resume.
So, this medical practitioner, this specialist, goes through the formalities, the institutionalized platitudes.

The best medicine is pre-emptive medicine.
Once the machinery breaks down it will never be returned to its original condition.
One must preserve it as long as possible, by preparing for its multiple stages, forced upon it by entropy, time, and one must adjust accordingly.
Knowing one's own constitution, one's own metabolic rates, and one's own addictions, weaknesses, behavioral rhythms, is essential.
Know Thyself, in all things.

Nutrition
Digesting Reality

In these times of nutritional abundance one must turn to the quality of this nutrition and how it impacts human existence.
The usage of chemicals to combat parasites and of hormones to increase production might result in overflowing grocery stores but the consequences upon human health are not fully appreciated.
Particularly the chemicals used to preserve food products are known to imitate female hormones when absorbed by the human body.
This too is a part of **feminization**.

If the adage "*You are what you eat*" holds true, then modern man is, most certainly, full of shit.

The Chief World Cuisines:

1- French
2- Italian
3- Chinese
4- Indian
5- Japanese
6- Thai
7- Mediterranean (Greek, Turkish, Morocco)
8- Mexican

More than about nutrition, preparation of nutrients is an art in itself.
Culinary Art

Plastic Surgery
Modifying Nature

A growing industry in the health care sciences.
It began as a way of correcting the dramatic physical alternations due to some accident or because of birth defects, and has now become another branch of the fashion industry.
Fashion
Specialist doctors, make huge paychecks by correcting what nature has wrought.
It's part of this obsession with youth and escaping nature.
But try as they may, they only manage to hide, sometimes with freakish results, what can never be escaped.

There was a story in the news recently about a man who asked and got a marriage annulment after the birth of his first child.
It seems that the man had married a woman based on her looks and was expecting the analogous results in his progeny.

The child was born deficient in looks, presumably, and after investigation he discovered that his wife had gone through multiple plastic surgeries to improve her appearance.
The man argued that he was duped, marrying a woman under false pretenses.

He found justice, and rightly so.

In our time all nature is being hidden to such an extent that many use this shroud of artificiality as an argument against the relevance of appearances, or the apparent.
If appearances are so superficial then why this desperate struggle to hide, mask, correct, improve it?

The popularity of plastic surgery has only served to validate the, hypocritical, proposition, that appearances are skin-deep.
The procedure at first validates the significance of the apparent, as a manifestation of nature, but then it changes it, essentially hiding the significance beneath falsity.
When the individual cannot trust his/her own senses, the idea that "you can't judge a book by its cover" finds corroboration.

Getting a nose-job, doesn't stop the honker from being passed on to your offspring, getting a face-lift doesn't make the years role back, getting a brain-lift/job (we call it education), doesn't actually make you smarter.
All you do is put on a show for the other guy, hoping he'll buy it.

You can't fool nature, but you can certainly try to fool the observing other.
All that matters is getting away with it. Integrity, honesty, down the drain; a word used by women to try to get others to expose what they are hiding

Just to add to all the bullshit confusion created by a system dedicated to repair the "mistakes" of the past (nature), so as to construct the illusion of parity, we get this obsession with corrective (plastic), surgery.
We are at this moment at a historical juncture where we cannot tell if the other is male or female.
The delusion of nature's irrelevance is accentuated with push-up bras, girdles, toupees, breast, and buttocks, implants, and let us not forget the artificial impressions make-up and hairstyles can produce.
And, so, we have it, the liberal ideal world, where the artificial becomes a justification for the dismissal of all appearances.

The lie, justifies the idea that all which we perceive is a lie.
It says: “Look at how well I can hide, mask, change, alter, what nature has created; look at how wonderfully I can seduce and trick you.”
If nature is so brilliantly and creatively manipulated, then what hope does a mere agency of nature have?

Man intervening upon nature, upon the manifestations of the past as it were, is a argument that proposes the easy and so enticing, idea that no matter what, no matter how or where or when, you, can be “healed” from your past.
How attractive, how appealing, how much power does this simple idea have over those who exists, in the here and now, because they were permitted, given the “right”; the ones who were sheltered, their parents indoctrinated in ideologies, moralities, that made them possible?

Do you have the fortitude to really look yourself in the mirror and admit, ADMIT, what you are, and from where you come from?
Don’t fret too much; you’re not part of a minority. Very few can do so.
This is why nihilism is so enticing, so mesmerizing, so seductively, erotically, appealing.
Did you actually think that to “Know Thyself” meant you would discover all sorts of comforting, flattering, conveniently in agreement with what you wish to believe, possibilities?
Did ya?
Were you THAT naïve and cowardly?

Art

Reality in Symbol

"To art, the Age can have only one attitude.
At best, our artistic tasks are secondary, at worst, art has degenerated to frightfulness and chaos.
Mass clangor is not music, pictorial nightmares are not even draughtsmanship, let alone the art of painting.
Obscenity and ugliness are not literature, materialistic propaganda is not drama, disconnected words thrown formlessly on to paper are not lyric poetry.
Whatever art-tasks the age has to fulfill will be carried out by individuals acting quietly within old Western traditions, not noising themselves about with journalistic art-theories." – *Yockey, Francis Parker*

A piece of art, if it is effective, absorbs the observer within its premises; it stimulates the mind into projecting its own experiences upon its displays, in essence adding them to a bigger narrative, as all art springs from common historical contexts and from common biological sources.
The artist taps into his own psyche, often all the way back to his primal past, finds there the usual shapes, textures, colors and then recombines them guided by a common tradition – this is where his creativity takes over.
He then offers the end result to others so that their less sensitive psyches can be inspired by reconnecting them to the places inside of them where they cannot or dare not go.
Oral traditions as well as all the arts find their expression through such men and women. They flow out of them, as all men are the sum of their past, but few know it and fewer still can attach to this past.
The further back one can go to find inspirations, the further back his self-awareness goes, the more profound the imagery and the symbolisms become.

The usage of drugs can have a similar effect; because it releases the baggage many bury their spirits beneath and they unleash revelations and sensations that correspond to that repressed and forgotten sense of self.
The immediate environmental conditions participate in this spiritual awakenings - the individual being the past constantly interacting with an ongoing reality – and so a woman's menstrual cycles as well as a man's metabolic rates (the systolic and diastolic rates) all combine in a symphony of the mystical.
And this is where the spiritual leader, the shaman, enters to offer his people a relinking with the symbols they have never learned to appreciate, though their effects were no less present, returning them to their rightful place in nature from where primitive man drew them forth.
The sequences of nature, the balances, the libidinal pressures, the collective unconscious, the stresses an individual experiences daily by simply taking in breath, as all of this has been shaped through millions of years of evolution, way

before civilization entered into the picture to sublimate and repress much of it, all participate in the visions and the mythologies of the more primitive man.
He is "pure" in the sense that he is outside the cauldron of popular cultures and his motifs draw upon traditions that predate the emergence of modern civilizations.
He is a conduit through which a dormant past bubbles out of the modern contrivances and discovers there the very same themes being used not to enlighten the spirit but to repress and to control it.

There is a resistance to rationalizing the mystical.
The mystic, as well as the one taken over by its empowering representations, resists any form of demystification. This, because reason re-applies a veneer of modernity over the primal qualities involved; language distracts us from the myth's universal roots, effectively decreasing its power over a mind that has discovered in it something missing in its life.
Instead more undeviating, naturalistic symbols are preferred; language is kept ambiguous, reflecting the ambiguity of reality in general, and by retaining its imprecision it preserves its application throughout time; the allegory remains timeless because it resists any intermediate social and cultural effects and it maintains a direct connection to the prehistoric.

The predilection to indulge in artistic exaggeration should not be taken lightly nor should it be dismissed as a desperate act of over-sensitivity.
There walk amongst us those few tormented souls who find wonderment in the mundane and for whom the world is a magical spectacle of symbolisms and meanings.
For them a simple gesture and a casual word, the every moment and situation, is imbued with a sense of urgency and weighted significance.
Life becomes so much more, as they cast upon everything the power of their imagination, creating kingdoms and panoramas, tragedies and comedies.
Their vision opens up spectacles to them no ordinary eye can hope to see.
When a bird sings, it sings for him, speaking in tongues he comprehends and alluding to mysteries he could never; a chance occurrence becomes destiny calling him to his fate; every movement a universal dance with him as the leading man; colors melt and meld into vistas of beauty he can only approximate, in reproduction, and share with us.

The artist sees so much – he feels so much – and he wants to share it with someone that can see and who can feel, as he does.
We must forgive him his exaggerated interpretations of events, because for him there are no insignificant gestures and words; reality has reached a deafening crescendo, for him, and the slightest whisper becomes a scream…..
Magic is the product of art; pulling us into its gravity and offering us substance and reasons to persist.
It is the artist who justifies existence by making the world a satellite of his being.

The artist constructs reality and then seduces us into his world….

An artist would not pronounce his creation as a viable alternative to reality, nor would he declare it to be that which it depicts, yet man often presents his conceptions, and the words he uses to symbolize and to express them, as such …sheer madness.

Prose is language given over to music.
Poetry is music given over to language.

Objet d'Art
Antiques and Artefacts

A work of art is best appreciated after multiple exposures to it; the senses, then, find minor details that might have gone unnoticed at first, when the mind was suddenly confronted by its stimulation and when the natural stress reaction, everything which is unknown produces, begins to give way to curiosity.
Likewise is life better appreciated and more deeply perceived when a comfortable routine has been practiced for a long period of time and many of the daily activities have become almost automatic, due to repetition.
The mind, freed from the necessity of dealing with unfamiliarity, begins to notice those little things that had previously only registered as a mysterious feeling, if they had registered at all; it can now bring them into focus, explore their effects and their participation within daily life and a more profound understanding begins to form.

For this reason leisure is essential for a thinking man an essential part of what he desires. It is, for such a man, such a mind, a peaceful environment to allow for this process to unfold undisturbed and untroubled by the din of existence.

More acute minds revel in quietude and are continuously absorbed in contemplating what for others seems trivial or, most often, goes totally unnoticed. Undoubtedly a natural sensitivity to these details and a psyche able to acknowledge and include them within greater schemes is essential; for the base mind, even when in the midst of tranquility and an abundance of sensual input, is bored …and seeks out the amplified and the bawdy – being incapable of perceiving and bringing into focus the most minute, it must bury its senses in hyperbole and in the distracting amplifications of the unreal.

A piece of art is now used as a prop of social status and of personal value.
The *nouveau riche* is quick to purchase a symbol of their new quality, exhibiting this desire to belong to a caste they do not fully understand and do not wholly belong to.
Like the pseudo-intellectual who adorns his private spaces with books, trying to portray a well-informed mind simply by using them as props and decorative elements, so too do those most insecure about their self-worth surround themselves with objects of luxury and symbols of privilege.

What has the old become if not the symbol of what is long gone and forgotten?
The man of today decorates his living space with remembrances he cannot fully appreciate, but only displays as if he has; he has but has dismissed them, altogether.
By showing them off he hints at an understanding he can selectively partake in, remaining in tune with what is current but still "open" enough, as fashion dictates, to the symbolic beauty of the past, which has been totally forgotten.
He is like a living mausoleum, encompassing cadavers he has never grasped in the living flesh. He shields them form the weather, as he is, himself, shielded, so that their skeletons do not wither and dissolve, keeping their skeletons, to munch upon, but refusing to taste of their flesh. Like a dog chewing on bones, he feeds on an emotional satisfaction with none of the nutrients.

People today adorn their homes, and themselves, with objects they have the least connection with, and the most superficial understanding of.
They adorn themselves with objet d'art that creates a sensation in them and in the observing other; they wear emotions on their sleeves and around their necks.

Literature

Art of Language

The writer often performs a kind of linguistic slight-of-thought. He impresses upon the reader the feeling that what he is being given he already had possession of.
Like all magic tricks, its success resides both in the talent of the magician and in the receptive, frailty of human nature.

Books of today do not want to challenge the reader. They only want to be liked, and, by being liked, they want to be purchased.
They feed into the reader's psychology, telling him what he wishes to hear in the way he wishes to hear it.
The popular author is the one who can mine the human soul, tap into the most average human emotion, and then fabricate a feasible alternative world that makes this one an easily replaceable fabrication.
The author of today is a drug dealer.
He does not wish to enlighten, to inspire, he mostly wants to numb, inebriate, make of himself and of his product an obsession, an addiction – he wishes to sell.

Writing today is more akin to the telling of childish tales.
They only want to produce an emotional (re)action in the reader, without really offering anything more than that.
The reader only wants to be distracted, numbed, comfortable in the delusion that his reading makes him intellectually inclined, and part of a minority of more contemplative spirits. In most cases, in fact, he only wishes to reinforce what he already considers a done-deal; he seeks external validation, repeating what he's hears a thousand times before, only, perhaps, with more eloquence and stylishness.

For the modern man a book is more of a decorative piece. The thoughts within it common, self-evident, and so "you truly cannot judge a book by its cover."

Music

Sonar Symmetry

"The most powerful musical motifs of the world's music are those which attempt to represent this breaking through time within time, this breaking forth out of time, where such an ictus falls on one note that it absorbs the remaining parts of the melody (which represent time as a whole, individual points integrated by the I) and thereby transcends the melody.
The end of the Grail motif in Parsifal, and the Siegfried motif, are such melodies.
There is however one act which, so to speak, resorbs the future into itself, experiences in advance all future falling back into immorality already as guilt, no less than all past immorality, and thereby surpasses both: a timeless positing of character, rebirth. It is the act through which genius arises." – Weininger, Otto

The relationship of man to the rhythmic sound he would later develop into musical expression is that of man with his own essence.
In the repeating beats of patterns separated by silences, the dualism of **1/0** and the neurological mechanism of **on/off** find an outward expression which reflects human biorhythms and cycles of acting.

Sound

"One can deduce that modern man, especially North American man, has regressed to primitivism in choosing, assimilating, and developing a music of such primitive qualities as Negro music, which was even originally associated with dark forms of ecstasy." – Evola, Julius

"This art is music.
It stands quite apart from all the others.
In it we do not recognize the copy, the repetition, of any Idea of the inner nature of the world.
Yet it is such a great and exceedingly fine art, its effect on man's innermost nature is so powerful, and it is so completely and profoundly understood by him in his innermost being as an entirely universal language, whose distinctness surpasses even that of the world of perception itself, that in it we certainly have to look for more than that exercitium arithmeticae occultum nescientis se numerare animi [exercise in arithmetic in which the mind does not know it is counting] which Leibniz took it to be." – Schopenhauer, Arthur

MUSIC

First Proposition

Patterns

The brain forages for patterns.

It is an ordering biological tool.
The mind is its projection in time/space.

As such it is attracted to patterns and order.
The brain can only comprehend what it can store and analyze.
Storage requires ordering (Cataloguing, Categorizing); ordering the confusing or chaotic or complicated demands simplification/generalization.

We create approximations to efficiently act. We understand by finding a pattern and extrapolating the entirety.

Second Proposition

Resistance

The *path-of-least-resistance* implies that repetition lessens resistances creating habituation and experience.
We are drawn to the familiar because a neural pathway, once established, is more easily reused, rather than replaced.
Continuous use makes something familiar and easy.

This attraction to the familiar creates behavioral patterns resulting in thinking, species, or culture.

Third Proposition

Energy

Energy is a resonating activity.
It is action/movement manifesting, or universal flux.
Matter is resonating energy at a specific tone, making it more or less substantial in relation to our sensual acuity.

Fourth Proposition

Melody

Music is a sound exhibiting patterns and repetition.
Otherwise it is called noise.
It is energy made audible.

Conclusion

The familiarity of the pattern makes it attractive.
It awakens remembrance by stimulating neural pathways which might have become forgotten or by harmonizing with our own energies it can imitate our becoming.

This is why music can be emotional and exhibit psychosomatic effects.
We are energy and so the vibrations are intimate to our becoming.

The kinds of music an individual, a collective, listens to, it attracted by, the rhythms and beats, reflect the individual's and the collective's overall essence.
The visceral (re)action to an ordering piece of sonar stimuli, is the most honest representation of the emerging unity's internal nature, his, or her, true, spirit as this has been inherited and cultivated within a particular environment.

Architecture
Utility of Form and Structure

↓ Feng Shui ↓

Architecture is music in form; the **Ideal** taking shape and encompassing the individual or presenting itself as a goal.
Architecture is flesh and blood turned into stone, and wood; the animated turned inanimate; a small piece of resistance, wanting to represent the immortal in a mortal world.

Show me where you live, the spaces you've created, the symbols you've used to decorate it, the arrangement you feel comfortable with, and I'll know exactly who you want to be.
The modern man's private home is really a public display of his qualities, or the qualities he wishes to project to others.

Big spaces: A grandiosity seeking fullness; emptiness wishing to be filled and appreciated.
Small spaces: A desire to minimize, to isolate, to reduce one's signature; nesting, a fear of being exploited.

Modern style: efficiency, a need to remain relevant and open to suggestions.

Old style: Depending on what age dominates, the overall theme is one of need for a return, to go back to basics, to find value in what was because the present is not fulfilling enough.

Structures of human memory.
Buildings cement the psyche, placing them upon fixedness; man is made to feel comforted/comfortable in the safety of walls, and symmetrical shapes.
The walls, an extension of the skin …made rigid, more durable, and less porous.

Feng Shui

*"**Feng shui** (UK Listeni/ fɛŋ ˈʃuːi/;[1] US /fʌŋ ʃweɪ/; pinyin: fēng shuǐ, pronounced [fʊ̌ ŋ ʂwèi] (listen) is a Chinese philosophical system of harmonizing the human existence with the surrounding environment. The term feng shui literally translates as "wind-water" in English. This is a cultural shorthand taken from the passage of the now-lost Classic of Burial recorded in Guo Pu's commentary: Feng Shui is one of the Five Arts of Chinese Metaphysics, classified as Physiognomy (observation of appearances through formulas and calculations). The Feng Shui practice was created so humans could work with alleged omnipresent invisible forces that bind the Universe, Earth, and man together, known as Qi/Chi/Energy.*

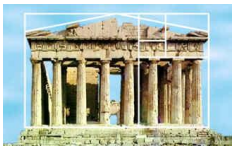
Qi rides the wind and scatters, but is retained when encountering water.

Historically, feng shui was widely used to orient buildings—often spiritually significant structures such as tombs, but also dwellings and other structures—in an auspicious manner. Depending on the particular style of feng shui being used, an auspicious site could be determined by reference to local features such as bodies of water, stars, or a compass. Feng shui was suppressed in mainland China during the cultural revolution in the 1960s, but since then has increased in popularity.

Modern reactions to feng shui are mixed. The Skeptic Encyclopedia of Pseudoscience states that some principles of feng shui are 'quite rational', while noting that 'folk remedies and superstitions... [have been] incorporated into feng shui's eclectic mix'." – Wikipedia

The harmonizing balance sought exemplifies the space occupier's internal motives. He arranges his possessions, internally, as he organizes his thoughts and feelings. The order, the arrangement, does not only reflect the mind's relationship with the outside world but its inner decorations and arrangements reflect his inner world and the relationship between his will and his unseen internal drives.

Not only what is placed within a space, but how it is placed is indicative of the spirit of the one residing within it.
The 'what,' less so, because this indicates a relationship with otherness, which may not be entirely chosen, but 'how,' reflects how this outer relationship produces an inner (re)action.



Classical
Greek/Roman Antiquity

↓ Temple ↓

*"**Classical architecture** usually denotes architecture which is more or less consciously derived from the principles of Greek and Roman architecture of classical antiquity, or sometimes even more specifically, from the works of Vitruvius. Different styles of classical architecture have arguably existed since the Carolingian Renaissance,-and prominently since the Italian Renaissance. Although classical styles of architecture can vary greatly, they can in general all be said to draw on a common 'vocabulary' of decorative and constructive elements.-In much of the Western world, different classical architectural styles have dominated the history of architecture from the Renaissance until the second world war, though it continues to inform many architects to this day.*

The term "classical architecture" also applies to any mode of architecture that has evolved to a highly refined state, such as classical Chinese architecture, or classical Mayan architecture. It can also refer to any architecture that employs classical aesthetic philosophy." – Wikipedia

Poetry in form.

Temple

'The Greek Temple
A building, a Greek temple portrays nothing. It simply stands there in the middle of the rock-cleft valley. The building encloses the figure of the god, and in this concealment lets it stand out into the holy precinct through the open portico. By means of the temple, the god is present in the temple. This presence of the god is in itself the extension and delimitation of the precinct as a holy precinct. The temple and its precinct, however, do not fade away into the indefinite. It is the temple-work that first fits together and at the same time gathers around itself the unity of those paths and relations in which birth and death, disaster and blessing, victory and disgrace, endurance and decline acquire the shape of destiny for human being. The all-governing expanse of this open relational context is the world of this historical people. Only from and in this expanse does the nation first return to itself for the fulfillment of its vocation.

Standing there, the building rests on the rocky ground. This resting of the work draws up out of the rock the mystery of that rock's clumsy yet spontaneous support. Standing there, the building holds its ground against the storm raging above it and so first makes the storm itself manifest in its violence. The luster and gleam of the stone, though itself apparently glowing only by the grace of the sun, yet first brings to light the light of the day, the breadth of the sky, the darkness of the night. The temple's firm towering makes visible the invisible space of air. The steadfastness of the work contrasts with the surge of the surf, and its own repose brings out the raging of the sea. Tree and grass, eagle and bull, snake and cricket first enter into their distinctive shapes and thus come to appear as what they are. The Greeks early called this emerging and rising in itself and in all things phusis. It clears and illuminates, also, that on which and in which man bases his dwelling. We call this ground the

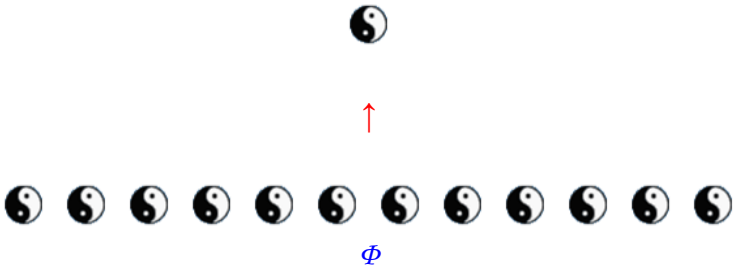
earth. What this word says is not to be associated with the idea of a mass of matter deposited somewhere, or with the merely astronomical idea of a planet. Earth is that whence the arising brings back and shelters everything that arises without violation. In the things that arise, earth is present as the sheltering agent.

The temple-work, standing there, opens up a world and at the same time sets this world back again on earth, which itself only thus emerges as native ground. But men and animals, plants and things, are never present and familiar as unchangeable objects, only to represent incidentally also a fitting environment for the temple, which one fine day is added to what is already there. We shall get closer to what is, rather, if we think of all this in reverse order, assuming of course that we have, to begin with, an eye for how differently everything then faces us. Mere reversing, done for its own sake, reveals nothing.

The temple, in its standing there, first gives to things their look and to men their outlook on themselves. This view remains open as long as the work is a work, as long as the god has not fled from it. It is the same with the sculpture of the god, votive offering of the victor in the athletic games. It is not a portrait whose purpose is to make it easier to realize how the god looks; rather, it is a work that lets the god himself be present and thus is the god himself..." – Heidegger, Martin

They've buried the ancient temples beneath Christian mounds of surrender.
I, once, visited an ancient site, where Apollo's temple used to stand, outside of Sparta.
Some kind of classical music was going to be played.

I was angered by the presence of a tiny little church constructed where it least belonged. A blasphemous image, meant to remind the visitor as to who was boss.



Creativity

Something from Something

↓ Unique ↓

Creativity involves a sampling of the past.
The more broad and deep your perception and understanding this sampling is, whether it be through experience or knowledge, the more broad and deep the outcome.
In sampling the past one does not invent a new reality, but merely takes the past and recombines it in ways that still apply; are still pragmatic.

An indispensable part of creativity is intelligence driven by need.
It is need that makes the mind strive to fulfill it, as it is, itself, a tool for satisfying needs.
This makes the idea of a creator God nonsensical.

Whenever a mind creates it draws from its past – either its first-hand past (experience) or its second-hand past (knowledge) – combining this past in a novel way which only serves to change possibility into probability.

Through genetics creativity, this combination of what was past, takes on the procreative method: sex.
Animals willfully engage in acts of creativity when they copulate, though they do not know it and by not knowing it they cannot direct it.
Only man, being the only animal which has reached a higher level of awareness, can the creative act acquire direction and purpose, other than the blind, instinctual mingling of genetic codes produced by the sexual urge.
In man this sexual urge turns to a libidinal energy, he can now direct towards art, innovation, self-destruction, ingenuity; in man, this blind need breaking free of the past through (inter)action becomes an ideology, an idea; only with man does the creative act, guided by perception, by discrimination, direct itself intentionally.

With feminization, with this cult of nihilism now presenting itself as a positive, we have the opposition to this masculine ordering, this (pro)creative, drive towards a planned outcome. The reliance on blind sexuality, on the feminine intuition, leads to the degradation of the arts, and of innovation. Cultural relativism becomes an all-leveling steamroller, reducing all to the same flat level of uniform, blandness. For the sake of universal comfort, in theory, all divergence, all representations and attempts to reach a higher level, are lowered to nothing more than a personal perspective; Beethoven and Bieber are equated under the heading "art," and Coco the monkey and Michelangelo, the human primate, are equated in the need for self-expression.

Modern Art

The same all leveling nihilism that has placed beauty in the eye beholding rather than on what is beholden, now reduces creativity, and value, to a personal utilitarianism.

Creativity is a recombination of what has already been there.

This recombination gives new forms to be recombined to those who come afterwards, and so innovation is no more than a compounding of these re-combinations, until the original intervention is lost in the complexity.

This also holds true for genes and mutations, as it is a part of memetic evolution.

With the decline of masculine energies, creativity is reduced to constant repetitive sampling, regurgitating, and recycling.
Recombining what *is* consists of standing in juxtaposition to it, and in critical understanding of it.
To reassemble the contents of a box, in different creative ways, one must first exit the box. Only a male has this ability and this desire.

Creativity is feminized when it simply takes what is given immediately and repeats it, only altering it slightly and according to prescribed formulas, to make it seem different.

Unique

Uniqueness is one of those myths connected with creativity and creation.
It begins with an assumption that out of nothing something can come and from this binary logic (dualism) it produces fallacies and fantasies.
In fact, there is no such thing as uniqueness, if it is taken in any absolutist sense, because whatever is created is always based on the given.
To invent the bow man must first become aware of the already existing properties of branches and wood, then combine it with his perception of projectiles, before he can combine his perceptions into a new form taking advantage of all his experiences with the world as it is – this always under the insatiable need which drives him to explore and to observe and to be cautious.

Those most desperate about remaining unique are the ones who fall into foolishness, and remain common in their obsession with impressing others with their difference.

Creativity is only thwarted by beginnings and ends, as these are imposed by the environment and the mind's own limitations…but what a terrible pity it is when these limitations are imposed upon the mind by those that fear creativity and who,

in the name of unhindered inclusion, seek to restrict access and expression to those that have something more than the everyday to offer and who along with the bathwater throw out the baby.

The myth of uniqueness underlies the obsession with innovation.
Modernity, in its desperate, obsession, to appear, fresh and new, is driven to recombine that past in ways that will make it seem as if it were detached from what preceded it – from the past.
Modernity sells itself as the new, when it is nothing more than a redefinition, and recombination, of a history which it then dismisses; it seduces with a nebulous covering of what the mind may want to forget; it markets concealment, and then blackmails the mind with threats, driving it to submit to the more malleable immediate, so that it may escape the determining past.

↑

From Comedy to Cooking

Male/Female Creativity

Is it not a bit ironic, if not comedic, that women claim to have been imprisoned within the household, the kitchen barefoot and pregnant, and still, to this day, it is men who dominate in the culinary arts?
Is this not just a little bit fascinating, in a not politically-correct way?

One would think that if women have spent so much time "slaving over a hot stove" that they could have at least dominated this area with their creativity and talents …but they do not.
Even here it is men who display the creative genius to inspire new recipes and new ways of cooking and eating.
Why?
Because women, being so designed to adhere to rituals to follow authority and to be interested only in belonging would be better bakers than cooks.
They can follow recipes and directions and be totally committed to precedent but they can never push the envelope, think outside the box, and challenge normalcy.

This might make them the perfect conduit for transmitting tradition, or the communal truisms, but poor conduits for exploring the unknown and stretching human understanding and human experience.

Females make good bakers, or they succeed in areas where precise measurements guided by a detailed recipe, is present.
You'll find them mixing chemicals and diagnosing illnesses by referring to their books, which they memorize to make them a second-nature, but you will never find them breaking the rules, challenging the norm or going outside the prescriptions and the precedent; not unless another set of rules and guidelines has seduced them away from the previous one.
After all, to follow rules and to remain within the moral and functional etiquette is to harmonize with the whole, and to reinforce its power.

I cannot think of a better metaphor to define the differences between masculine and feminine creativity than this baker versus chef difference.
It also explains why females are the ones who preserve traditions, particularly in cooking styles and recipes passed on from generation to generation, giving a culinary style to a culture, whereas males tend to challenge the establishment, either contradicting it, by challenging its premises and practices, or reinvigorating it, by taking it into slightly different directions.

"She who faces death by torture for each life beneath her breast
May not deal in doubt or pity - must not swerve for fact or jest.
These be purely male diversions.

So it comes that Man, the coward, when he gathers to confer
With his fellow braves in council, dare not leave a place for her
Where, at war with Life and Conscience, he uplifts his erring hands
To some God of Abstract Justice - which no woman understands.

And Man knows it! Knows, moreover, that the Woman that God gave him
Must command but may not govern - shall enthral but not enslave him.
And She knows, because she warns him, and her Instincts never fail;
That the Female of the Species is more deadly than the Male."
- Kipling, Rudyard

I can't read this poem and not be reminded of Hitchens's remarks:

"All right—try it the other way (as the bishop said to the barmaid). Why are men, taken on average and as a whole, funnier than women?
Well, for one thing, they had damn well better be. The chief task in life that a man has to perform is that of impressing the opposite sex, and Mother Nature (as we laughingly call her) is not so kind to men. In fact, she equips many fellows with very little armament for the struggle. An average man has just one, outside chance: he had better be able to make the lady laugh.
Making them laugh has been one of the crucial preoccupations of my life. If you can stimulate her to laughter—I am talking about that real, out-loud, head-back, mouth-open-to-expose-the-full-horseshoe-of-lovely-teeth, involuntary, full, and deep-throated mirth; the kind that is accompanied by a shocked surprise and a slight (no, make that a loud) peal of delight—well,

then, you have at least caused her to loosen up and to change her expression. I shall not elaborate further." – Hitchens, Christopher

Who, in these days of strict verbal etiquette, punishable with closed legs and doors, would utter such words openly if not a man who has ceased caring about popular sentiments and is not overly concerned from where his next meal might come from?

"In any case, my argument doesn't say that there are no decent women comedians. There are more terrible female comedians than there are terrible male comedians, but there are some impressive ladies out there. Most of them, though, when you come to review the situation, are hefty or dykey or Jewish, or some combo of the three." – Hitchens, Christopher

A man, perhaps, with a death wish or with an insatiable appetite for negative attention and for verbal sparring.

I've come across many women who were amusing but never on the level of a Chris Rock, or a Lenny Bruce.
Sure, comedy is in the ear of the beholder, but you can't listen to Billy Hicks or George Carlin and not at least sense that there's something that sets them apart from a Tina Fey, or Ellen DeGeneres, even if she is a dyke confirming Hicks's remarks.

There's an edge there that confronts popular sentiments not with cutesy remarks and slapstick childishness but with a social bite.

The way comedy works is that it shocks the audience with a sudden surprise, releasing energy as laughter, and there's nothing more shocking than saying something no man has contemplated or dares to contemplate without feeling a bit uncomfortable.
This makes comedy the best vehicle for expressing unorthodox and "offensive" ideas without having to defend yourself against the sensitive ones; at least not as long as the comments are masked in hyperbole and never exceed a limit, which they call "good taste".

Culinary Art
Food & Drink

In a world of fast-food, and prepackaged, preservative filled, nutrition, the art of food preparation and consumption needs to be restored.
The artistry of preparation, presentation, and most of all, of appreciation is still present, thankfully, in these days of unaesthetic garbage in all fields of artistry.
I suspect that it is because food is still one of the only acceptable forms of self-medication, and distraction; another part of the permitted hedonistic indulgences.

In a feminized, feminist, culture, men must, once more, step up to the palate plate and put on the dress.
Women are no longer cooking, or learning traditional dishes from their mothers.
Too busy with career, and being whores, I think.

If not men learning and doing, then a tradition of food making will vanish.

People are not only being fed pasteurized, homogenized, processed crap, full of preservatives and sugars and fats, they are also being taught the memetic equivalent of this genetic garbage.
Nutrition
There's only so much sauce and spices you can add to hide the crap you are eating.

↑

Comedians
Satirists

In humor we find the last vestiges of honesty avoiding the anal restrictiveness of political-correctness and of sheltering morality.
Only through a joke can a vicious truth be spoken, and along with it a way to cope with its insinuations.

The comic prepares the stage by a period of self-deprecation, as a way to make what follows less threatening to the intended audience.
Like a jester of old, before his king, the comedian must present himself before the other, as a pitiful character; someone so pathetic and ridiculous that no words that will, subsequently, come from him will be taken as threatening or a direct affront.
This first part is then followed by a direct insult, a "punch-line" which is surprising.
Stress is, then, released with laughter.
Violence and/or any confrontation is avoided, since the comedian has already made himself base, a pitiful, caricature, and has degraded himself enough to make the sudden verbal assault (punch), shocking, but bearable.

What a people laugh at reflects what they feel the most repressed anxiety towards.

A short distance between comedy and tragedy.
The anxiety released as nervous, hyperventilating twitching, would have been released as convulsive, hyperventilating sobbing.

The comedian, like the magician, and the hypnotist, brings out what is already present.
When I listen to an audience laughing, hysterically, it sounds like wailing to me.

Comedians Index
~~~ Dangerfield, Rodney ~ Billy Hicks ~ Carlin George ~ Louis, C.K. ~~~

What remains of honest political discourse can only find an alternate route to circumvent modern, social, censoring rules of political-correctness.
But it's always been the case to one degree or another. One could utter the most insulting hurtful things about someone under the protective umbrella of humour.
All the one casting a derogatory aspersion had to say, if the other became agitated, was:
"*Hey man, I was only making a joke.*"
The blame was shifted.
Now the one being insulted was held accountable for it.
~~~

Females love funny men.
The creativity of thinking outside social standards and then presenting it in a manner where nobody is offended must make their loins groan.
A male comedian is a cross between an artist and a warrior.
He'll be having sex with your woman while she's sitting right next to you ...and you'll be laughing and clapping along.

Dangerfield, Rodney

If there was any comedian who so fully represented the idea of pain, cultivated in a gentle soul, into an expression of self-deprecating, self-defeating, honest dissatisfaction with self and the world, comedic genius, then Rodney Dangerfield would be the one.

His style was more than honest and direct, it was indirect: it said something real about life, about modern western living, about what everyone was thinking, feeling, but would not dare say out loud, or did not have the words to say it with, even if (s)he could think it.

"Yeah, I know I'm ugly... I said to a bartender, 'Make me a zombie.' He said 'God beat me to it.'" – *Dangerfield, Rodney*

Rodney was more than an entertainer, he was a living example of a beta-male siphoning all that creativity, repressed and shamed into silence, towards an attitude and a form of expression all could relate to and yet not admit to.

"I tell ya, my wife likes to talk during sex. Last night, she called me from a motel." – *Dangerfield, Rodney*

Insecurity, self-doubt, a sense of non-belonging; but not turned inward only, in depressing, but exposed in an attempt to get rid of it.
The myriads could relate, because he was lower than them, phenomenally, but someone they can unload their own shit on, in fits of raging, alcohol assisted stress relief.

"A girl phoned me the other day and said... "Come on over, there's nobody home." I went over. Nobody was home." – *Dangerfield, Rodney*

Rodney was their man.

Billy Hicks

If making yourself marketable and training yourself to be desirable, as any hot commodity and flavor-o-da-month should be, is the key to success, then god bless the United States of Fucked-up prostituting Americas, and god blast you all to the hell you've made this world to be!
You, who are reading this rant …yes, I'm talking about you, and to you!

The culture has become so decayed that parents are now openly – and proudly, I might add - raising their children to be good docile whores and nice castrated homos for the pimp-daddy – he too takes his cut and only demands that you pay on time and you remain a loyal productive bitch.
If not, he will kick your sorry ass to the non-paying curb!!!!
Then they, these modern examples of genetic filth, these surrogate circumcised scum, are surprised about how screwed-up the world has become.
They can't understand why, but they don't spend too much time harping about it.
One must keep a positive spirit and be hopeful. One cannot look overly sad, what will the neighbors think?

They simply feel proud of being allowed to burn wood in their backyard barbeques and about being allowed to own guns– just in case some burglar shows up in the middle of the night to steal the stuff they've piled up in the garage and rarely, if ever use, but more importantly to offer them the rare, long-awaited opportunity to man-up and prove what "balls" they truly have…somewhere in their well-crafted slacks. Proud, they are, about all the shit they can find at ridiculously low prices in Wal-Mart's, and how they can "speak their minds" because their minds are empty of anything but the shit the system puts there.

A good whore goes up the ladder, sucking cock along the way to keep middle-management happy, feeling like she matters, and that she is more than a sell-out whore doing the best she can.
She can put a positive spin on anything, and if sucking cock is what she has to do then, damn it, she'll learn to enjoy it.
Hell, she''' learn to tell herself that it was by choice.
This is the extent of their "liberty" and of their ambitions. They just want to be "happy," you see. Stuff makes them happy; that momentary release of their pent-up frustrations feels like paradise.
That's all they need.
This is what level of stupidity they've been lowered to. The slave becomes enamored with the master because he allows the slave to stick dynamite up his butt and call it a birthday candle.
Sing Happy Birthday kids, and blow it up!!!

Feels good, don't it?
Remaining true to yourself, like Bill Hicks did, is considered an act of aggression; nothing but a dysfunctional, bitter, mind trying to avenge itself against a system it cannot adapt to; unpleasantness to contrast against the ubiquitous doe-eyed stare of drunken tranquilization, laughing like hysterical maggots at the appropriate moments in the sit-com escapade.
That's what the retards tell themselves.
They must have cheered when they found out about his death. They must have laughed, like all "good Judeo-Christian's do" when their darkness is saved from the discomforts of the bright lights.
I wept knowing that one bright light had been extinguished when all around me pounds of dark feces were allowed to nurture the gardens of a God I was not childish enough to believe in and not feminine enough to be seduced by.
I wept more for him than I did for my "supposed" relatives, because we are talking about memes here, not genes.

Look around, see those well-dressed fucks pulling up in their brand new, shiny, leased, SUV's, the ones with the distended abdomens resting against a stressed belt that desperately tries to keep it all in; those imbeciles with that dull look in their eyes, showing what month in the pregnancy they are in after the system has had its way with their sorry-ass for decades?
See them?
See those dumb-fucks that chitter-chatter about inanities, bragging about stupidities, claiming that they are smart because they can spell correctly and recite poetry from memory and use big words, right out of the dictionary, or because they've got a "good job" that pays well, offering them the opportunity to live above their means and pretend that they are more than what they obviously are?
See those animals?
They are replicating, dude. Their numbers are increasing, day by day.
You think this is a joke?
It explains this world's state.
They are, as we speak, raising multitudes of dumb whores and stupid faggots to man the terminals and fit into the extra-large cubicles, along with their XX-Large brand-name, blue jeans. You know the designer ones that cost too much to make these sad fucks feel rugged and special for owning them?
Do you know about whom I am talking about?
Yes, you!
Does this seem cynical to you?
Yes, it would to a moron whose mind is swimming in the fumes of the bullshit he breathes in and calls fragrant because it is masked with deodorants so that no one would gag from the stench.
You see my mask?
No, it isn't meant to hide myself, although doing so is advantageous and easy, this is what I use to keep your smell away from my nostrils, as much as possible. Otherwise I wouldn't be able to tolerate you for the short time that I do.

"Oh, there's a threat to America! Yeah, yeah, yeah … back to that fucking COPS show. 'Cause I'll tell you who the threat to freedom … no, no, not to freedom. I'll tell you who the threat to the status quo is in this country: it's us. That's why they show you shows like fucking COPS.
So you know that state power will win and we'll bust your house down and we'll fuckin' bust you anytime we want. That's the message." – Hicks, Bill

Why don't you go back to your brood and escape a world you cannot comprehend nor deal with outside the prescriptions you use to medicate yourself with.
My patience is short and I might spill vitriol on your pretty shirt…the one with the nice label on it.

"People suck, and that's my contention. I can prove it on a scratch paper and pen. Give me a fucking Etch-a-sketch, I'll do it in three minutes.
The proof, the fact, the factorum.
I'll show my work, case closed. I'm tired of this back-slapping 'Aren't humanity neat?' bullshit.
We're a virus with shoes, okay? That's all we are." – Hicks, Bill

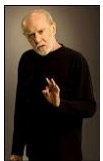
Having praised Hicks and his dark cynicism, let us not forget that he was, in the end, a believer in monism, preaching crap about oneness and love.
Hey, nobody's perfect.

At his core Billy Hicks was a devout nihilist, and hater of life.
Remaining true to himself meant being an authentic and honest hater of self and of life.
He disturbed because, like George Carlin, he gave voice to that inner whisper in the audience's subconscious. The laughter was the release of nervousness, when exposure forces an uncomfortable truth into the light.

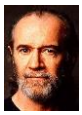
"All matter is merely energy condensed to a slow vibration, we are all one consciousness experiencing itself subjectively, there is no such thing as death, life is only a dream, and we are the imagination of ourselves." — Hicks, Bill

The solipsistic undercurrents of Judeo-Christian, and modern-style Buddhist nihilism, expressed in a sentence which followed an array of world-denouncing, cynical, jokes – jokes exposing the lies hidden in the belly, wanting to vibrate, out in a spastic rhythms of vomiting stress.

George Carlin



One of those rare minds that could be so brutally honest and so refreshingly cynical that he became the mouthpiece for myriads of disenfranchised minds wanting to express their anger but failing to find the words or the courage to do use them.
Carlin goes a long way down the path, but does not cross it; at least, not in the daylight.
He alludes to it.



"I sort of gave up on this whole human adventure a long time ago, divorced myself from it emotionally. It gives me an artistic detachment that I find valuable. I think the human race has squandered its gift, and I think this country has squandered its promise, for the sake of cell phones and Jet Skis." – *Carlin, George*

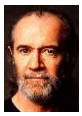
"Life is not measured by the number of breaths we take, but by the moments that take our breath away." – *Carlin, George*

Carlin's rage is definitely rooted in a romanticism destroyed by the calming seas of Modernity.
He's a sailor casting off to find distant exotic lands, discovering that the winds have subsided to stillness, and that he's dead in the water.
He screams at the horizon, hoping to awaken *Boreas*.

"The IQ and the life expectancy of the average American recently passed each other in opposite directions." – *Carlin, George*

Nothing new here folks – not unless you are a brain-dead moron, drunk on the smells of his own fumes.
Carlin expresses a truth only those wearing the protective armor of humour can dare speak in public.
It's all in the delivery.
He does it earnestly and without so much as a smile.
He's not joking, but the audience laugh in their nervousness.
He assaults them with reality and they release their anxieties with rapid inhaling and exhaling.
He's learned the trick: say anything, but say it in a way where it hints at quirkiness and you will be forgiven.
Do it well enough and you will be admired.
They'll pay money to be insulted.

You see ...they always exclude themselves from what is being said.
The laughter is supposed to signify that they, along with all of the others sitting around them, are in on the joke.



"The Term 'conspiracy theorist' is a label used by the establishment to dismiss the idea that powerful people might get together and actually plan anything." – *Carlin, George*

"The longer you listen to this abortion debate, the more you hear the phrase 'sanctity of life', 'sanctity of life.' You believe in it?
Personally, I think it's a bunch of shit.
I mean, life is sacred?
Who said so?
God?
Hey, if you read history, you realize that God is one of the leading causes of death." – *Carlin, George*

You can't do anything with naïve stupidity.
It is too stupid to know it is naïve, and too naïve to be told that it is stupid.
That's when you mock it.

Louis, C.K.

The comedy of Louis is like a declaration of defeat.
Using the cover of comedy, he explodes, on stage, with a dynamite of modern-day despair, full of white guilt and European anxieties.

The only way a defeated man could express his perceptions, is through this vehicle of mirth.
He has to laugh at himself, laughing at the world; a self-deprecating act of vengeance.

"A man will cut your arm off and throw it in a river, but he'll leave you as a human being intact. He won't fuck with who you are.
Women are non-violent, but they will shit inside of your heart." – *Louis, C.K.*

What would he answer if you asked him directly?
After he makes a joke, he would reiterate the popular spiel, making sure none of his mirth is misconstrued for seriousness.
If he were clever, he would openly admit that there is some truth to his wit, making sure to preserve his edgy appeal, but never crossing the line towards a political statement.

"There's a reason it's called 'girls gone wild' and not 'women gone wild'. When girls go wild, they show their tits. When women go wild, they kill men and drown their kids in a tub." – Louis, C.K.

The laughter that follows is an uncomfortable appreciation of the artistry required to thread-the-needle of conformity, while pricking the hand to make it bleed. The audience applauds his ability to speak a truth while, at the same time, not making them feel bad, or insecure, or unhappy about it; the laughter is the release of excess energies this anxiety produces.

"I read something in the paper that really confused me the other day. It said that 80 percent of the people in New York are minorities...
Shouldn't you not call them minorities when they get to be 80 percent of the population?
That's a very white attitude, don't you think?
I mean, you could take a white guy to Africa and he'd be like 'Look at all the minorities around here! I'm the only majority.'" – Louis, C.K.

An indirect appreciation of his increasing minority status, in a nation where he is supposed to feel guilty for being a part of a majority that did so much "wrong."

"How many advantages can one person have? I'm a white man!" – Louis, C.K.

Louis wonders, indirectly, why there is no advantage to what is, presumably, so advantageous that special rules have to be created to compensate for it.

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Fashion
Clothing Indifferent Nature with Pretentious Care

↓ Suit & Tie ↓ Keeping Currency ↓

"Every generation laughs at the old fashions, but follows religiously the new." – Thoreau, Henri David

Nothing better reflects the modern slavish acceptance and surrender to commonality and the other's judgment than fashion and the industry it sprouts. It has such a hold over the average mind's concerns, linked to its desperate desire to belong and to be acceptable, that this industry has become a multi-billion industry that continues to flourish even in times of economic austerity and in places where survival is not guaranteed.
It has now become a modern symbol to human vanity and the materialism and hedonism the west has marketed throughout the world for decades.

To call fashion an industry and a preoccupation founded on pretentiousness would not do it justice. The usual proclivity towards becoming noticed and fitting in – a seemingly contradictory practice – has become an art form, practiced in these times by mostly flamboyantly homosexual males and do-nothing females, representing the decadence that makes them possible and which they then exploit.

The art that has evolved out of a utilitarian desire, a pragmatic application, of covering, changing, hiding nature, and all that has been determined and cannot be changed, is truly one of mankind's greatest achievements.
Without its contributions the illusion of parity, of essence being purchasable, if one works hard enough to have the means to buy it, would be less convincing.

To begin with sexuality is fraught with duplicity, exaggeration and pretence, but fashion and the techniques of form, and color, and texture, manipulation, not to mention smell, and sound, only adds to the confusion of hypocrisy.
There is nothing to be trusted, anymore.
Paranoia finds new reasons to persist in its obsessive skepticism, and cynicism can only be expected.

And if we cannot trust our senses, then we have a gift: We can shape our own persona, our own identity, with a bit of fabric, shading, and delightful perfumes.
The body, the past it represents, shrouded in a death-mask.

To study fashion is to study the vast gamut of modern human interest; everything from diet to philosophy. There is nothing which enters into the modern man's perceptual-event-horizon, and registers there as something recognizable or interesting, to any degree, which is not governed and directed by fashion trends. Entire schools of thought fall into irrelevance, thinkers are quickly dismissed and ignored, and history is forgotten or reinterpreted and made into a marketable product by the sheer power that the fashion industry yields.

Maybe this is an inaccurate approach. The fashion industry and its gurus are not the ones who ascend to positions of manipulative power but are the ones who are permitted and tolerated when, and only when, their tweaks, teases, artistic embellishments fall within the limits of "acceptable" thought and rises to the level of a trend, a blockbuster, a phenomenon, when it goes further and it actually supports and lends credence to the common lies.
Artistic licence has a due-date and it is not reregistered and given a permit to sell unless they prove their merit and they do not exceed the *lines* everybody knows are there but pretend to not see.

More than the cult of recycling, and throw-away consumerism, fashion reflects this delusion that one can change one's self as easily as changing one's appearance. Supposedly, thousands of years of inheritance can be taken off and cast away, like outdated fashion-styles.

Fashion is a substitute for culture and tradition.
Beneath its constantly changing artificiality, its façade of fluctuating, pretentiously ascending, development hides a static immutable core.
In it we can experience the structures of *Modernity*.
The feminine exterior is simply being used to make the masculine source discreet; a nihilistic masculinity using female nihilism to establish its own ordering.

Its changing progressivity is a lie. Its gurus sample from the past reassembling it to conform to the same, nihilistic, unchanging, principles of population controls.
It sells false change, by rearranging itself, so as to not make the still cesspool unnoticeable: garments to hide the form, and dismiss its past; music to hide the silence of cultural decline; movies to hide the feminization with hyper-masculine caricatures.

Every year monkeys want to cover their hides with decorative masks and pretend that they are evolving.
Every year there's a charlatan there to service their need.

Fashion and design is one of the few places an openly flamboyant homosexual can say something the heterosexual majority thinks is serious and that it makes sense.

Take a look at Warhol. He was a homosexual offering decorative design suggestions, by sampling pop imagery, convincing the dumb that he was a genius.
Framed Feces

Suit and Tie

Dangling penises, for the refined man.
Adjustable to girth and height, to remain true to uniformity.
One ticks the tie in, when formal, or polite, and let's it loose, when comfort levels rise and some fun is to be had.

When the tie gets fashionably longer, it is sometimes tucked into the pant, or it is clasped to the shirt so that it does not dangle and distract.
The bowtie expresses a complexity in the knot. The individual feels perplexed, confused, his sexuality ties up and the ends lost in the loops.
A sexual ambiguity, perchance; a latent homosexuality, covering its tracks, like a fox backtracking to confuse the hounds?
Or, could it be a Christian shyness, not wanting to stick his member in anybody's face; a kind of self-castration, solipsistic, self-reliance, or a personalized vivisection?

Keeping Currency

To be fashionable is not an easy obsession.
Fashions change from year to year, from season to season, testing the fashionably focused, and their resolve to be up-to-date; it tests their loyalty to the common judgment.
But to keep current, one must expend currency.
One revitalizes the immediate, by throwing away the old, the past, expressing a commitment to the future.
And who, but those with currency can remain the most fashionable, inspiring the lesser with their opulence and luxurious attire?
To be modern, current, you must feed the beast that then innovates newer ways of testing your loyalty to it.
Remain current, in fashion, or be laughed at, scorned, finger-pointed as one who has "fallen behind," and is becoming a thing of the past – passé, obsolete, old, overcome, not valuable and not relevant.
The primitive is always to be reviled with its baseness, like the body dour, or that original garment, the skin.

Progress demands speed and stamina.
The endless recycling of ideas, recombined and resold in new packaging, marketing schemes, to all those desperate to keep-up, and not to be left behind, is supposed to keep the mind in a constant state of ADD.

Every month a new hit, a new trend, a new gadget, a new accessory.
By the time you've bought one thing it is already old.
To be old, is to be forgotten, surpassed.

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Design
Aesthetic Practicality

The combination of practical utilitarianism (functionality), aesthetic symmetry (beauty), and cost (profitability).
The art of design is only one that could have developed in a capitalist, western, system, where selling to the many, became a prerequisite for success.

It could only have developed out of marketing science, and the political art of image making.

Space efficiency, combining with aesthetic appeal, is modern design's greatest achievement.
When spaces are shrinking and a few hundred square meters of urban living cost a lifetime of work, the efficient usage of smaller areas indicates a minimalistic shift towards the re-evaluation of life.
The palatial ostentatiousness of the still trapped in modern materialistic overcompensations, gives way to a return to a simpler life; a small intimate area surrounded by cement jungles, and strange creatures.

Modern Art

Symmetry of Solipsism

"Visual Art – without beauty.
Literature – without narrative plot.
Poetry – without rhyme.
Architecture and Planning – without ornament, human scale, green space, natural light.
Music – without melody or rhythm.
Criticism – without clarity, attention to aesthetics, and insight into human condition." – *Pinker, Steven*

This is where we've plummeted.
Now a common imbecile can splatter paint on a canvas and have it be called "genius."
Later monkeys and elephants will replicate the "technique" seeing it as valuable "works of art" to pretentious simpletons who only wish to appear more sophisticated and modern than the next guy.

See Jackson Pollock ...see Andy Warhol ...see all this post-modern filth that passes for talent.

Now anybody can slap together a few word-associations, without even the slightest effort required to make it rhyme or make sense, and call it poetry.
Every retard with a pencil is writing lines of emotional dribble, most of which has no subject and no final goal; mental farts made tangible with paper and ink.

Now noise is called music and some Negro talking about how great he is and how many bitches he's banged, with a nice primal drumbeat for a backbeat, is considered culture, the pop kind.

See Jazz...See Rap...See Rock, as it has become.

All that is required now is that you get the right publicist and the right marketing agent to sell your crap as "brilliant", forcing your intended audience to squint trying to find the messages and the meanings; finally submitting to peer pressure, the power of suggestion and the need to not seem like the fools that they are, they

project upon the "art" everything they keep hidden inside of them, every sexual hang-up sentimental complex, suddenly realizing how "talented" the artist really was, or is.

"What is practiced as art today – be it music after Wagner or painting after Manet, Cezanne, Leibl and Menzel – is impotence and falsehood.
One thing is quite certain, that today every single art-school could be shut down without art being affected in the slightest. We can learn all we wish to know about art-clamor which a megalopolis sets up in order to forget that its art is dead from the Alexandria of the year 200. There, as here in our world-cities, we find a pursuit of illusions of artistic progress, of personal peculiarity, of 'the new style,' of 'unsuspected possibilities,' theoretical babble, pretentious fashionable artists, weight lifters with cardboard dumb-bells – the Literary Man 'in the Poet's place, the unabashed farce of Expressionism, which the art-trade has organized as a "phase of art-history,' thinking and feeling and forming industrial art. Alexandria, too, had problem-dramatists and box-office artists whom it preferred to Sophocles, and painters who invented new tendencies and successfully bluffed the public." – Spengler, Oswald

When art has stopped sampling the world and has settled on sampling other art, philosophy cannot be too far behind.
What is called philosophy these days is the continuous positioning behind positions; offering opinions about opinions; talking about another's perceptive of the world rather than the world itself.
Philosophy is best served by an artistic mind and when it resorts to copying and pasting perspectives, it atrophies into another form of grooming; institutionalized thinking, accompanied by the stringent adherence to the jargon and with endless reference and deference but with no personal input.
This recycling of ideas is no less evident in institutionalized art.
The endless repetition of forms, of themes, of scenarios, of tempos can no longer be denied.

"To the contrary, modern art betrays a pursuit not of harmony, but of domination — domination of nature, of language, of one's fellow man.
The level of stylistic violence implicit in modernist architecture is extraordinary: overhangs without obvious supports, leaning buildings, extremely sharp edges sticking out to threaten us, glass floors over heights leading to vertigo, tilted interior walls also leading to vertigo and nausea. Look at the horizontal windows of modernist buildings that violate the vertical axis defined by gravity, or the 'brutalist' exposed concrete in dangerously rough surfaces — a violence against the tactile environment, often falsely excused as being 'honest' rather than a sadistic architectural expression.
The 'milder' forms of this violence are represented in minimalist environments devoid of all signs of life: totally blank walls, windowless façades, curtain glass walls, buildings as cubes of glass, buildings as cubes of smooth concrete, etc.

Indeed, the subtlety that earlier attempted to camouflage this intrinsic violence has finally been abandoned, and buildings are now built as if blown apart, dismembered, and their forms melted. Consider also the jarring disjunctions of meaning and sense in modernist poetic lines like Hart Crane's 'Again the traffic lights that skim thy swift / Unfractioned idiom, immaculate sigh of stars, / Beading thy path--condense eternity' or Geoffrey Hill's 'Vehemencies minus the ripe arraignment / Clapper this art taken to heart the fiction / What are those harsh cryings astrew the marshes / Weep not to hear them.'
Such passages constitute an assault on the normal conventions of linguistic usage and discursive thought, which is why Jacques Maritain claimed that the poetry of his age 'endeavors to get free from the intelligible or logical sense itself,' that it represented 'a process of liberation from conceptual, logical, discursive reason.' Or consider the deformations of the human form in painters from Picasso onwards, or worse, the displays of body parts with or without fresh blood, excrement, anything that is disgusting and revolting to our physiological systems, all of which, as Ortega y Gasset claimed, 'betray a real loathing

of living forms or forms of living beings.' Through this stylistic violence, modernism pursues not an edification of man's rational nature, but rather an exaltation of his unqualified will.
And behind it all is nothing but despair, betrayed by the total absence of beauty, which signifies these artists' complete inability to imagine any reality transcending the calamitous ugliness of the modern world." – Signorelli, Mark Anthony & Salingaros, Nikos [The Tyranny of Artistic Modernism]

What other art would minds produce when they've lived their entire lives surrounded by human artifices, human lies, human deformities, and disjunctions from nature?
Prisons and sanatoriums should not be expected to be beautiful.
A world created by hiding from reality cannot but come to the realization of its own end: pollution, dirt, ugly masks.
A child not allowed to grow, to ferment the fear and violence, the indifference, into something beautiful, will only draw geometric shapes, and detached spaces; it will scribble and release its imagination from all that is real, spilling its confusion and indifference into its fantasies.

F-Arts

A Whiff of Modern Decay

This section will be dedicated to sampling the many examples of modern art, and how low it has fallen.

The bullshit of *cultural relativism* has now convinced most that not only is beauty in the "eye of the beholder" but that thumping on a tam-tam drum is no less a form of quality art than a Tchaikovsky symphony in g-minor is.

Thing is, most recognize quality, though they cannot define it; they feel it in their bones and hear it and see it.
A shallow, primal, piece of shit and a splattering of noise and colors on a canvas and word-association lyrics with a heavy-handed dose of sexual innuendo, cannot pretend to be anything other than what it is: a desperate attempt to hide crap with pretentiousness.

Like with almost everything in our time, art is measured not by how inspiring, insightful, honest it is, but more so by how popular, how marketable it is.

Whomever manages to ferment in his soul a piece of expression, which we may call artistic, that finds any appreciation above the insignificantly obscure, gets a contract from some company that now expects him/her to produce the same numbers, the same sales, as the first one did, and to even add to it.
The artist is turned into a commodity, a manufacturing entity, which cannot help but recycle, or reproduce out of the same cookie-cutter form, his earlier pains, and anxieties.
If he succeeds in repackaging and reselling his first artistic expression, or if he slightly modifies it to make it *fresh*, and new, be combining it with other forms of artistry, then he enters into the elite group of being a brand name.
Luxury, opulence, the post-modern position of celebrity, and that all of this goes along with, turns the first fears, needs, anxieties, pains, into a memory.
The artist must delve deep, into memory to relive his earlier condition, hoping to replay the first successes. If he cannot, or if what he comes-up with feels forced, shallow, pretentious, then (s)he goes to the eternal wellspring of anxiety, insecurity, and fear: sex.

Modern art, reflecting the modernity it is a child of, seeks to make of the mediocre something worth more than it is.
The common man, splashing colors on a canvas or indulging in simplistic word-association or producing noise, can claim to be involved in something profound, because to be human is to belong to a "family" who's every action is something deep and meaningful.
The banal and the stupid can now be equated with the beautiful and profound, simply because it is a product of a human hand, guided by a human brain.
But this also exposes its baseness, when many "experts" mistakenly place value upon the splashing outcome of an elephants play.
Modern art, like modern man, is so obsessed with proving and living within his fantasy of idealistic uniformity, where the only distinction is either a result of bad/good nurturing or a judgment founded no democratic appeal, that he cannot see the ludicrousness of being convinced that an animal's random play can be mistaken as a product of deep, meaningless, willfulness.
How many luxurious living rooms are decorated with splashes of color, or simple diagonal or horizontal lines, purchased for hundreds of thousands of dollars, by pretentious imbeciles desperate to pretend to be cultured?

"As for art, it not only fails to create the illusion of reality but suffers from the same crisis of self-consciousness that afflicts the man in the street.
Novelists and playwrights call attention to the artificiality of their own creations and discourages the reader from identifying with the characters. By means of irony and eclecticism, the writer withdraws from his subject but at the same time becomes so conscious of these distancing techniques that he finds it more and more difficult to write about anything except the difficulty of writing." – Lasch, Christopher

The "artist" of today wants to place himself on the side of the audience, to sell, to be liked, to not disturb or offend.
He wants to sell, sell, SELL!!!!
He winks at his intended "marks" letting them know that what he's showing them is ridiculous, absurd, unrealistic, and that he knows that they know...and only wants them to know that he is also is on the ruse. He does not want them to consider him an imbecile, buying into the crap he is selling them, because then they would lose respect for him; he is *in* on the joke, he knows that he is lying, like a comedian knows that he is not, but he also knows what they want from him and so he gives it to them.

☯

Recycling, or "sampling" as it is called, became such a hit in the music industry that it then became the rejuvenating plasma transfusion for a floundering movie industry.
Not only are they renovating old tunes, bringing them down to the decay of Modernity, but all we get now on the theater screens are remakes of not so old films.
This is exactly what Baudrillard spoke of in his books. Life imitating art to such a degree that reality *has left the building*.
Human decay has become this long-term memory loss, where only the immediate is remembered and everything before a certain temporal point no longer registers. To compensate for this forgetfulness the mind is focused upon some future coming world: some fantastic **Utopia** or **Dystopia**.
The projection has nothing to draw from and is free to surrender to the absurd.

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C-Rap
Word Associations of *Me-ness*

The quintessential modern, musical, form.
It has become so popular, particularly amongst the youth, that even musical styles that did not ever use rhythmic rhyming chatter are now incorporating a segment of it in their own creations.

Urban alienation finding a mode of expression in the simplicity of Ebonics.
The ghetto, nurturing the return to jungles…only now they are made out of cement.

This musical genre, if I am permitted the generosity to call it that, is now the staple ingredient to all new releases.
At this point all which is required to be called a musical artist is to find some nice song, from the past, add to it some decorative blows and whistles, and then insert in the middle a short spasm of word-associating, mind-farting, dealing with sex, drugs, guns and the pervasive **I**, now the "me" issue.

The wonderful musings of a popular rap-artist *50 Cent*:

"(Chorus - 50 Cent)
It ain't easy to make money (Whoo)
So now everybody wanna take money (Uh huh, uh huh)
You ain't a thug, matter fact you a fake money (Take money, uh)
Fuck wit mines, I'ma view you at ya weight money
It ain't a game
You can call me player yeah, but I ain't playing fair (Uh huh)
Takers say I'm the hottest thang comin' this year (No doubt, ha ha ha)
In the hood niggas know, how I handle my problems
I walk up close, and I fo', fo' revolve 'em
Don't make me run to you, put the gun to you
Have yo ass on Phil Donahue explaining what the fuck I done to you
Thug niggas in the street saying I'm sunning you
Dude I'll smoke you every motherfucker under you
People say chill, but still I do, what I wanna do
For now on, when I speak, y'all niggas better listen
Why run against a thoroughbred when you ain't in no condition
Still got shit on ya nose, from all that ass you been kissing (hahaha)"
– Cent, 50 [Album: The Power of the Dollar Song: Make Money By Any Means]

One is almost brought to tears by the depth of meaning.
The general theme of "money" and "my own" is a common one.
It sells to those lost truants who are looking for something to call their own.
The money theme fits into the general capitalistic culture of ignorant, self-centered, shallow, "individualism."

Even in this post-modern genre of urban decay and cultural victimhood, it is still interesting to find that whites manage to inject themselves as the most creative, and profound, from a lyrical standpoint.
Hundreds of Negroes rapping shit about money, and hos, and bling-bling, and drugs, and cribs, and guns, and bouncing cars, and one single Caucasian enters the scene with more introspective social commentary, delivered with a spark of rhythmic genius.
I'm not saying this is anything great, but given the alternative, it stands in contrast to what fills our senses with noise pollution.

"Now I would never diss my own
Mama just to get recognition
Take a second to listen for you think this record is dissin'
But put yourself in my position, just try to envision witnessin'
Your Mama poppin' prescription pills in the kitchen
Bitchin' that someone's always goin'
Through her purse and shit's missin'
Goin' through public housin' systems
Victim of Münchhausen's syndrome
My whole life I was made to believe I was sick
When I wasn't 'til I grew up, now I blew up It makes you sick to ya' stomach, doesn't it
Wasn't it the reason you made that CD for me, Ma?
So you could try to justify the way you treated me, Ma
But guess what, your gettin' older now and it's cold when you're lonely
And Nathan's growin' up so quick, he's gonna know that you're phony
And Hailie's gettin' so big now, you should see her, she's beautiful
But you'll never see her, she won't even be at your funeral (Ha ha)
See what hurts me the most is you won't admit you was wrong
Bitch, do your song, keep tellin' yourself that you was a mom
But how dare you try to take what you didn't help me to get
You selfish bitch, I hope you fuckin' burn in hell for this shit
Remember when Ronnie died and you said you wished it was me
Well guess what, I am dead, dead to you as can be"
– Eminme (Cealnin out my Closet)

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Pop-Rock
Jungle Rot

The African roots of modern rock and pop music exemplifies the cultural decline of a civilization which is now infected with primal recidivism and the delusion of cultural relativism.
What remains of the qualities of the older times is demeaned or labelled as "faggish" or overly sensitive, due to its melodic superiority and its focus on lyrics and spiritual content.
Much of what we call popular music, in the west, is nothing more than jungle-beats, with an overlay of a subservient, and often sampled, melody, and then garnished with the obsessive focus on sexual undertones and lovey-dovey overtones. The theme of love, sometimes falling towards its source in erotica, lust, is never fully overcome.

"A Summary on the Black Influence On Rock

Blacks were an important influence in the initial development of rock'n'roll, which later birthed rock. However, their contribution is of the nature of spices injected into an already elegant European musical substrate. Their importance in rock is overstated by tribal media.
The fact that rock is 95 percent made from the European musical lexicon, only containing a few particular features brought up by blacks, is steadily ignored by these tribal pundits to propound the notion that Whites simply take things from Blacks. The highest values in rock remain melody and original chord structure. These are the same facets of music considered important in European music. Meanwhile, melody and original chord structure are not values of early black blues or rock'n'roll. In terms of songwriting content and song structure there is no Black Beatles. I will state here that rock music is White. A simple formula to understand this would be to say that Led Zeppelin epitomizes rock music; Led Zeppelin was four White men; there is no 'Black Led Zepellin.'
That is to say, no black group has ever created music like that created by Led Zeppelin. A proof of this is that young White men love to listen to Led Zepellin, but not to the simplistic, 3-chord repetitive primitivism of the black bluesmen who the tribe claims are the 'fathers' of Led Zeppelin." – *Lee, Julian*

"The interesting question to me is:
'Why the attraction to that higher-pitched, somewhat feminine male voice both in Lennon's context and now?'
What is the attraction to these other forms of voice?
Especially the pathological and self-destructive ones?
And why the progression to extremer and extremer forms of singing that are more destructive to the voice itself?
I can understand the emotional impact and theatrical value of a shredded voice, sounding like it's coming from a desperate person, at the end of her rope, a woman tried beyond hope, etc. But what does it say about our culture now that we listen to singers whose sound has come from the destruction of their voices by overuse or unnaturalness?

The blame can't be laid at the feet of Blacks. It is part of a condition that has beset Whites from many sources, and some of the sources are their own. Whites became the masters of heavy-metal screaming because they are the masters of technology and the intimates of the social damage it brings. White males are angry over father-abandonment, plus the social alienation that technological development fosters. This fascination for such extreme singing and sound tells me that young Whites have a lot to be angry about. And young men have little outlet now to express a warrior spirit and assert masculinity. They use metal music, including the screamer vocal style, to contact warrior spirit and manhood. That's why they like hearing other men scream.
I believe that this form of singing, and 'metal' music in general, is a manifestation of: (1) White technological obsession, (2) White male anger based on father-estrangement and the displacement of the male role in society, and (3) the natural need of young White males to express warriorship and masculinity in an environment that offers few channels for it." – *Lee, Julian*

The normal shifts upward, when numbness becomes the average.
Nothing stirs the senseless but a jolt of sensation; nature is no longer enough.

↑

Framed Feces
Children with Crayons

↓ Pollock's' Horse Crap ↓ Andy Warhol's Anus ↓

The slow decay from realism and the talent required to put on canvas what the eye can see, to colors splashed on a background, that any elephant can achieve, with a bit of coaxing, is the best example of Modernistic decay.
Nobody gives a shit about reality, anymore.
It's more of a nuisance; an insult to the senses.

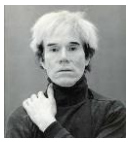
Pollock's' *Horse Crap*

Can anyone discern anything in it of value?
But most are unable to utter a word of skepticism, let alone condemnation, fearing that they might be singled out as uncultured or one of those who cannot appreciate "great works of art" by little *faggish* turds and Botox-filled grandmothers, wanting to remain fashionable because they so fear death and growing old, and so they either nod their heads, pretending to find great meaning in these random splattering of crap, by a moron who found a way of exploiting human stupidity greater than his own.
A five-year old child could produce something like this.
A chimpanzee could do better, unhindered, as it would be, by any human attempt to present something with social or emotional or social contexts.

Would it surprise you, living in the era we live in, to find out that this piece of shit was sold for a hefty amount and is now carefully placed in some foyer, a no-name slut decorated with the money her post-modernly successful hubby gave her?
Yes, this is what art has been reduced to: ornamental memorabilia the *nouveau riche* use to remind them that they are not beasts wearing clothing to hide their animal status, but are now human, duly raised to this high place because they played the game correctly.

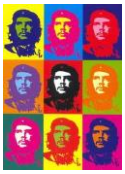
In our time an elephant splashing paints on a canvas can be mistaken for a deliberate work of art, and then it can be sold for big money to morons too dull to know better.
In fact what we have are apes with very clever agents, making a mint out of manipulating human degradation.
Modern art could only be called that in modern times.

Andy Warhol's *Anus*



One more homosexual making a career out of selling shit he pulled out of his loosened sphincter.

Every bovine with money to burn and a desperate desire to appear cultured projected understandings where there was only hues and celebrity exploitation.
The recipe is perfect; easy and shallow enough for all to partake: take an icon, dress it up in fabulous colors, and market it as deeply moving, full of secret symbolism only the few can see.



One more degenerate product of post-modern filth, finding fame and fortune by playing with pop-cultural icons.
His fifteen minutes of fame were fourteen minutes too long.

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Φ

Entertainment
Deliberate Distraction

Entertainment is a continuation of the natural proclivity towards play.
An organism matures, learns, essentially trains itself in preparation for the toils of life through playing, but more so it distracts itself, and amuses itself, lending a focus to a mind that is left idle.
The brain evolves to serve the organism's needs and when these needs are temporarily assuaged it turns to distraction, in the form of mock battle or pretend challenges, so as to not lose its edge.
This playfulness then turns to a more abstract form where the observing mind lives vicariously through the players, attaining the same benefits though to a lesser degree while avoiding the costs associated even with frolicking.
This playfulness and vicarious enjoyment of another's play morphs into what we consider today the Entertainment Industry acquiring, in the process, some other utilities and methodologies meant for more complex minds and for reasons other than the temporary distraction from ennui.

Humans are, like most big-brained species, prone to entertainment, as a way of sharpening their (inter)activity, but in recent times entertainment has become more of a mode of disseminating social dogma and enforcing cultural myths.

When playing becomes a pastime with no purpose, other than self-medication, it turns into what we call entertainment.

If entertainment becomes an end in itself, rather than a means of honing abilities, exercising bodies and minds, testing of one's self against others, then it becomes a means of keeping the individual in distracted, careless, adolescence.
Play is supposed to chisel a man's will, not engulf it in artificiality.

↑

Entertaining Ramifications

Repercussions of Perpetual Play

"What Orwell feared were those who would ban books.
What Huxley feared was that there would be no reason to ban a book, for there would be no one who wanted to read one.
Orwell feared those who would deprive us information.
Huxley feared those who would give us so much that we would be reduced to passivity and egoism.
Orwell feared that the truth would be concealed from us.
Huxley feared the truth would be drowned in a sea of irrelevance.
Orwell feared we would become a captive culture.
Huxley feared we would become a trivial culture, preoccupied with some equivalent of the feelies, the orgy porgy, and the centrifugal bumble-puppy." – *Postman, Neil*

The amount of time a species dedicates to play is proportional to its overall intelligence.
It appears that the intelligence that enables a species to survive and to become successful, also endows it with a mind that needs more qualitative and quantitative stimuli to maintain its mental health but also, through its success, it then awards it with more free time to spend trying to distract itself from boredom, due to its ability to sustain itself with relatively minimal effort. Furthermore, heightened brainpower makes play not only a diversion but a necessary aspect of growth and training that prepares the individual being for the upcoming demands on its mind.
This double-edged sword of intelligence, that bestows superiority but also the burden of demanding constant stimulation to escape tedium, is more pronounced in man, the highest and most successful of all earthly beasts. Man need only spend a fraction of his time and effort on matters of survival but must then find outlets for his leftover intellectual energies.

Play, therefore, has become for man, not only essential but an important participant in his mental and physical well-being. But more than this, play has ceased to be merely entertainment through action and participation and has evolved into a passive voyeuristic pastime where an individual vicariously involves himself in distraction through third parties and through their extraordinary athletic and/or creative abilities.
This vicarious, passive distraction and the extent to which mankind indulges in it, appears to be a distinctive characteristic of mankind's existence and how it has evolved, in time, to meet, not only mankind's natural requirements in a modern civilization, but mostly mankind's social and cultural ones.

Where play once served as a training function, a productive diversion and a display of excessive virility, it now, in our modern civilized times, has also taken up the role of an indoctrination tool and a pressure release mechanism for man's more subversive and socially destructive natural inclinations.

Modern obsessions with play point to a general retardation in psychology.

Everything is made trivial, fake, pretend, game, stripped of all severity.
The individual feels fearless within the pretences because nothing of any value is ever at risk.

Show Business
Institutionalized Play

"Creativity is discontent translated into arts." – *Hoffer, Eric*

Modern governments, as in past times, regularly use distractions to alleviate the pressure of scrutiny and criticism; there's nothing like a war, for instance, to take a population's thoughts away from economic hardships, and athletic events or the theatre are often used as substitutes for real action, something the Romans and the Greeks knew all too well.
As such the entertainment industry in any nation serves as a pacifier for discontentment and a method of taking the focus off national problems and personal dissatisfactions.

With the advent of recent technological means of communication, entertainments has also acquired the power to coerce, control, distract and direct entire populations and has established itself as one more institution with its own, authority and impetus.
Hollywood, in the U.S., is in fact a major power-player within the political and social framework, whose voice is never underestimated or ignored, and the music industry one more lucrative businesses that can impose its cultural messages upon millions of young or not-so-young listeners and export cultural ideals around the world.
Only the Indian equivalent to **Hollywood**, **Bollywood** as it is referred to, stands as a notable second example.

But where entertainment has achieved its greatest strength and power is through television broadcasting and its accessibility, by millions, from the privacy of their own homes. We, in fact, live in the age of the television, quickly being replaced by the internet. There is no home that does not have one - in most cases more than two - and there are few individuals that do not share the common culture of T.V.

experiences, now becoming on-line experiences, no matter what their national backgrounds or social status.
Knowledge is disseminated through these corporately controlled medias, opinions are offered and shaped, information and disinformation dispersed and minds are insidiously and subliminally coerced to buy or to believe or to behave in specified ways.
The cultural norms are often expressed using subtle methods of psychological manipulation, all under the premise of being amused, where the mind is inculcated with favoured thinking using the effects of constant repetition and subliminal imagery.
For instance, in the North American pop-art markets the image of that goofy, chauvinistic, yet salvageable, male caricature or the uneducated, yet harmless, homophobe or the misguided, ugly, yet only wanting love, racist, as part of its ongoing message. These personality sketches are presented as the personification of uncivilized and uncultured traits, against which are juxtaposed the more attractive cultivated ones.

Ridicule becomes a powerful tool in expressing distaste without actually doing so directly, and the positive or negative outcomes of these educating skits induce a desire to imitate or a not the traits and/or beliefs depicted as socially good or bad.
In classic sit-com scenarios the message is repeatedly passed-on that the particular traits theatrically illustrated are not only destructive but also foolish and rooted in childish psychological needs, such a need for attention or validation.
A patronizing angle is used to imply what is never openly stated.

Of course no insulting inferences, as these, are made about the more acceptable dispositions. Here no underlying motive is implied, but only the serene, healthy disposition of a socially adapted individual is offered as the only other option.
Impressionable children, and adults, by using the power of relentless suggestion, are unconsciously trained to have a positive or a negative reaction towards certain ideas and behaviours.
Then, for a lifetime they will vehemently defend positions they have not thoroughly thought through, but only feel them as being “right” or “wrong” in their gut.
Just as product placement has turned out to be a successful way of ensuring brand recognition and a sense of habituation which increases positive reactions (path of least resistance) to them, so too is the greatest product of all, the cultural ideal, promoted and marketed using inconspicuous methods of mind programming, ensuring loyal customers for life.
The association of happiness with a particular brand or the association of freedom with the actual choice between brands becomes ingrained within the mind to such an extent that it is considered self-evident, and anything that contradicts it becomes associated with illness and/or dysfunction.
In this way racism, sexism and, in the U.S. liberalism, are now tainted with a stigma that’s supposed to result in self-censorships and shame.
Best way to prevent a thought, without overtly banning it, is to make it embarrassing.

"What the mass media offers is not popular art, but entertainment which is intended to be consumed like food, forgotten, and replaced by a new dish. " – Auden, W. H.

The line between entertainment and seriousness has blurred to such an extent that news shows are marginally different from entertainment shows, and pseudo-documentaries, often proposing paranormal superstitions, cannot be distinguished from real documentaries offering real insights based on scientific methodology.
In this respect commercialism puts on the pretence of information and the façade leaves the mind feeling enlightened and certain.

This blurring is not accidental as convention is best served by equating all ideas that come from communally recognized sources and by degrading reason, so as to enable absurdity to infect the human mind and keep it from distinguishing one from another. Confusion is preferable to awareness and the flooding of the information highways with endless streams of questionable knowledge only prevents a consciousness from being able to discriminate between what is more and what is less likely.
In Neil Postman's *Amusing Ourselves to Death* he proposes that this constant drive to entertain and to be amused, not only takes away from our focus on important, life threatening or enhancing interests, but the very method of entertainment and the means by which it is presented, is creating a type of mind that is unable to deal with deeper more difficult ideas, and a type of mind that increasingly relies on images and small, superficial pieces of information, because it cannot focus its attention on any specific item for any period of time over the duration of a typical T.V. commercial.
He says:

"To say it still another way: Entertainment is the supra-ideology of all discourse on television. No matter what is depicted or from what point of view, the overarching presumption is that it is there for our amusement and pleasure." – Postman, Neil

In his view this metamorphosis from a, what he calls, "typographical" mind, that thinks and deals with ideas using metaphorical language and imagination, into a television-mind, that suffers from attention deficit disorder, ignorance and an inability to comprehend ideas other than in a piecemeal, superficial way and that requires any subject to be chaperoned and submerged in hefty amounts of mind-numbing amusement.
Postman goes on:

"America is, in fact, the leading case in point of what may be thought of as the third great crisis in western education.
The first occurred in the fifth century B.C. when Athens underwent a change from an oral culture to an alphabet-writing culture. To understand what this meant, we must read Plato.
The second occurred in the sixteenth century, when Europe underwent a radical transformation as a result of the printing press. To understand what this meant, we must read John Locke.
The third is happening now, in America, as a result of the electronic revolution, particularly the invention of television.

To understand what this means, we must read Marshall Mcluhan." – Postman, Neil

We have reached a point where news reporters cannot be distinguished from entertainers and where presidential candidates are judged by their T.V. personalities and their photogenic qualities and not, so much, by their opinions and mental qualities.
Looking at our modern western world we see how, overindulgence in entertainment, has created people dependant on it and unable to occupy themselves with anything of importance if it does not contain some aspect of amusement. This dependence makes the entertainment industry a very powerful instrument of mass control, equal if not superior to religious dogma, and an educator of massive proportions.
But let us dissect the utilities of mass entertainment and see how they play a part in directing and forming psychologies and mental qualities.

"Anyone who tries to make a distinction between education and entertainment doesn't know the first thing about either." – McLuhan, Marshall

In the *industry of show* much more than subliminal messaging is passed.
The audience is engaged with the characters behind the screen characters, which are no less ridiculous and fabricated.
The ideal lifestyle, fashion sense, attitude is presented for all to emulate and to aspire towards.
The *rabbit hole* has an added level of illusion and pretence. The pretenders on screen are also pretenders off screen.
At times the pretences become confused as the actor and the act become interchangeable, and neither is real.
Reality is the unwanted banality all want to live outside of.
The crowd watches, mouths agape, as the masked caricature exits the stage only to wear a new mask …this one requiring more acting ability. But not all actors can pull it off, as they do not all have the same talent, and so the actor must come to believe in his own acting, embodying the caricature on and off stage, until he also becomes confused – and may go mad.

Show business is now concentrated in the hands of a few. They direct and promote and allow for creation to take place.
They can now control the aesthetic appreciation of an entire people.
If that's not cause for concern, then I do not know what is.

All of modern man's consciousness is now contained within the methods being used to keep him sedated.
All he talks about is the latest flick; all he thinks of is the up and coming blockbuster or the yet to be released song; all he discusses is the made-up personas and their escapades.
His life is a dull routine, but he can inject into its repetition moments of mirth and excitement, by sampling whatever popular movie or song he wishes to define himself by.

Utilities of Entertainment

Distraction and Redirection as Control Method

↓ Distraction ↓ Indoctrination ↓ Venting ↓

Due to the complex demands of the human mind and the necessities of a complicated modern existence within civilization, entertainment has acquired multiple uses, which all coexist and work in unison, to create specific human drives and to divert others into useful avenues or suppress them into neurosis.
I have categorized the utilities of entertainment into three main groups – **Distraction, Indoctrination,** and **Venting** – each containing in it multiple sub-categories with common routes and goals.

"Ideally, advertising aims at the goal of a programmed harmony among all human impulses and aspirations and endeavors.
Using handicraft methods, it stretches out toward the ultimate electronic goal of a collective consciousness." – McLuhan, Marshall

Distraction

This primary and most primitive of entertainment utilities remains the driving force behind it all and has led to unforeseen consequences through the arts.

The essence of entertainment is inspired by mankind's propensity to become bored and to require a diversion for the mind's restlessness; but, where once we were the creators of our own amusements, we are now more willing to allow others to distract us, giving rise to the entertainer, the artist, the professional athlete, that indulges his own creative or physical talents in play and allows us to participate, as passive observers, vicariously acting through him/her.

The amount of distracting a being requires is inversely proportional to the amount of time it requires to meet its physical needs and social responsibilities.
The need to be distracted, may also expose a deeper discontent with the "real world" or with the beings overall ability to express itself within it. This limitation on its choice of action may demand an escape from reality into an alternate one where its repressed side can find some relief from what it cannot deal with.

There are many, socially allowable, ways to distract oneself.

Starting from the original participatory ones, of playing or creating oneself in athletic competition or through artistic expressions, and ending with the non-participatory ones, made obligatory by economic or social restrictions, including being a passive observer of another's athletic or creative pastime and going as far as escaping reality through another's imagination: as in movies, books etc.; the difference between the two being the difference between creator/producer and distracted/consumer.

"Television is a medium of entertainment which permits millions of people to listen to the same joke at the same time, and yet remain lonesome. " – Eliot, T. S.

In our modern western world the active distraction option has been exceeded by the more passive, non-active one. We find, in our age, such a degree of stressful demands on our time, that a further active element is made practically impossible. In its place the passive element has come to dominate and is made feasible through technological outlets and through proxy "experts."
Just as thinking has been institutionalized, and modern man finds his self only being able to think through the mind of another, a mediator, approved by the system and popularly acknowledge as a reliable source or a specialist, so has entertainment met a similar fate.
Man, today, is more likely to sit on his couch watching how others play, create, and even live than do so himself. He substitutes his own life with those of others - with the ideal and preferred other – whether real or mythical, and he lives a thousand experiences through them.
The obliteration of the distinction between "I" and "other" is furthered through this vivid association of one's self with that of the other.
Man no longer lives but experiences living, like a detached observer; he no longer participates in reality but is a voyeur in a hypothetical, superlative hyper-reality

where his nature finds an outlet and his instincts are defused so that he can remain a simple, automaton in a faceless system - a mere statistic with no distinguishing personality or relevance – a number – predictable, manageable and totally dependent.
And so, sports teams become extensions of his family, his tribe, celebrities become intimate friends, idols and mentors to be fantasized and emulated, singers become echoers of his voice, movies and books become new realities to replace the one he is forced to exist in.

Man can no longer be autonomous. He is totally immersed in otherness.

Indoctrination

The indoctrinating element of mass-entertainment should not be underestimated. It is through subliminal consistency that rules are established, opinions guided and moral attitudes maintained.
Something as simple as a joke in a movie, a commercial with a particular image, an anchor on a news show using a specific word instead of another, may appear as harmless, but when repeated continuously over a period of time and from diverse sources, it becomes a deciding factor as to what is considered "true" and what a "lie," what is "good," and what "evil," what is "real," and what "fantasy."

On T.V. channels that are supposedly dedicated to documentaries and/or history there are regularly interspersed advertising segments, pretending to be news shows and paranormal, pseudo-historical segments that deal with fantastic theories in the similar manner employed by legitimate scientific documentaries. This muddies the distinction between fantasy and fact or respectable and unrespectable ideas and the mind begins associating the source with the truth rather than the idea described through it.
With the constant bombardment of information from multiple sources the difference between legitimate and illegitimate, genuine and disingenuous becomes hard for the mind to filter through and memories based on real events and fictitious ones becomes a matter of personal tastes and immediate self-interests.

"One of the effects of living with electric information is that we live habitually in a state of information overload. There's always more than you can cope with." – McLuhan, Marshall

The amount of information sources in modern, western society is not proof of accessibility to diverse opinions since most information centers are controlled by a few corporate entities with common interests and common goals. The few individuals that have access to mass audiences must go through the same outlets, in other words they must first be chosen, supported, endorsed, and bankrolled by them – they must sell themselves as being a good investment.
They are all, on top of that, the end result of the same social environment and so share the same influences of religious and cultural institutions. The few "bad

apples" and the few "dangerous opinions" that may get through can be censored and slowly be allowed to perish through indifference.
The latter are deemed to have no audience, since audience tastes are shaped through institutions, and so they inevitably lack market value, as the usual excuse that preserves the semblance of free-speech, and so they never have access to mass audiences.
On the internet they are lost in the cascade of information overload and low attention spans. Within the jumble, few manage to discern, or have the time to try to do so, between what is reliable and what is not.

"Television is altering the meaning of 'being informed' by creating a species of information that might properly be called disinformation.
Disinformation does not mean false information.
It means misleading information - misplaced, irrelevant, fragmented or superficial information - information that creates the illusion of knowing something, but which in fact leads one away from knowing." – *Postman, Neil*

It may be argued that no direct control is exacted upon the disseminators and facilitators of mass mind manipulation and that they are allowed to function freely with only popularity and profit as the guiding standard; this neglects to consider the indirect control exacted by those owning the entertainment outlets and how they choose which artist, which reporter, which musician will be allowed to roam freely within their realm.
The knowledge of human psychology, essentially the knowledge of *human nature* – being denied as being present within some pseudo-intellectual circles – goes a long way in producing a desirable outcome.
Where no market exists, one is created by stimulating the right instinctive nerves and by constructing the appropriate associations.
On radio broadcasts particular songs and artists get airtime, when they appropriate moneys are exchanged and the right backing is there, while others are lost in the shuffle and disappear in anonymity.
How much greatness has vanished in this way? One can only wonder.

Censorship is rarely obvious, in modern systems.
It is conducted during the choosing process, behind closed doors, which allows for the illusion that free expression is endorsed by the system, that all opinions are tolerated equally and that popular tastes are the deciding factor as to what gets produced and offered-up for mass consumption.
But who gets promoted to the top, within these institutions, if not the one who possesses the "right" talents and beliefs, attitudes and, most of all, the "right" image?
In fact popular tastes and values are themselves coerced by the disseminators of entertainment and not judged by the general tendencies of the masses. The people are conditioned to have particular drives or to have particular needs to express their natural inclinations, either through the entertainment industry itself or through other religious, social, and cultural institutions such as the education system. Then they are given the very thing they were coerced into wanting, or are

offered an alternative to substitute a need that cannot be erased but also cannot be accepted as it is.
Even when subversive ideas are allowed to be expressed, it is in such a way as to diffuse their power and to minimize their effect. It is not surprising that those opinions that contradict the popular, official, position are exposed in fantasy scenarios, in humiliating simplicity, or are associated with other, more juvenile, theories and labelled "conspiracies."
This devalues them, as a possibility, and takes away the necessity for an explanation and a response.

"Madison Avenue is a very powerful aggression against private consciousness.
A demand that you yield your private consciousness to public manipulation." –McLuhan, Marshall

Venting

Another use for the entertainment industry can be found in how it provides society with a venting, pressure release outlet, by which many of the species more undesirable natural inclinations are allowed to flow through and so made innocuous.
Through the method of passive participation man lets loose some socially unwanted energies, and enables him to remain disciplined and malleable in his other, more socially desirable, activities.
As such…
--- Sexual promiscuity is undesirable, so pornography comes in to allow some release for a creature that is, by nature, licentious. Furthermore, through sexual entertainment, some more mischievous, aggressive, and culturally unacceptable sexual behaviours are allowed to vent their energies.
--- Violence is undesirable so entertainment comes in to allow a passive experience that allows for any level of violence to be explored and represented for a creature that is, by nature, violent, in order to maintain the standard of lawfulness and peace that makes civilization possible. In the process some more personal vindictive, destructive characteristics are allowed to be expunged and cleansed.

Many other such human, "culturally undesirable," predispositions are deflated and freed from the constraints of the human subconscious and thus prevented from becoming pressurized and explosive, in this manner.
Adventurism, rebelliousness, destructiveness, aggressiveness, egotism, arrogance, laziness, free-thought, unwanted creativity, confrontational political ideals, and a multitude of various other unacceptable expressions of individuality and uniqueness are given an avenue to be articulated and forgotten.
Here is where entertainment serves as a pressure valve through which most of the human natural heat is vented and rendered null, for the benefit of the social norm.
The very fact that these entertainment outlets exist speaks more as to the real nature of the homo sapient and how it has been manipulated and mutated to fit into idealized systems of its own creation.

Evidently the demands of civilization limit man and his actions and impose an added boredom to the natural one stemming from an overactive mind; the success of our species and the overpopulation this has resulted in has also managed to detach man from direct relationships with his creations, his work and his fellow human beings; it dehumanizes him into an abstraction, a number, a simple consumer statistic.
This manipulation of individualism and natural drives is achieved through many institutions, of which, the entertainment industry is only one. It is not only the subject matter of entertainment but the mode by which it is offered, that plays an important part in how we think, what we think, and why we think it.

"Art at its most significant is a Distant Early Warning System that can always be relied on to tell the old culture what is beginning to happen to it." – McLuhan, Marshall

"Life imitates art far more than art imitates life." – Wilde, Oscar

No other institution displays its nature more readily than the business of show business.
The self-referential sampling where music repeats its melodies and individuals impersonate fantasy pop-culture caricatures, leaving reality on the periphery, cannot be denied here.
No more does man mirror nature in using parody and allegory, but man imitates man using parody and allegory.
We have now entered into the realm of the surreal, where artifice is taken as authentic, and creation consists in experimenting with the creations of another…and him on another …along the long dark path towards a beginning that is forgotten in the haze of historical references.
The entire thing is more than a burlesque play; it is a parody of a parody where the participants have forgotten that they are caricaturing another caricature, to the point where it all becomes a staged event, depicting a staged event, with no actual importance.
The looping effect closes the circle and the cocoon of artificiality tries to seal its porous membrane against external infections.

The superorganism struggles to self-complete like any other living organism.
Its parts, lacking the ability to survive independently from the main body, are cut-off, protected, assimilated, organized (institutionalization), and armoured against any external effects.
The world is engaged through the refraction of the diaphanous film covering the outer layers of community.

No light is allowed to enter and nothing is allowed out, unless expelled as unusable excrement, without the mitigating judgment of the centralized nervous system that decides what is usable and what is detrimental to communal harmony.
No other judgment is permitted within, unless it is guided by acceptable standards.

Audiences
Master/Slave Dynamics

Many try to place themselves outside the proceedings they cannot break free from nor totally ignore, implying that their interest is coincidental or purely for the sake of distraction (entertainment).
They neglect the dynamics at play, and they deny their own accountability in the matter; they fail to realize that the audience is involved in what it is "enjoying" from the comfortable distance of presumed passivity - they are being moved, emotionally captivated, and intellectually stimulated.
They are participating willfully or not, and in most cases it is they who have placed themselves there as casual observers and as aloof critics.

The ancient Greeks understood this relationship between observers and observed as it pertained to their tragedies and to their comedies, and to art in general.
Those that neglect this fact only fool themselves with foolishness, and they open themselves up to exploitation from those that do not neglect it.
The very actions of commentary, critique, applause, laughter, tears or passive resistance, feigned indifference, turning away, are all interventions upon the performance.
The audience is always involved in the activity before them; in their (re)actions one can witness their participation.

Technologies have made all of life a spectacle for voyeurs.

The crowd is to participate passively, while life, embellished to make it interesting to people already sleepwalking through life, is supposed to offer relief, and a way of venting repressed energies.
Unreality is compensated with exaggeration, turning it into something preferable to reality.

The bio-energies of the crowd are released through actors, surrogate, idealistic selves, who with their hyper-activity, and hyper-displays, and hyper-reality, give the inactive bystanders a way of releasing libidinal drives they have been taught to consider "bad" or uncontrollable.

Reality has disappeared behind the curtains and the dimmed lights.
All that remains is the well-lit stage and the actors playing parts so extraordinary that they become relieving conduits for the audience's stresses and repressions and ennui.
When the performance is over, the lights go on, and the curtains fall, the crowd slowly shuffling back into their ordinary, repetitive lives.
Something remains: a psychological unburdening, invigorating the spirit, and preparing it for a long drive home and the next day's usual tediousness.

Television represents the highest position an audience can attain: sound, imagery, thoughts, delivered from the safe distance, behind screens.
Television

↑

Pornography
Expunging Excess Libidinal Energies

↓ Obscenity ↓

Porn: Superfluous sexuality; excess libidinal energies, directed towards a harmless, to the system, outlet, to depressurize the internal structure which enforces a strict code, a repressive rule over sexuality.
Modern ease, relatively speaking, in accessing pornography is but a reward for servitude.
It eventually becomes addictive to a brain evolved within more austere environments.

Common sense alone can lead us to the explanation as to why pornography is on the rise and why it has become so popular within western socio-economic systems, and beyond.
Along with the sex industry at large – including prostitution – porn acts as a way of defusing and venting ungratified libidinal energies, keeping them in check and not allowing them to rise to a socially destabilizing level.
Moreover, the increase in populations, due to the absence of most natural culling mechanisms, has replicated genetic mutations to an extent where divergent sexuality, sexual dysfunction and an explosion of sexual aberrations necessitates a method to deal with the libidinal energies being produced.
The porn industry is now called upon to offer product dealing with a variety of sexual peculiarities …including some which have been deemed destabilizing and so have been labeled illegal. In the latter case an underground secret industry coexists with the more acceptable legal production industry, feeding into it and being fed by it.

The growth of the porn industry also offers us an indication of how sexual repression, imposed by social and cultural rules and norms, is affecting a species which is not only not monogamous but one which has been taught to feel ashamed of its own sexuality and being told that much of it is a social invention.

Ironically it is those who are often the benefactors of social conventions and moral rules which are then the most dissatisfied or challenged by their restrictions.

The popularity and iniquitousness of pornography, and pornographic imagery, can be ascribed to the absence of sexual gratification within a population; a population that may have access to sexual release but may not be satisfied by the social and cultural conventions and by the limitations imposed upon it, forcing

many to make compromises or to repress aspects of their own sexual desire so as to not offend or be considered weird or, worse, to not face the wrath of the law and the negative consequences of a besmirched reputation.

An entire industry has been built around the exploitation of deep seated sexual frustrations.
These sexual frustrations might be a result of an individual inability to fully satisfy his/her sexual needs, resulting in compromises which leave it all the more frustrated.
A further consideration is the established procreative overflow, giving all the "right" to reproduce by a system requiring more and more producers and consumers for its continuous upward economic growth. This overflow does not only replicate inferior genes, often passing on sexual aberrations or psychosomatic weaknesses that might develop into sexual dysfunctions, but it also creates a surplus of sexual energies with common desires which cannot always be satisfied in the same way or to the same degree.

Women *are* sex.
Even women know this; most do intuitively, some few, do so consciously.
Outside sex they have nothing: no intrinsic, God-given, divine value, no purpose, and no contribution whatsoever.
Hyper-masculinity is a symptom of an absence of masculinity.
Hypermasculinity
One exaggerates what one lacks.
One exaggerates physical power, muscle, only when he feels and knows that he lacks it; one exaggerates knowledge only when he fears he is ignorant.

Men do not "dominate sex"; it is the only area where they do not dominate in – they direct it, but they do not dominate its essence.
In every pornographic film it is the female, and her pleasure, which is the focus.
Men do not dominate nature...they are an agency which tries to dominate it – the Apollonian and Dionysian dichotomy covers this.
Men dominate women, but only ephemerally and partially and ephemerally –it is the only way civilization comes about.
Without male dominance, either directly or indirectly (through abstractions) civilization is **not** possible.
Women are the masters of sex; they are natural agencies which males try to impose their will upon.

The most fanatical Islamists and Christians are those who most lack the principles it, their dogma, proposes; the most vehement feminists are males.
Once your masculinity has proven to be a failure you turn to alternative methods to make amends. Being more of a female than females are is one way of compensating – see the rise of homosexuality.
If you cannot go that far then you become a staunch defender of women's rights.

Any discomfort with pornography must be a product of the ensuing sense of inferiority. After all, pornography is about exaggerating what is most absent; a way of compensating.

"At the heart of pornography is sexuality haunted by its own disappearance." – Baudrillard, Jean

A lie is best sold as an inflation of the truth.
You cannot sell or make believable any lie which is so fantastic that it has no basis on the real.
The reality of pornography, as in the case of sexism, racism, is not faked. It is a real phenomenon; inflated to proportions where it becomes noticeable, no doubt, but real nonetheless.
The imagery of pornography is not totally fabricated, though it might be inflated...and it is this possibility that most frightens the average, liberal, modern nit-wit.
Pornography came about as a way of defusing male energies which could not find an outlet.
In the past, when the dreaded and much maligned *Paternalism* imposed a limit on female sexual power, this was not as necessary. Pornography then took on the role of dealing with the extreme of male fetishes; it dealt with the excesses left-over from whatever unrestricted reproduction replicated indiscriminately – things not even a married male could express in private.
As things go, pornography has become a venting mechanism for males who find themselves excluded from the genetic pool.
Now porn is becoming more popular because the number of males who are sexually frustrates is on the rise. This should have been expected- as it was, by those who do not buy into the bullshit they then sell to the masses.
When female sexual choice is liberated, leading them to unleash the critique, the judgments, the choice, which would exclude the average male, then men, the heterosexual kind, turn to an alternative way to release these repressed energies.

We witness this in the phenomenon of females claiming that "size does not matter"; it is a practice common amongst females with some sense of society or a level of awareness beyond the base and primal and instinctive. They repeat the comforting words that "it does not matter" and yet they act in ways that contradict this assertion. This is why the Negro – the very manifestation of the most primal, base, masculine type – is so popular – more so "in", in our times.
Of course this "fact" is based upon how infused with modern ideals the female is; how impregnated she is by the current memes.
Pleasure, itself, knows of no such interventions and this is where the conflict comes into play.
Friction is an attribute of (inter)action and it is this very thing, its very sensation, that leads to pain and/or pleasure.
The female is but the recipient of it; a blind, unconscious, intuitive, conduit of the sense of (inter)action. If she is born within a culture when hedonism and the most

base reigns supreme then she will judge all, including herself, accordingly; if not, or if she is fortunate or unfortunate, enough to be born with more refined sensibilities then she will be torn: part of her will wish to surrender to the simple, sensation whereas the more advanced, more erudite, parts of her will be unable to accept them as sufficient – depending on her level she might even consider these base sensations as being too degrading for her to surrender to; the masculine part of her will impose a limit, a control, on the more feminine part of her.

We also notice the struggle between" socially prescribed ideals, confronting primal, natural, prescribed ideals.
A modern female scuffles with the conflict of gene and meme (particularly this modern, nihilistic one); she struggles to conform her natural predispositions with those her social and cultural (her mimetic) upbringing imposes upon her.
It is a classic mind/body struggle.
A modern female does not understand, because she cannot, why she feels divided between what she is told she must be and what she cannot help but be.

"At male strip shows, it is still the women that we watch, the audience of women and their eager faces. They are more obscene than if they were dancing naked themselves." – Baurdillard, Jean

The nakedness of desire – in it we see the very fabric of an individual's *Becoming*; a pure testament to that which ails it/him/her.
Beyond the words, the theories, the acts, need cannot hide for long.

In these male expositions of sexuality, supposedly, it is still the female that represents it. Though wanting to change places, the female cannot run away from her nature. She might wear the clothes, and do the work, and practice some of the same behaviors, but she still remains nature's agency: pure sex, whether observing or observed.

Porn is sex minus the spiritual element.
The participants are reduced to body parts, simple animals, the sensations of copulating.
This is materialism, in its most basic definition, and hedonism, in its most immediate appreciation, expressing human degradation.
The participants can be anyone, as they are but conduits for vicarious experiencing. What matters is that they have the right body-parts in the right proportions. The proportions are indicative of modern exaggerations, trying to compensate for decay, just as *Hypermasculinity* is a product of declining masculinity.
When numbness takes hold the experience has to be inflated to make an impact.

Because all are interchangeable, recyclable, it does not matter who they are as people. They are simply erections, mammary glands, and orifices.
Sex has lost its purpose. It is now an activity one participates in with the ignorant abandonment to the instinct of a beast.
Of course its social function is to offer a release to otherwise repressed and pressurized energies.
It also provides an ideal which all must aim for, or suffer the feelings of inadequacy. It is another way of emasculating young males.

The reduction of sex to its action is a reduction of meaning.
Man places meaning on his actions, and upon all activity (nature). This reduction is a reduction of the meaning men have placed upon the natural compulsion of fornication.

☯

Sex is based on a chemical intoxication.
How else could a male risk life and limb to get a chance to fornicate, without, in the lower species, having a clue about genes, nor any concept of a future and of a legacy?

The sexual frenzy is not conducive to the individual's survival, which is why one can live an entire life as a virgin or a eunuch.
Although, because species are founded on reproduction the individual does suffer the organic consequences of not relieving itself sexually. The chemicals build-up, even when castrated, to the point where they begin damaging the cells.
Furthermore, the psychology of the individual is affected, as psychology is also man organic by-product…and not so much a stellar one.
The brain is affected by the slight, unperceived, (inter)actions of the organs participating in its existence.
The sexual organs are a part of it, and the age one is castrated, literally, might have an effect on the psychological results.
I do believe eunuchs have been reported to live above the male average.

"Only a male intellect clouded by the sexual drive could call the stunted, narrow-shouldered, broad-hipped and short-legged sex the fair sex … More fittingly than the fair sex, women could be called the unaesthetic sex. Neither for music, nor poetry, nor the plastic arts do they possess any real feeling of receptivity: if they affect to do so, it is merely mimicry in service of their effort to please." – *Schopenhauer, Arthur*

All this to say that this addiction to porn is a side-effect of this chemical intoxication; a withdrawal symptom seeking satisfaction through alternate methods…like a nicotine addict who then turns to food to deal with the symptoms of withdrawal.
The relationship of the feminine, the instinctive, intuitive, irrational, and the ordered, the rational is what we are dealing with.
The feminine, being an agency of nature, is this tumbling towards the chaotic.
Females find their only power through sex, and there they also find their sexual promise.

Males must be driven insane, using biochemistry, to make them act in a manner which is detrimental to their own well-being.
Marriage, monogamy, was supposed to deal with this naturally induced madness, by providing each male with a steady, accessible, outlet.
This inhibited the destructive behavior of sexual madness.

Obscenity

"Obscenity is our name for the uneasiness which upsets the physical state associated with self-possession, with the possession of a recognized and stable individuality." – *Bataille, Georges*

Obscenity, as a concept, is another form of control and covert censorship.
Under tis pretexts it enforces a strict code of conduct through peers and political-correctness.
Nature knows of nothing obscene, yet man, wanting to set himself apart from nature – either as being other-than, or as being above or in control – posits the criterion of obscenity as a limit to his actions and as an indication of his tastes; taste being another word for culture, cultivation, for an ideal man wishes to live-up to.
If the word "obscene" is defined by the system, by the State, then those living within its boundaries live within the conceptual boundaries of a power which is above them.

Sports
Dealing with Masculine Essence

Sports Index
~~ Hockey ~ Football/Rugby ~ Baseball/Cricket ~ Mountaineering/Skiing ~ Surfing ~ Weightlifting ~~~

As sports has developed within modern systems it has changed from a form of exercising, ascetics, to that of a massive sports-entertainment industry, through which masses of individuals, particularly males, live vicariously and vent their repressed tribal warfare instincts.
Athletics/Ascetics as a practice that enhanced physical and mental readiness for warfare gives way to an entertainment industry that uses mock sporting battles to gather and redirect male and female aggressive energies towards innocuous and mostly meaningless activities.
Child's play becomes an adult obsession with no purpose except the enhancement of physical form, and the promotion of fame and fortune, advancing social status, to accentuate sexual desirability. Especially the more disruptive and dangerous to internal harmony masculine energies are, in this manner, defused and rendered impotent. The male is involved in perpetual preparation for a physical confrontation that will never come, or will not be permitted to come, outside the sports arena. His masculinity is on display but never used fully.
The maintenance of adolescent behavior is assured as all must play within the rules and be good sports about it. Nothing is permitted to transgress modern morals and social rules, not even within the arena of permitted physical confrontation where a referee manages the violence and keep it in check.
Nevertheless, sports remain the only area where masculine competitiveness is allowed some leeway and most men find refuge and a release within its more lax boundaries.

The competition over who can will the chaotic randomness the most, by controlling a ball, guiding it over a line, is what sport is all about.
Physical fitness, finesse, talent all factor in and display one's side superior awareness and will-power.

Modern sporting events far from promoting exercise and participation offers a vicarious way to enable the average man to remain inert, atrophying, static, comfortably nestled in his chair cheering his "tribe" onto victory and then "high-fiving" his buddies as if he were a member of the team that scored.

He is the inactive given an outlet to help him remain as he is.

Women have their chatter over fictitious characters on soap-operas, or fabricated celebrity personas, and their extraordinary lives, and males have their endless talk over who scored, who got traded, what so-and-so said about so-and-so after the game, and the mundane gossip goes on and on.

The struggle of will against the otherness, the chaos, is evident in all athletics.
Some struggle against other wills, placing man against man, or man against beast, while others place man against nature or man against himself.
By far, the latter is the most noble, for in it man seeks his own limits and measures himself against a far more formidable foe: an unconscious, uncaring, unreasoning, reality.
Another man can be known, but a mountain never.

Hockey
™

Who can know exactly how this sport evolved?
How to know from where it comes?

Its similarity to lacrosse, a sport played by the natives of North America, is the most likely source.
The ice and the skates point to a northern birth, where, perhaps, those peoples used a similar method to glide over huge expanses of ice to get to their prey, or to simply travel from place to place.

The apparent brutality of hockey is really one of controlled violence.
Like with many popular sports in North America, violence is a positive factor; violence regulated by referees, who always step-in to stop things from escalating to anything approaching mortal danger.
The risk is present, but it is exaggerated, when, in fact, it is minimized by the presence of rules and regulating authorities always ready to intervene and save one, or both parties, from any grave outcome. The result is this shared exuberance. Both feel empowered by the sensation of presumed lawlessness, or laws which circumvent the average, popular, ones. The player is elevated in stature, simply by accepting that added risk, which he is then handsomely compensated for with huge salaries.
This obsession with controlled violence can be seen in North American gun culture and movie genres. The most popular films are the ones that can combine

sex and violence into a deadly brew of post-modern overcompensation, which can avoid being too obvious.
With hockey the speeds involved are multiplied by the mass of the player who can accelerate to that point, and then direct it into a controlled impact; the target is usually the puck, but it can also be directed towards another player.
Speed and force: the preferred aphrodisiac of the common male in the Americas.

Football
™

Nothing like kicking inflated pigskin around, trying to get it into a net, to make one feel manly, I guess.
This sport develops to offer a release to the repressed energies of masculinity.
In its tribal symbolism and its brutish clashes males can vicariously live a heroic life.

I've witnessed men continuously conversing about football and the, so called, American football.
Not once or twice, but every, damn, day: who got traded, who got injured who will win on Sunday; playful ribbing, in depth analysis, quarter-backing from the sofa.
How low man has come when this is his one and only interest, outside sex and money.
But even in this sex and money are parts of the underlying motive.

Europeans are partial to football (soccer as the North Americans call it), whereas in the U.S. their version of football is god.
In this difference we see athletic finesse and athletic brutishness expressing the different national spirits.
A football player dances with the ball, trying to trick and go around the opponent; in American football the player tries to go through the opponent or, surpass him via the vast expanses of space over his head.
By far, the second strategy is the simplest and most primal, making the Negro the perfect participant.

Rugby

American football, minus line changes, minus equipment: a real man's sport.
Full-contact European football.

Baseball/Cricket
™

If there I a sport that can rival cricket on hours of boredom, made more than what it is, then baseball is it.

Something extraordinary occurred during the year of 1998, in the annals of sportive history – something to rival Casey being struck-out.
Saint Louis Cardinals, first baseman, Mark McGuire and Chicago Cubs, right-fielder, Sammy Sosa, made a run for the homerun record – held, up to that time, by the infamous Roger Maris.
This following a costly, for the U.S. professional baseball world, strike of 1994-1995.

Some would consider this a coincidence, despite the subsequent revelations that both these admirable specimens of human physical and mental wonder admitted to taking anabolic drugs to improve their performance.
True, the baseball business was in a slump after the strike, because many fans were fed-up with rich athletes demanding more cash, and even richer owners resisting the demands, exposing modern sporting events as nothing more than cash-grabs, being sold as noble competitive events of human psychosomatic achievement to couch-ridden nobodies; also true that afterwards nothing approaching this seminal event came close to happening again, making some wonder if it was all staged to bring back business to where it was before the greed-fest happened. But the average American moron will not be troubled by such things. For him what matters is that he got excited, making his uneventful, dull life a bit more tolerable during those days. Something he will tell and retell his children and grandchildren, adding a bit of spice to make it seem a bit more magical.
Isn't that what sport's lore is made of?

Mountaineering/Skiing

™

"Just as in elementary climbing, the fundamental element and the center of interest is ascending, likewise, in skiing this corresponds to descending. The dominant motif in mountain climbing is conquest. Once the peak is reached and the point beyond which one cannot go any further is attained, the phase most interesting to an ice or rock climber ends. In skiing the opposite is true: the purpose of every ascent is descending. Hours of effort, which are necessary to reach a certain height, are spent only in order to be able to slide downhill…

The relationship between self and one's own body differs greatly between climbing and skiing. In climbing we find a direct sense of one's whole body. The forms emphasize equilibrium, élan, and effort, which presuppose mastery over body – the lucid and calculated shift of all its weight in response to each challenge presented by the ascent, the grip, the reliability of the step carved in the ice.
In skiing it is a different story: the relationship of the self and the body, which is connected to the skis and put at the mercy of the forces of gravity, may truly be compared to the relationship between somebody driving a car and the car itself, once it is moving at full speed. Once the skier has begun his race downhill, there is only one thing he can do: guide himself, using precise movements, by regulating speed and direction, and by developing a mastery of those reflexes that control the descent…

With the term falling, we describe the symbolic meaning of skiing and the deep reason for its growing popularity. Among the many varieties of sports, skiing should definitely be counted among those that least reflects classical values. This is why, while the ancient traditions of all people symbolically portray the mountain as the goal of ascent and of transfigurations (this despite almost total ignorance of climbing techniques), there is no reference in thee traditions to skiing. The fact is that in skiing, the modern spirit finds itself essentially at home; this modern spirit is intoxicated with speed, with constant change, with acceleration. Until recently this intoxication was celebrated as the spirit of progress, despite the fact that, in many regards, it is nothing other than a collapsing and a falling down. This exhilarating motion, joined with a cerebral feeling of control over the direction of these forces hurled and no longer really mastered, is typical of the modern world, in which the self achieves its most intense self-awareness. As if through a reflection, I believe that the values similar to those of climbing appear in skiing and characterize it in regard to climbing, as the physical translation of the opposite of ascending, elevating oneself, overcoming the forces of gravity." – *Evola, Julius*

The relationship between man and the earth defines his/her attitude towards life, existence, in general.
I've never been a beach-bum. I could never find anything pleasing about getting wet, then dry, then wet again. What potential rewards I saw in the sea were in the depths or on the waves, but those required specialized equipment and I felt like a *fish out of the water*.
The mountains always attracted me. I felt invigorated by the cool, sparse air, the views filling me with awe. The mountains were approachable, but not easy. I did not need to purchase special equipment to hike up a hill, or walk through a mountain forest.
I was never much for the heat, to begin with. The sea dried me up, fatigued me. There was some pleasure in that slumbering weightiness.
But the cliffs were a place my mind felt oxygenated, cleansed; my senses clarified, my soul made light.

It's only when you've reached the end of your rope and of your wits, worn out and sweating with exertion, your hands bleeding upon the tight tether which vanishes into an unknown abyss above you, when you feel life reaching an apex; dangling there, as you are, below you a dark void beckoning you to let go while your will insists on hanging on with nails cracking under the pressure of your own weight, you suddenly realize the full extent of your predicament – one that was in the making from the beginning.
At that moment – a sublime moment that can never be faked but only ineffectively imitated for others by those that have never experienced it – a dual choice arises:

Do I let go, surrendering to mass, or do I turn and climb upwards, resisting the invitation from below?
Both options offer no hint of a final destination, except in the mind that wishes for reasons to justify its actions.
If you select the former then you surrender to the world, finishing the job that was started for you, even if you might create blithe little arguments to go on breathing; if you selected the latter then you have started on the journey towards self-discovery: every inch upwards a testament to your will, every rope-burn and cut evidence of your quality – your identity is now laid out before you, as it was before, only this time with none of the childish evasions and naïve expectations, for now you are no longer the same – your glimpse of the void has furrowed your brow and your anguished tears have washed the
veils away one by one.

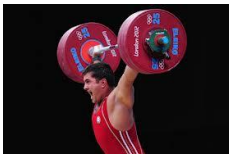
With every lunge higher, your muscles tighten and your belly hardens; you ease yourself into the sensation of the ascent, your body gradually becoming used to the momentum and finding its own primal rhythms - the angle of the line a confirmation of your ambitions.
With time your clenched jaw will loosen into a smirk, as you find pleasure where others falter …and then a smile will crease your face, when you begin feeling your strengths fading, knowing that you did your duty and that you remained true to your own self before the inevitable.

Know this, climber of lines: you honor your kind, and in that brief time when you reached, you became beautiful.

Surfing
™

The perfect sport to represent existence.

Riding, balancing upon unpredictable danger, was used by Evola as a metaphor, when he described *Riding the Tiger*, as what existing in the post-modern world is like.
But surfing is a better metaphor for symbolizing what existence is.
To ride the waves, is like trying to achieve and maintain that perfect, Hellenic balance, upon waves of churning, chaotic, (inter)activity.
It requires focus, continuous adjustments, and a brave heart.



Weightlifting
™

The act of endurance, enduring mass: an unconscious object/objective which is slower in tis (inter)activity than the lifter.
The athlete imposes his will, his temporal essence, the aggregate energies at his disposal, over what confronts him; as a sheer, mass, resisting his will.

The challenge is to test one's endurance.
Endurance being more effective, in the long run, than explosive power.

As with all athletic practices the placing of one's self into a stressful situation which can be avoided, is the practice of choosing the path-of-more-resistance.
This is a preparatory discipline, where the mind attempts to gain an advantage, in time, by placing himself in an avoidable stressful situation, exceeding the norm, or that which the other is experiencing.

The strategy involves the assumption that most will choose the path-of-least resistance, r that whatever resistance they choose to place themselves within, purposefully, will not match one's own.
The test is that of will.
The one who can impose upon himself, wilfully, a condition easily avoided, and can endure it over time will gain an advantage, in relation to the one who cannot to an equal degree.
The organism is accumulating stress resistance, which is another term for strength/power.

↑

TeleVision

Voyeurism

Television broadcasting is the definitive medium of the modern era.
The technology that babysat generations of post-World War Two brats, fed them mind-candy and put them to sleep with mindless cartoons, that spilled into their adult viewing years.

Ratings and market value.
We are pulled into the surreal alternative reality of Democracy through a cable.
Was television pandering to popular tastes or shaping them by giving into the basest human proclivities and then hyper-inflating them to maintain shortening attention spans?
Are we watching television programming or being watched by those who measure our yearly tastes?

Television was the first form of entertainment which further distanced an audience from the performance.
Radio, had done so, and the Internet later increased this detached, anonymity, of the hidden watcher; voyeurism made into a shared fetish.

↑

Shows

Selling HyperReality

Shows Index
~~~ Daily Show with Jon Stewart ~ Survival Television Series ~ Hannibal ~~~

A brief analysis of a tiny fraction of the televised shows, spanning years of programming.
A tiny drop in the electronic ocean, but one reflecting general trends and common themes.

Television is the reduction of the populace to the position of passive recipient, detached audience.
The spectacle is what is, supposedly, the most popular, and what is the most popular is the most visceral, the basest.
Within this lowest-common-denominator little subliminal messages are inserted, reinforcing this commonality, this desired outcome.
The individual acquires his/her daily dose of what (s)he needs – mindless distraction feeding the deepest recesses of his psyche – but is also injected with a dose of what is to be considered common principles, shared values, morals, ideals.

The audience is not raised-up, enlightened, it is lowered down to passivity.
Audience
It lives viscerally; it thinks, perceives, enjoys, identifies viscerally.
The audience is removed from the (inter)activity. It simply receives what is provided for.
No imagination, creativity, participation necessary, as all is already provided for in the costs of buying and maintaining the devices and connections.
With this purchase the audience has already given consent.
Without it, it remains out of the loop.
To detach from self, from the immediate, from reality, is to attach to the shared psyche, the universal mind.

The television show, the show, is the performance, the play.
The watcher is to be shown something, and so as to retain his attention what he is shown is immersed in a spectacle of mesmerizing, seductive, enticing, sensually overloading extravagance.
He will be shown, but only after he sees what he craves to see.
What he is shown will come through the desirable.
~~~

A tedious repetition of situations.
A different cast, performing the same acts, using similar words.

For the more sophisticated watcher, the more cynical audience member, a poke, a sly nudge, telling him that 'yes, it's all convoluted and shallow, and base, but that's part of the intent.' He is part of the joke, or he is one of the few that can see the pretences, the bullshit, and so he belongs to a minority of watchers.
He now watches to enjoy how bad it is …like those who love B-movies.
It is because the show is so shallow, and terrible, the situations so ridiculous, the performances so repetitive and superficial, that the television show becomes worth the time.
Something to laugh about with the coworkers, the neighbours.

In the meantime, the product placement, the commercial, the repetition, of the same morality, the same expected behavior, has been reinforced.

Every new programming year new shows pop-up or they are extinguished.
The appetites of the television public demand new combinations of the same recipe.
At the same time the consistent repetition of themes ingrains them into the public's psyche making them part of their attitude.
Associations are made between emotion and concepts.
After a while some ideas are forever connected with certain images and feelings.

The years go by, and it almost seems like these connections were always there.

Once identity has been shrunk, and tradition diminished, all that is left to talk about, besides the repetition of shared mythologies, and revalidations of common morals, is the only thing which can approach the concept of culture: weekly television lore.
What is left to discuss when certain ideas are considered self-evident and disagreement consists in determining methodology, but the everlasting, world of television reality?

Daily Show with Jon Stewart

The typical New York Jew smarminess, acting as a cover for social liberalism.
Jon Stewart is clever, like many Jews are, and with that cleverness, and high tech aid, he disseminates his brand of political commentary whose underlying theme is always egalitarian, emotional, and a pandering to the culture of victimhood.

If you try to critique Stewart you'll first have to deal with the hypothesis of presumed justice, coping with an indifferent world, and the entitlement now calling itself "rights."
The polarities have been set: on the other side, those vile, simplistic, slightly dumb, right-wingers, that can't help but contradict their own bullshit, and on this side, Stewart's side, the worldlier, cynical, liberals, with the eternal humanitarian cause.

Simple categories for a simple public.

The modern mind, the American psyche, has become so detached from reality for so long that it needs to be given a dose of the truth through comedy.
It is only through the vehicle which permits the escape route of "he's only joking, he does not really mean it" that anything approaching an honest, personal, expression of truth, contradicting the popular, is accepted.
Political correctness delivered by its very proponents who then use comedy to circumvent moral and social rules which they, themselves, feel restricted by.

The Daily Show parody's the decreasing distinction between news and entertainment.
Reporters have become gossip analysts and news anchormen are now entertainers in a popularity contest.
Keep your audience entertained and those marketing funds flowing; do less informing and more performing.
What is there to report, anyway?
The script is never allowed to go outside the boundaries.
World events are placed within its contexts, and are "made sense of" for a public raised on them.

Survival Television Series

Starved for reality audiences seek authenticity, the experience, in contrived scenarios where cameras follow participants around documenting the everyday, sociological, methods being used to advance.
Only feminine methods are permitted because the male participants are restricted in what options they have, funneling, instead, masculine energies, and advantages towards sett-up physical and mental competitions.

The little breaks in the social (inter)action are means to replace natural dominance in hunting or for physical and mental prowess. The competitive games are usually balanced so that no obvious advantage is given to males, and their physical superiority, but the mental and stamina challenges are also, usually, dominated by the male participants. The balance is maintained when the entire game is centered on socializing and conniving and duplicity. The banished players then stand-in as judges of the ones who continue, making it more of a democratic show where a limitation is placed upon participants not only physically but by the fact that their victory is determined by how the losers react to your potential victory.

Part of a long list of "reality" programming **Survivor** reflects the absence of creativity, the obsession with socializing, and emotionalism, and a repressed desire to experience something more authentic, even if slightly more so, than the everyday hypocrisies of modern lifestyles.
The modern individual is so bored, and so settled in his defensive posture, that (s)he needs to experience reality vicariously.
Of course these shows are anything but reality based. The presence of the cameras alone would inhibit any genuine behavior.
The participants are being watched, and they know it. They like it.
Vanities, narcissism, exhibitionism, are part of the appeal.
The participant enjoys being watched, and the viewer also, but the latter feel too insecure to follow through. (S)He imagines, through the participant, how it would be like to be observed, noticed, followed. His interest in the participant is a secret need for someone to be interested in him, if only the need was strong enough, and if only he were so bold or had the appearance of the one who is on screen.

Hannibal

A television adaption of Harrison's extraordinary movie caricature of the overman, placed in modern-day realities, and an intellectually watered-down version of a movie that failed to go deep enough.
The television series skims the surface of that movie land shallowness; it brushes up against the vulgarity.
The series, up to this date, relies on gore, and shock-value, refusing to approach the much more interesting, and still understated, in the movie, parts of the Lector character.
Hannibal had to be made approachable, to the book-reading public; the movie went a bit more *Hollywood* to make it more marketable; the T.V. adaptation finishes the project by turning it into something an average Joe can watch on his couch with his wife, cuddling beside him during those nasty bloodletting scenes.

Hannibal: A television series referring to the movie minus the depth and the charm.

Hannibal Trilogy

Movies

Reality on a Reel

Movies are one of the most modern forms of art.
The technologies that made moving pictures possible only came about in the last century and since then the art-form has leaped from shaky black and white images towards **3-D**, and is now in the process of developing holographic imagery.
For this reason it is the perfect platform through which to study modernity and how human culture has evolved in the last dozen, or so, decades.

In modern movie genres we can experience the full brunt of artistic power.
A Hollywood film brings together, sound, image, music, and tactile perceptions, as the vibrations reverberate within the skull and can be felt on the entire body.
It is more than a form of propaganda and redefinition of pragmatism, it is a hyper-reality, accentuating what is desirable, and degrading what is not.

The audience exists the theater immersed in the alternative reality it was presented with, and now impregnated with ideas connected with particular sensations.
Given enough exposure through multiple doses, the average man cannot help but associate certain perspectives with certain emotions; he can no longer detach the two. The visceral effect is so powerful, and continuously reinforced, that such a man can no longer consider these perspectives rationally; he is overcome by emotions at the mere mention of a term which returns him to the theater venue, and he relives the movie.

Some wonder why certain movies are allowed to be made or how certain ideas and themes are permitted to find their way to a vast audience.

The answer is simple: to a system using more insidious methods of mass control, selling the idea that it is for freedom, free-speech, and individual choices, calling itself "open," this public airing is part of its living-up to its own theoretical principles.
But it is also a way of immunizing a more literate, educated public, with access to information unprecedented in any previous period of human history, to certain ideals and ideas.
It is inevitable that in an information age censorship will only result in closer scrutiny, so exposing the public to information in a particular way satisfies this need to know, and it plays into the system's own pretence.
Some threatening concept may be permitted to enter the psyche of the public, but only by first placing them within moralistic contexts which deface them and smear them.
It is usually from some particularly vile, ugly, degenerate movie character that we come into contact with ideas that cannot be silenced and so must be connected to a particular emotional reaction…and aired out.
The audience will then relive the connected emotion, the sensations they felt when they first came into contact with the idea(l), and they will forever associate it with it.
This is a form of psychological immunization against certain memetic "contagions."

The immunization effect of movies comprises of minimal exposure, selectively applied.
The intended target is placed into contact with an undesirable element, castrated, and contained by the medium it is delivered by.
It is then twisted into a form which will have a negative emotional reaction, forever associating the idea(l) with the emotion.
Along with this the movie climaxes in a struggle between the desirable and the undesirable idea(l), reflecting the individual in the audience's internal struggle, and then it settles upon a moralistic message in the end.
The finale offers a positive outcome if the individual sides with the "right" side, and offers a negative consequence to a "wrong" choice.
Pavlovian conditioning.

Some consider movies the highest art form because it incorporates imagery, music, and activity into a single expression.
Perhaps an even higher form is yet to come; one which also adds texture and smell to the final product.

Creativity in the film industry has hit rock-bottom.
What still remains of it has no audience to appreciate it.
What makes money is produced, and what is produced must make money. The cyclical codependence is remarkably a result of a concerted and promoted dumbing-down.
Once a population has been degraded and under the pretexts of democratic equalitarianism, then nothing needs to be done but adhere to supply and demand market values.
The modern-day audience wants infantile escapism…and that's why we get this scavenging of preadolescent storylines in the comic book world.
The genre is a perfect background leaving all satisfied: the more base, idiotic, buffoon, finds the action, the blood and gore, the sexual innuendo, the explosions and gunfights, mesmerizing…and the more "sophisticated" viewer is provided for by inserting into the imagery and the simplistic story a bit of symbolic philosophical musings, allowing the individual to exit the movie theater with a subject matter to explore, while at the same time, immunizing him to the ideals represented.

"The American motion picture is the greatest unconscious carrier of propaganda in the world today. It is a great distributor for ideas and opinions." – *Bernays, Edward*

The usage of moving images offers the specialist, who is now but a tool for the artist and at times one and the same, a method of passing on subtle messages to a mind that is visually dominated and easily impressed by appearances.

Against the **Hollywood** Industry of images only one competitor exists in our day: **Bollywood**.

Scenes

Snippets of Symbolism

Scenes Index

~~~ Hannibal Trilogy ~ The Matrix Trilogy ~ Fight Club ~ Batman ~ Superman ~ The Shawshank Redemption ~ Terminator ~ Apocalypses Now ~ World War Z ~ Interview with a Vampire ~ Aliens Trilogy ~~~

This section is meant to provide a creative narrative.
Its source will be popular culture itself.
Its intent is to expose how these public airings are dealt with; some by sterilizing them at the root, others by degrading and belittling them, and still others by making them products to be sold, thusly incorporating them in the very system they sometimes confront.

Hannibal Trilogy

Hannibal Rising – Silence of the Lambs – Red Dragon - Hannibal
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It is most often the case that when a book is made into a movie, it loses some of its complexity and the nuances that make it interesting, and this has been the case with Harris' *Silence of the Lambs* trilogy, centering on the character of Hannibal Lecter.
Being one who finds the premise of the book and particular the character of Hannibal alluring, I decided to read the book after I had seen the movies.

I discovered, as I has expected to, that the author was far more perspicuous than he came across through the script the movies were based on.

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The following snippet I found interesting, though it was not included in the film.

It is one between Detective Starling and the orderly Barney:

Starling: I think you're waiting for him to be a hot topic again.
What do you want, Barney?
Barney: I want to see every Vermeer in the world before I die.
Starling: Do I need to ask who got you started on Vermeer?
Barney: We talked about a lot of things in the middle of the night.
Starling: Did you talk about what he'd like to do if he was free?
Barney: No. Dr. Lecter has no interest in hypothesis. He doesn't believe in syllogism, or synthesis, or any absolute.
Starling: What does he believe in?
Barney: Chaos. And you don't have to believe in it. It's self-evident.

Unremarkably Barney, a Negro orderly, fortunate enough to be given a taste of European culture through Lecter, displays the superficial awe of a simpler, more primal, mind when it is placed into contact with a higher culture as expressed in the art of Vermeer. His life's goal, from then on, becomes to track down and to see, to visually witness, all the surviving paintings by Juhannes Vermeer, gaining, at the very least, a pleasure with the outcome when he could not fully grasp the underlying *daemon* at work.
Barney is given a gift by Lecter for his kindness, for the intuitive respect he offered him during his years of incarceration.
Later, in the book, Barney stumbles upon Lecter in Argentina, trying to add to his quest, but hides from Lecter's keen senses knowing, again, intuitively, that the gift was for services rendered and for nothing more than that.
He is to Lecter no more than an animal that has been offered a taste of structure.

♣

The film ends in a politically-correct message:
You pay dearly for being different, and superior.

The film also does not get into the effect Hannibal has on the black orderly ...showing some master/slave relating there.
The "imprisoned" Lecter is still more free than the Negro orderly, Barney (the name itself is symbolic: barn ….*barney*) who is imprisoned not only within a Judeo-Christian, European, nihilistic, world but also within his own genetic limitations.
Lecter offers him a glimpse of freedom through Vermeer.
Barney, the African, decedent of slaves, American, sees a little through Lecter's eyes, as Lecter appreciates light through Vermeer's.

Light, the play of shadows, which is what Vermeer painted.

Who is in prison here?
Who is more enslaved?
The Negro who has no clue, does his job, follows orders, and questions nothing, or Hannibal inside his cell, but full of memories…strolling within his "memory palace"?

Harris's *Hannibal Lecter* character (caricature) can be thought of as a cult-figure (a cultural icon) representing Harris's own reflections upon man but also a general ideal many can relate to.
He is a man of taste, sophistication, grace, and artistry yet he is forced to exist within a world that stands against him and everything he values and tries to be.

In this opposition to vulgarity or to man's base nature, he is turned into a "monster" in reaction to the pseudo-civility of his surroundings.
Against the hidden vileness he rebels; against the primal he reacts with a brutality that offers it a dose of its own medicine but on a scale surpassing the average man's ability to tolerate; he cleanses the earth of all decay, culling a herd he no longer can relate to or identify with.
The main character is not Hannibal but Sterling who must awaken to a reality Hannibal exists within fully and completely. He is a lone-figure, a stranger in a strange land, surviving on the periphery of civilization where culture has been condemned to exist clinging to the cliffs.

"First principles, Clarice, SIMPLICITY..."
The quintessential masculine attempt to order the random (chaos)...or the seemingly random.
Complexity is often used as a defense against any proposition which tries to simplify/generalize, under the pretext that ALL simplifications/generalizations are equally "wrong" simply because they are so.

In the meantime the greatest simplifications and generalizations are passed on as self-evident...and even when trying to denounce sex and baseness the average modern mind bases its entire flaccidity on a label entirely based on sex: **HUMANITY**.

Its nature...is its past.
"What does he do this man you seek?"
Your actions are based on your past...your nature is the sum of your past, ergo you can be known by another more than you know yourself by simply having your past, your actions, known and understood: a pattern being found in them.
To know is to recite, to repeat ...like how philosophy is practiced these days.
To understand is to see a pattern within this knowledge, this information, this past. A pattern that also goes beyond History – man's encoded past - into nature ...into the past not encoded, or deciphered, or placed into neat little tombs to be read and parroted.
One must also be in-tune with one's self.
To understand is to bring into a harmonious unity, or as close to it as possible, between the known world and the known self.
To **understand** is this conjuncture.
This is why self-knowledge is so vital. Not self-flattering...and hopeful...but the honest, cruel, courageous kind; the kind that brings you to the edge of the precipice and makes you peer into the void, as he said.

All is fluid, and so this deciphering must be fluid...ongoing. This is where the break between knowledge and understanding, comes in.
I can know a joke and repeat it as I heard it, but to make a joke you must be in-tune, talented, a master of language, and of human nature, and of culture, and social conventions...you must make a joke on the fly.
This is (inter)activity: to engage the fluctuating ongoing present (or more immediate past) by using the immutable past.
Its effect will be the product of a surprise, a discomfort...a truth uttered openly, causing anxiety: laughter is the release of this anxiety.

"What is the first, in principle, thing he does? What needs does he serve by killing?"...need is exposed as a simple, but decisive, "first principle."
Nothing complex...but only the reduction of all activities, all actions, down to one concept: **NEED**.
The actor, in this case a deranged killer, "serves" a need...he services an innate part of what he is as this is encountering an environment.
He already exposes a very basic part of his own nature, as someone, some-thing, that needs.
What form this need takes is decided by the environment...in this case a social and economic and cultural one ...or, to be more precise - because this is a post-modern critique - as this mind in need engages a culture of no culture, and a world that denounces nature selectively.

What he needs now becomes an additional aspect of his nature.

Clarice gives the usual, superficial, explanations, anger, social acceptance, sexual frustration...
The order is important.
She recites the typical crap we find on forums when trying to dismiss ideas that go against the "norms."

"NO! He covets. That is his nature."
The foundation of life.
A starting point.

"And how do we begin to covet, Clarice? Do we seek out things to covet?..."
Need, precedes awareness, and so the need, the lack, produces the search, the consciousness, the **Will**.
Need is the absence of an absolute, felt on a very fundamental level.
That which is to fulfill this void is sought after. Therefore, this object/objective can be manufactured, fabricated...redirecting the Will.

"Now, we begin by coveting things we see every day..."
We covet, we want, the things we see, spurred on by need, not knowing if they will fill the void in us.
But we see it...and so we focus our need upon it.
The **Will** focusing on an object/objective.
The senses begin as outwardly focused. It is lack that focuses them outside that which is lacking, imperfect...not overflowing, but imploding.
The organism is in a state of imploding need, sucking itself dry, as it seeks to find constant fulfillment outside itself.
Only from success, from its storage of energies, can it then grow, produce, create, procreate.
Creation is the product of a successful aggregate, forced on by lack.

But the mind can only think in absolutes and it only thinks of things beyond its need when it is full, when it is momentary satisfied, when it is overflowing with energies and so cannot afford to focus outwardly more.
Now it thinks beyond itself...beyond the immediate.
Leisure produces the philosophical mind: it is the result of overflowing energies, once the basic needs are taken care of. Now it, the mind, covets something more than material ...more than what satisfies its form.
The basest minds covet the base; the more sophisticated, free from the base, minds, covet something ethereal...spiritual.
This can take on the form of a looking back to a state of more **ORDER**, as the past represents order.

"Don't you feel eyes moving on your body Clarice, and don't your eyes seek out things you want?"
The one who covets is also the one being coveted...the master/slave dynamic.
The hunter is also the hunted.
Need binds us all in a relationships; in (inter)activity.
To know what the other needs, what direction his need has taken, is to place one's

self in their mind: to **empathize**.
To do this one must take one's self as an example. One must know himself to such a degree that what is similar to him, yet other than (different), becomes more comprehensible.
Here sampling the past, knowledge, is also vital.
Lacking in personal experiences second-hand experiences can be useful if they are not misunderstood, or they are so alien and so superior (because the superior is always elusive whereas the inferior is always easy) that they cannot be understood – no pattern can be found between the known, first-hand, and the known second-hand.

♣

He is a "cannibal" but not one without culture.
He is a man of taste and so cooking, for him, is an art.
He enjoys it, just as he enjoys the opera, art, a beautiful female.

But it also serves a second purpose – excuse the pun. By cooking the meat he confuses unsophisticated palates, and he implies that man is no different than animal, if prepared in the right way.
He prepares Will, to expose himself as a killer, as one who hunts for serial killers because he is *like* them.
He knows he is a killer and that most men are killers, but he also knows most pretend otherwise and must be awakened to the fact.

The dinners are a private joke. One he shares with no one.
He partakes but mostly watches as these pretentious fools act all civilized while they eat human flesh – human flesh being a hyperbolic representation for flesh in general.
These "upper-class" imbeciles wear the attire of sophistication but are no more than animals – the worse kind. Not predators, but parasites, vultures, foragers, scavengers.
They do not bloody their own hands; they let others do that for them. Then they consume what they have no connection to; they consume with no dignity, without giving homage to that which they are consuming by, at least, knowing what it is and how it got there.
They don't even have the decency to kill their own meal; to know what it was and what it gave up for their pleasure.

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The Matrix Trilogy
The Matrix – The Matrix: Reloaded - The Matrix: Revolutions

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The symbolism of *The Matrix Trilogy* is rich with implications. The movie is strewn with philosophical insinuations, connecting multiple ideas into a web, a matrix, of fast paced innuendoes.
The heroes find themselves in a world populated by the sleeping multitudes, the zombies, who have no clue and remain outside the premises and the activities that will unfold. They are the ones who must be "saved" in the name of humanity.
Relating the *awakened ones* with a kind of underground world, conveniently named Zion, with a distinctly hippie sexual undertone governed by a political system founded on modernistic principles of gender and race equality, and positing a machine-world, represented by Caucasian, stiff-necks, as the antagonist the audience is lead through action-packed sequences subliminally infecting his mind with metaphors.

♣

The Matrix = The Code, the data stream, constructing an artificial reality.
A metaphor for the word, for language, including mathematics.
We live in a culture based on the word, of the word, by the word; a culture of the book, by the book.
The book is "good," it is the "good book," and the first lines tell us that "first came the word." The book reaffirms its own importance, by making its first words the "beginning".
Not the action, the (inter)action, symbolized, described, represented by the word, but the word itself.
Reality becomes a linguistic construct; a mathematical nexus of intertwining matrices.
He who controls the terms, the semantics, the flavors, emotions, imagery associated with the symbol, controls the minds contained within them; those who cannot think outside of this conceptual box, are trapped, blind, essentially asleep; in a state of narcoleptic zombification.
The data streams need not be stopped, censored, restricted, to a degree where the illusion the codes produce may shatter, because the (re)actions to the terms, their usage, definition, emotional associations, have been ingrained into the individuals allowed to sample and to experience the "free-flow" of data, where the reliable from the unreliable cannot be discerned; specialists, institutions, step-in, to clarify what is to be taken seriously and what is to be ridiculed, taken lightly, tongue-in-cheek. The rest is drowned in information inundation; swept away in a tsunami of statistics, figures, numbers, and terabytes of lettering.
Nothing has an effect because the speeds confuse a mind brought up in attention-deficit producing environments.
Children institutionalized, regimented, from early on; never permitted the freedom of creativity, of unhindered imagination, of self-reliance.

The creator is promoted by the business conglomerate on the basis of how well he sells – intellectual and psychological prostitution.
If you do not sell, if you are not marketable, if you cannot become famous and popular, you are, worthless: you have no value in the only place that matters, in the markets, in public opinion, in the judgments of the other, the masses of mediocrity.
You must sell to the average, and to do so you must lower yourself, if you are above it, to their level, in order to make yourself buyable by them.
What sells is what is popular, and what is popular is what is base, what is average, the easiest, the most common.
The creator then imagines for the audience. They are passive recipients of his creativity, his imagination, his interpretations and imagery.
His product does not exceed the average mind's ability to comprehend to relate, because the producer needs to make his product attractive, something the many will buy, over and over again – his reputation and his status, his career, and his well-being, depends on it. He must sell in order to be able to purchase, for himself, what he needs to remain viable.
They then exit the theater, dazed and a bit confused. It takes a few minutes to digest the messaging, the subliminal subtext, so often repeated that it falls to the background, unnoticed, taken for granted – Pavlovian training.
For a time controversial issues are touched upon, superficially dealt with, depressurized with this public airing, disarmed with the little subtle hints retuning the mind back to the world-outside, the more "real" world outside the doors.

If you are the "one, the neo, the latest reincarnation of those few who can see the matrices that create the illusion of reality, then you are returned to the moral codes.
The first duty of any mind freed from the chains of uniform conformity is to "save ALL the others." The liberated one must return to the cage, because his identity is now bound by the general and sexual term "humanity".

The Matrix Trilogy is a good example of how social engineering is accomplished by using symbolism. In the movie the underground lair of humanity, fighting against the hive machine world, is called *Zion*. The relation with Zionism should not be taken to be accidental, because when it comes to human creativity nothing is coincidental – particularly in this day and age.
It is with these subtle, yet obvious, methods, compounded through many forms and through the years that produce a lasting effect in the minds of the audiences. Next time they hear the word "Zionist" or Zionism" they will be positively inclined towards it, as it has been connects, on a conscious and subconscious level with a "humanistic" element battling against the forces of evil and destruction.

The presentation of a desirable future mankind is palatable in this trilogy.
The "*beige*" multicultural bodies, thrusting and swaying to the beat of primal drumbeats, reflects the orgy of a bonobo fuck-fest.

"Make love, not war" and in the lovemaking surrender to the sensation.
The only thing missing is the smoke-filled dark chambers of an opium den where brain-dead degenerates lie sprawled in total ecstatic oblivion.

The **Matrix** is a cultural space, a cyberspace, an artificial realm, populated by minds living within the code: the shared myths, the common ideals, the collective mythologies concerning the literality of the symbol.
The symbol is not a referent to the active, a static representation of the fluid, but it is, itself, a reality unto itself.
With the shift from the act to the word, man can creatively live within his own mental constructs, when the constructs created, automatically provide the boundaries within which this can occur.
This is where the idea of man enslaving himself to his on machines, comes from.
An idea expressed in many movies, besides the three in **The Matrix Trilogy**.

From the *Matrix Trilogy* movies – *The Matrix*:

Morpheus: We are trained in this world to accept only what is rational and logical. Have you ever wondered why?
Morpheus: As children, we do not separate the possible from the impossible which is why the younger a mind is the easier it is to free while a mind like yours can be very difficult.
Neo: Free from what?
Morpheus: From the Matrix.
Morpheus: Do you want to know what it is, Neo?
Morpheus: It's that feeling you have had all your life.
That feeling that something was wrong with the world. You don't know what it is but it's there, like a splinter in your mind, driving you mad, driving you to me.
But what is it?
Morpheus: The Matrix is everywhere; it's all around us, here even in this room. You can see it out your window, or on your television. You feel it when you go to work, or go to church or pay your taxes.
It is the world that has been pulled over your eyes to blind you from the truth.
Neo: What truth?
Morpheus: That you are a slave, Neo. That you, like everyone else, was born into bondage... kept inside a prison that you cannot smell, taste, or touch.
A prison for your mind.

In this scene the malleability of what can be considered "rational" is exposed as being nothing more than a result of training the mind to think within particular parameters.
Because the brain is attracted to order, to patterns, in a world/reality which is tumbling towards chaos, these patterns can be controlled and manufactured within environments that selectively exclude what contradicts them.
This is the simulation Baudrillard refers to.
A selective choosing of patterns so as to raise/train a mind to only think within those premises, directing its judgments and choices. All the while, the individual is convinced it is free and that its actions are not externally determined when it is offered choices, chosen by others, and it is placed in dilemmas, forcing choices, which others manufacture.

In this scene the "impossible" is presented not as the irrational but as that which has been denied to the mind as a consideration, expanding tis sense of what is rational.
The idea is introduced, of a mind-prison, made-up of social and cultural walls, presented by one of the methods used to imprison the mind with them.
The prisoner is convinced that he is "outside" the prison, when, in fact, he is within it; the salve is made to feel free, making him his own imprisoner – a self-correcting mechanism, where no physical force is necessary once mental force has had an effect.

Morpheus: The Matrix is a system, Neo.
That system is our enemy. But when you're inside, you look around, what do you see?
Businessmen, teachers, lawyers, carpenters.
The very minds of the people we are trying to save. But until we do, these people are still a part of that system and that makes them our enemy.
You have to understand, most of these people are not ready to be unplugged.
And many of them are so inert, so hopelessly dependent on the system that they will fight to protect it.

The Christian ethos is obvious here.
The entire movie is a polemic on "the system" but all the while it is merely a venting device; a wink at the growing discontentment, the increasing awareness, feeding it what it is beginning to suspect to undermine it by caricaturing it – turning it into a child's fairy-tale; a two hour escape that has nothing to do with "real life".
At the same time it casually injects the narrative with a desirable outlook.
The *free* ones, the newly awakened ones, are supposed to want to free all mankind from the dreaded machinery of the *Matrix*.
Humanism, Marxism, Judeo-Christianity, a part of the *Matrix* itself, finds a way of presenting itself as the rebellious underlying ethos.

The liberated, for some reason, must risk their newfound liberty in order to free all the *sleepers* – those who will oppose and hate them. The martyr struggles to offer salvation to *all*, no matter if they deserve it or not or if you know them or not.
The idea that humanity is one united body towards which we are all dedicated and for which we all fight, is the theme that returns the audience back to the matrices it has begun to become aware of and is now questioning.

The rebellious humans, in the context of the film's storyline, should expose themselves to the possibility of being discovered and destroyed, over and over again, because their morals and their self-identities are still enslaved to the *Matrix's* power.
Instead of taking advantage of the simulated environment within which the liberated ones can act as demi-gods amongst bugs, they are urged to think of freeing mankind as being so obvious as to not even require a justification.
Humanity is not something to be overcome but returned to, surrendered to.
The system now uses a clever ploy to feed into disillusionment and the still functioning indoctrination to guide those who are starting to see – and seeing is the first stage in awakening – back towards the earlier slumber…and the infinitely repeating cycles. At the very moment when the freed individuals acquire an opportunity to be more than robots, batteries powering a system that puts them into a state of narcosis from birth, is the moment the *Matrix*, via this movie, enters the scene to expunge it and extinguish it.
It is ironic, if not expected, that the very system, the real one, indoctrinating, and exploiting, and brainwashing would be the one that uses these "artistic" avenues to take what awareness germinates, and redirect it back towards its own institutionalizing fabrications.

Smith: Can you hear me, Morpheus?
I am going to be honest with you.
I... hate... this place, this zoo, this prison, this reality—whatever you want to call it, I can't stand it any longer.
It's the smell, if there is such a thing. I feel saturated by it. I can taste your stink. And every time I do, I fear that I've somehow been infected by it; it's repulsive, isn't it?
I must get out of here.
I must get free.
And in this mind is the key, my key.
Once Zion is destroyed there is no reason for me to be here, do you understand?!
I need the codes, I have to get inside Zion, and you have to tell me how.
You are going to tell me or you are going to die.

The oppressing mechanism feigns camaraderie.
Both he, this mechanism, and *Morpheus*, the other mechanism, are in agreement – they both hate the system they serve and are a part of; the master/slave unity is established.
Both wish to be free from the system they serve by wanting to be free from it.

It is their shared desire to destroy this artificial environment which makes them the perfect agents for its preservation.
The concept of an "outside" the "zoo" is implied: some utopian world, conveniently called "Zion."
The double-negative, the passive aggression, the reverse psychology, is saturating the scene with nihilistic reversals. What is "outside" the artifice of the *Matrix*, in this liberated state is, in fact, what binds the mind to it.
Freedom is offered, as a possibility, but it is offered with a word deeply connected to an idea that produces slavishness in the real-world.

Dualistic divide.
The two adversaries, of binary nihilism, stand against each other; absolute order exposing its hatred for nature. But this is not a true nature, because Morpheus is no more than a representation of the liberal ideal: a selective, cleansing, quarantined nature.
Both Smith and Morpheus share a hatred for humanity.
Where they differ, other than that power is shifted, is in the methodology.
Smith wants to imprison mankind in a fake reality; Morpheus wants to numb it and divert it with pleasant imagery.
Neo unites them both in the end.
No escape is found.
Binary choices contain options and offer a dilemma which is not one at all.
The system reboots.

The Matrix: Reloaded:

Neo: You believe in karma?
Rama-Kandra: Karma's a word. Like "love."
A way of saying "What I am here to do."
I do not resent my karma - I'm grateful for it.
Grateful for my wonderful wife, for my beautiful daughter.
They are gifts. And so I do what I must do to honor the them.

Here the idea of karma is used to bind.
Karma is nothing more than reputation. To be bound to the community of judgments.
Bad karma is what follows when you piss-off a majority, not adhering to the popular ethics and modes of behaving and thinking; *good karma* is when you've remained "positive" to the majority who see in you a reflection of themselves and a reaffirmation of their own enslavement to the judgments of the whole.

Neo, at this point, is still free from it. But this character reintroduces him to what he is trying to remain indifferent to; he does so by connecting it to that other word denoting surrender to otherness: love.
Another example of the cleverness of the film's metaphors; it pretends to be rebellious and of airing a truth only a few are waking up to, yet it is nothing more than a method of subjugating this awakening to the very ideas that inebriate it.

The insinuation is telling: the character has been given the right to procreate and to have a sexual partner by a system he now must be grateful towards, surrendering to it so as to honor it.
He, this program within a program, does not resent its karma….in other words it does not resent its dependence on the community that provides for it a possibility it could not guarantee for itself. Its comfort, its ease, its certainty, must be honored with gratitude; gratitude expressed by servitude.
Neo is being turned into a messiah for the disillusioned: the one, the new (νεο). He offers salvation form uncertainty, form the cold, cruel world of nature, by returning these *black sheep* back to the herd. *Neo* is gradually turned into a shepherd of complacency and surrender.
The entire film Smith is an agent of surrender, masking as a dissident promoting freedom. It is a method of insult, shaming the *loser* who takes it seriously, into silence (self-censorship).

The Architect: Hello, Neo.
Neo: Who are you?
The Architect: I am the Architect. I created the Matrix.
I have been waiting for you.
You have many questions and though the process has altered your consciousness, you remain irrevocably human.
Ergo, some of my answers you will understand, some you will not.
Concordantly, while your first question may be the most pertinent, you may or may not realize, it is also the most irrelevant.
Neo: Why am I here?
The Architect: Your life is the sum of the remainder of an unbalanced equation inherent to the programming of the Matrix.
You are the eventuality of an anomaly, which despite my sincerest efforts I have been unable to eliminate from what is otherwise a harmony of mathematical precision.
While it remains a burden assiduously avoided, it is not unexpected, and thus not beyond a measure of control, which has led you, inexorably, here.
Neo: You haven't answered my question.
The Architect: Quite right. ...Interesting, that was quicker than the others.
The Matrix is older than you know.
I prefer counting from the emergence of one integral anomaly to the emergence of the next, in which case this is the sixth version.
Neo: There are only two possible explanations: either no one told me, or no one knows.
The Architect: Precisely. As you are undoubtedly gathering, the anomaly is systemic, creating fluctuations in even the most simplistic equations.
Neo: ... Choice. The problem is choice.

The *Architect* exposes the real problem to *Neo*, while at the same time offering him a limited possibility. He establishes the context within which this "problem of choice" can be dealt with.
There are only two options.
The number is not accidental.
Two, is binary, dualistic, and coincidentally, the number of parties available to the U.S. electorate. A number quickly becoming an international standard of bipolar thinking: right/left.

In this way the film, through the *Architect*, uses honesty to disarm and then to impose the boundaries within which the "liberated" can express their liberty.
The two choices, which are really one, are presented thusly:
Save Zion, mankind...or save the female, the attachment to the concept of mankind.
No other option is made available.
In both cases "love" is the ingredient that binds.
The concept of mankind is never challenged. It is offered as a *de facto*, self-evident, source of identification. One either comes to it through an abstraction, this Zion, or through a personification, a far simpler, immediate, connection, the female *Trinity*. She even bares the label of Christian pseudo-complexity: the Father, the Son and the Holy Ghost; the *triadistic* singularity.
Multiplicity reduced to monism.

The question as to who the *Architect* is, presumably, "irrelevant," because it is the most pertinent question of all. A casual dismissal that passes unnoticed once the options are presented and imagery floods the mind of the audience member.
The Architect is, to use another caricature from human story-telling, the *Wizard of Oz* (the *White Rabbit* reference is not accidental); he is, *it* is, the invisible hand, the man/men, behind the curtain, pulling the levers, funding this film; he/it is the conspiracy theorist unknown, infinitely mysterious and, for this reason, apt to be defined in ways that would make any real exploration easily mocked.
The "anomaly" mentioned is the *Flux*.
That it is still predictable and controllable is an indication of human innovations and understanding of animal behavior. The "fluctuations in even the most simplistic equations" is an allusion to (inter)activity.
The "anomaly" is the world itself. The *Architect* is nothing more than one, amongst many, offering a variant of order; a control program.
His problem is not only *Neo* but the *Flux* itself, which makes control problematic. *Neo*, like all of the participants, are manifestations of this "anomaly".
The *Architect* follows through with a display of his control and understanding by limiting the "problem" of choice to only two possibilities. The concession he/it makes is in expanding the one outcome into two paths, two "choices" leading to the, desired, singular end.
In this way the storyline leads to the expected conclusion, which is but a beginning in a new cycle. The story will be played out again…and again… and the outcome will be the same. A "new" *Neo* will be awakened, resulting in the same outcome, if the *Architect* retains dominance over all the other programmes; *Neo's* name is

sarcastic, the real world architects thumbing their noses at the audience, behind the curtains of plausible deniability.
Neo is nothing new…he is expected, he is old, and he is one of many. This is why *Morpheus*, the dreamer, dreams him with such clarity. *Morpheus* has seen *Neo* in himself; he was a potential messiah, and not a prophet, lacking the courage of ignorance or the bravery of fanaticism and simplicity.
It is *Neo's* combination of childish naiveté and ignorant courage that makes him "the one."
The *Architect* proves to be a master of this game. His/Its control/power is expressed in repeating the cycle in a predictable manner. The cycle is the illusion of freedom when the ending is already determined by knowing the participants – as this is shown by the names they carry as monikers of self-consciousness – and by limiting the choices.

Interesting, those who create the matrix and know what it really is, are not affected by their own constructs, unless they are trying to deal with those that are.

Agent Smith: I'd like to share a revelation that I've had during my time here.
It came to me when I tried to classify your species and I realized that you're not actually mammals.
Every mammal on this planet instinctively develops a natural equilibrium with the surrounding environment but you humans do not.
You move to an area and you multiply and multiply until every natural resource is consumed and the only way you can survive is to spread to another area.
There is another organism on this planet that follows the same pattern.
Do you know what it is?
A virus.
Human beings are a disease, a cancer of this planet. You're a plague and we are the cure.

In this excerpt we find the confrontation of an agent of **Order**, a white man clad in a suit and tie, and an agent of **Disorder**, a black man, wearing the garments of Modernity, infected with nihilism in the form of a Judeo-Christian Idol: **Neo**.
Neo is the cinematic representation of Jesus; the messiah, coming to lead the awakened ones back into the **Order**.
What have they awakened to?
That they are one.
Neo is the resurrected one, which has on many occasions returned to deal with the "anomaly" of human choice, or of human nature.
Smith and Neo are in fact agencies of the same process; one trying to preserve the status quo, the order already in existence, and the other coming to correct the already decaying order in the underbelly of the entire structure.
The problem for the architect is that no matter how perfect his plan is human beings, being natural agencies, are forever imperfect; they corrupt everything they

come into contact with and they consider being "good." They cannot live-up to the Ideals they set-up before them, but instead of correcting themselves they simply reinvent the Ideal, over and over again; the arrogance of stupidity.
With every recurrence the process repeats, as a form of order comes about, every time with a slight variation, and it then decays. With every recurrence man never learns. He places himself at the center and considers his own existence as sacred. This is the insanity of repeating the same mistake and thinking that with each repetition it will come out differently.
Smith is the established order: a product of an earlier attempt to correct the anomaly – a masculine nihilism.
Neo is the coming New (neo, νεο) order …a reboot. He seemingly fights on the chaotic side but his mission is a rebirth of an order which has been corrupted by the natural flow of time, and the attrition it produces.

In the preceding speech by Agent Smith we hear the confrontation between *Ordering* – godliness, represented by the masculine Architect – and *Disordering* – chaos, represented by the feminine Oracle.
The dichotomy, their sexual representation, and their roles are not accidental.
The Architect sets up the premises within which the agencies function, interested in symmetry, perfection, control; whereas the Oracle is a mere foreteller and guide, simply informing the participating agencies of what is inevitable.
Her passive feminine role is perfectly labeled using that ancient Delphic priestess of Apollo – Apollo being the architect himself.
The Oracle's role is not confrontational, as she never resists her God, but informative: she facilitates the bringing about of the inevitable end.
She is *progressive* in that she helps in the destruction of the weak order in place, so as to bring about a new cycle – she facilitates anarchy not as an end but as a necessary stage towards ordering.
The issue, you see, is, as the Architect says, human choice: the "anomaly." This is no more than nature, which man attempts to control, to order.
Neo, in the end brings the cycle to a close, as the machine world (order, reason, masculinity), and the human world (chaos, nature, femininity) find a temporary peace – an ephemeral harmony.
Both Neo and Smith are agencies of Nihilism. One seeks to preserve and to promote absolute Order, and the other seeks to destroy and to annul what order is in place – the *Ying* and *Yang* conflict.
We can hear the hate in Agent Smith's words, later going so far as to speak of the "stench" of humanity…and the hate in Orpheus's eyes is no less clear.
In this Orpheus, as a representative of the Modern Man, the "civilized" brute whose desire is to return man to a primal state of existence is an agency of the Judeo-Christian brand of Nihilism.
His mission is hypocritical, as the nature he envisions is not natural at all. It is another idealized form of it.
Again, the choice of **Zion** as the name of the underground city of "free humanity" is not accidental. His Ideal city-state is humanism presented in symbolic imagery: a multiplicity of races involved in this cabal of orgiastic meaninglessness, finding purpose in this war to "free" or "awaken" all of mankind.

Christians often describe their own submission to their God as a rebirth, and in Buddhism the path towards the **Absolute** is described as an awakening.
The "awakening" here is about identifying with the concept of "humanity."
Humanity is another Absolute with no meaning.
Race, sex, or any natural moniker becomes irrelevant, as the city is underground and living in the sewers of the machine-world.
The only thing they are freed from is the order already in place. Just as in the *Fight Club*, these "freed ones" are then quickly assimilated into a new order, a *New World Order*, and are not free at all.
Neo leads back to the re-emergence of harmony, simply returning the world of order back to a point before the corruption had made it implosive; this time with a slight correction hoping to finally find the missing absolute. This correction is not revealed, but one can suppose that it involves a new, more severe, disconnection from nature.

Notice what Agent Smith says of humanity, spiting the word out like a curse.
They are not mammals at all, these humans…this humanity. In other words, they are not natural; they are not in harmony with their own past, their own nature.
Man, this modern man, professes to love nature and to want to live in harmony with it but he fails when infected with this anti-nature, anti-life, nihilism of Judeo-Christian morality; a morality that places the concept of "humanity" above all others, including nature itself.
Smith is sickened by the stench of the pretentious hypocrisy.
The peoples of Zion seem, to be in tune with their own nature, wanting to return to the light, back to nature, yet they live in unnatural circumstances and believe in unnatural ideals; the desire to free ALL of humanity being the most glaring one.
The "virus" Smith alludes to is Judeo-Christianity, the meme of victimhood and of anti-nature, anti-life, wearing the outer garments of hopefulness, salvation, and the return to a union with the absolute source.
The desire to surrender to the source is an indication of their hatred of self, nature.

Salvation from what?
From reality itself.
With every new attempt to escape the world, to forget, to disconnect from the past, a new cycle begins…with an inevitable outcome.

Morpheus, being a Negro, is attracted to the ideal of humanity. It absolves him from the burden of coming to terms with the past, his own people's past…his nature.
The easy assimilation of Africans into the Christian paradigm is found in his easy faith in this New Messiah. He is, like his people, forever seeking salvation, liberation, an escape, like all slaves do. Having no ability to free himself he awaits the one who will free him: a European saviour: a Jesus, a Lincoln, a Marx.

When he is given an ideal, a moral grounding, which promises the emergence of such a ONE, he grabs onto it and never loosens his grip.

Dealing with the Stragglers

The Matrix: Revolutions:

Smith: Why, Mr. Anderson, why, *why*?
Why do you do it?
Why get up?
Why keep fighting?
Do you believe you're fighting for something, for more than your survival?
Can you tell me what it is? Do you even know?
Is it freedom?
Or truth?
Perhaps peace?
Could it be for love?
Illusions, Mr. Anderson, vagaries of perception!
Temporary constructs of a feeble human intellect trying desperately to justify an existence that is without meaning or purpose!
And all of them as artificial as the Matrix itself, although, only a *human* mind could create something as *insipid* as *love*!
You must be able to see it, Mr. Anderson, you must know it by now, you can't win! It's pointless to keep fighting! *Why*, Mr. Anderson, *why?!*
Why do you persist?!
Neo: Because I choose to.

In this scene what remains of dissilusionment and resistant awareness, is delt with, with a heavy dose of nihilism; a severe slap in the face of resistance to the real *Matrix* this film is a part of:
"Why?"
Why suffer, why endure, why resist, why fight?
Fatigue is used as a weapon.
This is the closest this propaganda film comes to honesty. A bow to this "anomaly" that makes this antagonistic masculinity emerge in the entropy.
Agent Smith goes through the litany of nihilism, trying to break down what remains of resistance, in the audience, that still sees in *Neo* a hero, a pop-icon, he vicariously identifies with.
Agent Smith has been freed, by being exposed to this Judeo-Christian agency of *Neo*, the reborn messiah of servitude, from the *Architects* control. Now he wishes to construct his own *Matrix*, made up of clones, copies, of himself – an allusion to Marxism. His examination of *Neo's* motives could have been carried out by the architect if he/it were not more aware of the issue at hand. *Agent Smith's* ignorance represents the ignorance of Communism's Ideal in regards to human nature; and explains its inevitable failures.
Neo's reply is spartan, but not illuminating, particularly when one considers the entire film and how regulated his options have been.

His “choice,” means little.

♣♣♣

Fight Club

♣

Durden, Tyler: Man, I see in Fight Club the strongest and smartest men who've ever lived.
I see all this potential and I see it squandered.
God damn it, an entire generation pumping gas, waiting tables – slaves with white collars.
Advertising has us chasing cars and clothes, working jobs we hate so we can buy shit we don't need. We're the middle children of history, man. No purpose or place.
We have no Great War.
No Great Depression.
Our great war is a spiritual war.
Our great depression is our lives.
We've all been raised on television to believe that one day we'd all be millionaires, and movie gods, and rock stars, but we won't.
We're slowly learning that fact.
And we're very, very pissed off.

All this delivered by a figment of another man’s imagination; a schizophrenic apparition; a demon eventually killed by the very host who benefited from him the most.
The message is clear: kill that inner voice.

♣

The splintering of identity is a survival tactic.
One must do what one must do.
After a time, the division is forgotten; it no longer struggles to sustain itself; it loses consciousness of itself.
The two parts divide and remain distinct.
But one must dominate; one must take precedence or else madness follows.

In this story, we can all relate to, the part that takes the lead, is the part invented to preserve the one that follows, and remains unseen.
Once this compromise is made, the rest follow with so much more ease.

The path-of-least resistance is lubricated with repetition, until it becomes automatic…automated.

♣♣♣

Batman
Batman Begins - The Dark Knight - The Dark Knight Rises

♣

In Batman the ending, the final resolution, is never there.
There is no conclusion to the story, like in these other Hollywood films.
Batman fights for mankind, the weak, the wronged, the ignorant…and simply deals with his doubts, from wherever they come from.

The movie is an appeal to humanitarianism, despite superiority.
Batman still believes in order, but in communal, social order, because in his personal life he's achieved order and this is what makes him powerful.
He fights the **Joker**, an agent of chaos, who exploits the average man's weaknesses and social conventions.
Batman is a Socratic tragic-comic hero. He drinks the poison, to make a point to people who will never get it.
He's the second coming; this time born amongst the rich, but following the same path towards saintliness.
He too must go into the desert before he returns a god-king.
He too is persecuted by those he tries to save.

♣

The Joker: Oh, you. You just couldn't let me go, could you?
This is what happens when an unstoppable force meets an immovable object.
You truly are incorruptible, aren't you?
You won't kill me out of some misplaced sense of self-righteousness.
And I won't kill you because you're just too much fun. I think you and I are destined to do this forever.
Batman: You'll be in a padded cell forever.
The Joker: Maybe we can share one. You know, they'll be doubling up, the rate this city's inhabitants are losing their minds.
Batman: This city just showed you that it's full of people ready to believe in good.
The Joker: Until their spirit breaks completely.
Until they get a good look at the real Harvey Dent, and all the heroic things he's done.
You didn't think I'd risk losing the battle for Gotham's soul in a fistfight with you?
No. You need an ace in the hole.
Mine's Harvey.
Batman: What did you do?
The Joker: I took Gotham's white knight and I brought him down to our level.
It wasn't hard. You see, madness, as you know, is like gravity. All it takes is a little push!
[the Joker laughs hysterically as Batman races off and the cops come to take the Joker into custody]

Batman: Then why do you want to kill me?
The Joker: [giggling] I don't, I don't want to kill you! What would I do without you?
Go back to ripping off mob dealers? No, no, NO! No.
You... you... complete me.
Batman: You're garbage who kills for money.
The Joker: Don't talk like one of them. You're not! Even if you'd like to be.
To them, you're just a freak, like me! They need you right now, but when they don't, they'll cast you out, like a leper!
You see, their morals, their code, it's a bad joke.
Dropped at the first sign of trouble.
They're only as good as the world allows them to be. I'll show you.
When the chips are down, these... these civilized people, they'll eat each other.
See, I'm not a monster. I'm just ahead of the curve.

Batman is like Joker in that he stands above the common man's understanding of what is going on.
He is Apollonian, knowing full well that those he protects from chance, from the cruelty of chaos, are part of the problem.
They follow blindly and, like Joker says, would turn on him if the "chips are down."
Who lays down his chips but a gambler; a believer in chance, a blind fatalist?

The Joker: I just did what I do best. I took your little plan and I turned it on itself. Look what I did to this city with a few drums of gas and a couple of bullets.
Hmmm? You know... You know what I've noticed?
Nobody panics when things go "according to plan." Even if the plan is horrifying!
If, tomorrow, I tell the press that, like, a gang banger will get shot, or a truckload of soldiers will be blown up, nobody panics, because it's all "part of the plan."
But when I say that one little old mayor will die, well then everyone loses their minds!
[Joker hands Two-Face a gun and points it at himself]
The Joker: Introduce a little anarchy.
Upset the established order, and everything becomes chaos.
I'm an agent of chaos.
Oh, and you know the thing about chaos?
It's fair!
[still holding the gun, Two-Face pauses and takes out his coin]
Two-Face: [showing Joker the good side] You live.
The Joker: Mm-hmm.
Two-Face: [showing the scarred side] You die.
The Joker: Mmm, now we're talking.

Joker, representing the forces of randomness, of chaos, confronts order, the Apollonian, like a modern day Dionysus.
The Jewish joke on the European man.
When the Joker laughs it is the insipid soul of the cynical man of chaos, surrendering to fate.

He laughs because nobody can escape fate.

Batman and Joker are the schizophrenic parts of the modern psyche.

One, Batman (feminine, attraction to order, to the Apollonian), the outward, the public persona; the irony of pretending to be your own master, while totally under the control of an external authority.
The other, Joker (masculine attraction to chaos, to the Dionysian), the inward, the private persona; the irony of being your own master, rejecting all external authorities.

Batman pretends to be master of himself, hiding from himself and others, what he is – taking himself much too seriously.
Joker pretends not to be master of himself, hiding from others, what he is – mocking himself.

Their fight is an internal struggle for dominance.
They are both "freaks" because both are part of the same becoming, the same emerging unity (self, system, society, world, existence) experienced by otherness as the unknown, and alien.
Batman is also misunderstood and not trusted by otherness, even while he fights on their behalf, or so he tells himself.
Joker is more honest, more aware, he is masculine, believe it or not, because he does not buy into the social bullshit but knows that underneath all that civility is pure selfishness and chaos.
He is in control, because he does not lie to himself about those others all around him, or about his own motives.
He creates scenarios where the shared lie is exposed ...like any satyr would.
Joker relates to Batman, seeing in him an overman (one who has overcome resentment for his own temporarily; his fear of death) who has deluded himself.
He goes to great lengths to show Batman who he truly is in relation to otherness.

Batman must come out at night and wear a mask not only so as to not be recognized, the wrath of the good people may turn against him, but also so as to preserve the illusion of righteousness: the anonymous benefactor, the wealthy man who does it all on principle not for a reward.
Joker's story-telling can be a way of avoiding psychoanalysis or the easy way in which he can be explained suing some childhood experience. The story changes because he is toying with the audience and their need to explain his "madness" using some common, popular, theme.
His rejection of his father is a rejection of an authority over him.
He does not deny his father, he IS his father.

Both the characters of Batman and The Joker represent the exceptional and how it relates to the common.
Batman is about being born in privilege, and is about technologies and techniques.
He learns martial arts; he is helped by martial technologies.
He serves the herd he depends upon, and then offers moral validations for working outside the acceptable rules.

The Joker is about innate qualities, as these are shaped by circumstances, chance events.
He is born with charisma, and something terrible has happened to him, as is evident from his facial scarring, but he does not use it to excuse himself and to validate his actions. He actually plays with the common practice of trying to explain actions that contradict the "common good" by using psychology.
In this case it is the father's fault, because men must be vilified.
Only a man could have created such a monster, only a male's activities, only a father could screw-up a child this badly.
Joker plays with this prejudice, telling others what would be the most believable to them, and the audience receives another dose of male-bashing.

He changes his story around toying with human stupidity ...or is it to speak his truth by including it amongst lies?
Perhaps Joker's secret is that his mother is to blame, or nobody is to blame.
He is what he is because it is in his nature.
He is what lays hidden within each and every one of those he kills and toys with.

Superman

Jerome “Jerry,” Siegel and Joe, Shuster are the two Jews who invented the character of Superman.
The name is an anglicised version of the German *Übermensch*.
Is it shocking to discover how the original Jew conception was of a villain?

To make it more marketable for an American public of mostly young, European, boys, they changed his moral alignment into a “good” guy, but made him a protector of all the slavish, Judeo-Christian, herd-morality, their kind depends upon to remain relevant.

Another one of those comic-book productions with the same message: if you have extraordinary qualities, you must surrender them to the service of the mediocre.
Remember **The Matrix**?
Those awakened ones had to risk their lives, their freedom, to save the sleepers....no reason is given.
The morality is so ingrained in the majority that it is logical, in harmony with their world-view.
Batman resists the Joker's taunts.
He serves the people – the very ones that would condemn him to jail if they had the chance and they knew who he was.
The mask is his cover...his social persona. In this case the lie is reversed. His real face is Batman, his mask is Bruce Wayne.

Same thing applies for Superman.
He must wear his real face, glasses excluded, when he is himself....because the inferior ones will not forgive him his power.
But he is enslaved. He is powerful only in comparison; only around a yellow sun, on earth, does he have extraordinary abilities; only in comparison to the earthlings, the average, the base.
When confronted by his own kind, those not indoctrinated in modern American moralities, those living amongst the stars, he is ordinary....weak, because of his mental constraints.
He tolerated bullying as a child, when he could smash their heads it, without ever displaying anything "supernatural".
But the movie producers will not have it. The message must be preserved and repeated: the superior must lower himself, degrade himself, permit the mediocre to abuse him.
Political-correctness must be saved, so that the continuously decreasing average, can be sheltered from reality.
This self-constraint, this shameless humility, is his penance for being extraordinary.

In one of the fight scenes with the female (Faora) from Crypton ("hidden" in Greek – also an allusion to the Spartan practice where, the story goes, youths were tested by releasing them into the wild, to survive using their wits, and where they were expected to soil their hands, for the first time, with the blood of a helot) goes into Superman's moralistic weakness.
He, Superman, being infected by the same disease his earthly father had, and subsequently passed on to him.
He Superman, the term becoming sarcastic, is getting beaten up by one of the females of his kind.
He's become mentally soft.

Faora: You're weak, son of El; unsure of yourself.

The fact [Beating up Cal-El] that you have a sense of morality and we do not gives us an Evolutionary Advantage. And if there's one thing that History teaches us it's that Evolution always wins.

Faora is a despicable version of a female warrior, for the average man. A warrior princess: both attractive and strong; both feminine, sexy, attractive, and masculine, strong, unyielding, unforgiving.

The producers neglect to mention that all have morals, and that Superman's just happen to be slavish, herd, Judeo-Christian, in nature.
And of course, the movie ends with her defeat, because feminism cannot stand in the way of power, though it comes in a female form, winning over meekness.
How else could it have ended?
How else could it have been permitted to end?
Evolution loses. Human delusion and manmade artifices win.

His true father is portrayed an Ionian character, confronted by the Doric Zod.

Jor-El: What are you doing Zod? This is madness.
Zod: What I should have done years ago.
These law makers with their endless debates have led Krypton to ruin.
Jor-El: And if your forces prevail you'll be the leader of nothing.
Zod: Then join me. Help me save out race.
We'll start anew. We'll sever the degenerate bloodlines that led us to this state.
Jor-El: And who will decide which bloodlines survive, Zod? You?
Zod: Don't do this El. The last thing I want is for us to be enemies.
Jor-El: You've abandoned the principles that held us together; you've taken up the sword against your own people.
I will honor the man you once were, Zod, not this monster you've become.

A dilemma that is supposed to cause doubt: who will be in charge if we get rid of this decay?
The dilemma is resolved in a stalemate. If Jar-El cannot guarantee that his bloodline will pass on, through Zod's cleansing, then nobody's bloodlines will pass on.
Jar-El agrees with Zod, but he has a secret, plan. He is a hypocrite. He has already increased his own bloodline's survival using clandestine means, and so will never become "second" to Zod and his clan. Jar-El is a hypocrite. He abandons his "together" to decay, prefers their demise rather than siding with a man he agrees with but cannot accept his rule, but has made plans to preserve his own bloodline, in secret.
Does this sound familiar?

A repetition of the "madness" accusation, reminiscent of that other anti-Doric film **300**. Sparta, in that case was described by the Persian emissary as mad.
Here Jar-El repeats the label, reinforcing it as one applicable to this Doric world-view.
The question hovers in the air between them ...and between the screen and the audience:

"Who will decide which bloodlines survive?"
And because no decision can be made (who would dare take the responsibility; who would dare expose his selfishness?), decay must be permitted to continue.
Jor-El, as a representative of the decay, the one who made it possible and allowed it to reach its end, surrenders himself to the inevitable, unable to make a choice, to sacrifice to be brave, discriminating, selfish. He is caught in the Athenian verbosity of Socratic skepticism. No absolute can be decided upon so letting the course of time sweep man away is the only "moral" thing to do.
When he saves his son, it is for a "greater good". He must veil his masculine egotism in a salve's duplicity.

The Civilization must be preserved, by remaining loyal to the bonding principles. Here, the Ionian plays on the Doric psychology. He wants him to stand-down, in submission to the law, or left with, as he says, "nothing". The "no-thing" implies that without the herd no man, no group of men has anything – the manipulation of the social instinct and an allusion to a 'more-is-more' anti-Doric perspective. Zod is left with "nothing", only within the value judgments of Jor-El.

The only morality being that "we either ascend together or descend as one". Because this *together* is what causes the descent to begin with, the morality is infused with its own decay.
The many will overpower the one; quantity will destroy or imprison or degrade quality; all will be offered love, respect, compassion, and the rights all men are given by Divine providence, propagating the mutations that weaken the whole and lead it to its own destruction.
Superman is a contradiction. He lives because his own father had to moralize, his egotistical act. He had to make it "profound", by connecting it to some "higher" ideal, which has no face, and nobody; he had to dehumanize it.
The moralistic infection is clever, insidious, duplicitous.
Life (survival) takes second place to its imperative...like Abraham with the knife at his son's throat.
Before the authority of the divine calling, the shared code, nothing can stand: not civilization, not honesty, not consciousness, not nobility, not even blood.

The mindless audience sits there, eyes wide, sucking-in this often repeated message. They enjoy the explosions, the special effects, the sound quality, knowing that all will turn out well in the end, all the while being brainwashed with a comforting, self-serving (selfish) message of selflessness.
They exit the theater feeling lighter: evil will not win, their secret is safe in its shared lies, what matters is indiscriminate togetherness.
Not even a Superman, from an alien planet, can escape the gravity of that Black Hole.

The current version of Superman is a messianic wet-dream.

An alien, not a human mind you, unites mankind.
He does not conquer, lead, take advantage of his superiority, he dedicates it to serving the weak.
Moses in tights.

♣♣♣

The Shawshank Redemption

♣

Red: These walls are funny. First you hate 'em, then you get used to 'em. Enough time passes, you get so you depend on them. That's institutionalized.
Heywood: Shit. I could never get like that.
Prisoner: Oh yeah? Say that when you been here as long as Brooks has.
Red: Goddamn right. They send you here for life, and that's exactly what they take. The part that counts, anyway.

The "part that counts": the noblest, precious, most innocent part of all.
What is left, but the *left overs*; the indigestible, bones, and the disgusting parts.

When Brooks is released, he is no longer a complete man, at all.
What he finds, "out there," are just like him, except for one thing: they have no clue that they are incarcerated and that the "part that counts" has been the price they've paid to get along and to fit in, and to be included in the *roll calls*.
Getting too many absentees may cause you to lose a year, when you've already invested so many years before.

♣

The moral of the story:
A man must endure nearly a complete lifetime of incarceration, depravity, and degradation, to hope for a few last years in some paradise; he must endure rape, slavery, he must become useful to those that keep him incarcerated, work patiently and then go through a tunnel of shit to enjoy what's left of his life.

This is in the movie, because in Stephen King's original short-story, the final destination is uncertain, and the old bones too worn out to go through those last few steps.
After jail-time, a new stage of penance awaits.

♣♣♣

Terminator

♣

Fear of the coming domination of man by the machines he created and constructed to dominate others.
Poetic justice.
A creation no longer belongs to the creator once it is released from his mind.
The same instruments of control and supremacy become tools/toys in the hands of those who find them ready-made.
The creator's genius is reduced to a simplicity an average mind can take advantage of.

♣

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The created must kill the creator, as son must overcome father, in order to come into its own destiny, or it must dedicate itself to protecting that which birthed it, making of itself a vehicle of a destiny already in process.

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Apocalypse Now

♣

The *Heart of Darkness* revisited with an un-British sensibility.

♣

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Kurtz: I worry that my son might not understand what I've tried to be. And if I were to be killed, Willard, I would want someone to go to my home and tell my son everything. Everything I did, everything you saw, because there's nothing that I detest more than the stench of lies. And if you understand me, Willard, you will do this for me.

A message of heritage; a father thinking about his son.
Who is being assassinated here; who allows himself to be killed?

Fatigue has taken over.
He willingly considers his own surrender to conformity, but, as a last act of integrity he considers the way this will affect his son(s).

Willard: Part of me was afraid of what I would find and what I would do when I got there. I knew the risks, or imagined I knew. But the thing I felt the most, much stronger than fear, was the desire to confront him.

Confronting one's own darkness will come only when one goes through hell to get to confront it, face-to-face.
That Kurtz is to be assassinated, returns us to the Fight Club scenario.
If modern man is to survive, in all his vile, obscenity, he must confront and then be willing to murder that deeper part in him that enjoys the blood, and now turns it against the conformity, and lies of civility.

Kurtz: [Kurtz dictates to tape] They train young men to drop fire on people. But their commanders won't allow them to write 'fuck' on their airplanes because it is obscene.

Willard: Could we, uh... talk to Colonel Kurtz?
Photojournalist: Hey, man, you don't talk to the Colonel. You listen to him. The man's enlarged my mind. He's a poet warrior in the classic sense. I mean sometimes he'll... uh... well, you'll say "hello" to him, right? And he'll just walk right by you. He won't even notice you. And suddenly he'll grab you, and he'll throw you in a corner, and he'll say, "Do you know that 'if' is the middle word in life? If you can keep your head when all about you are losing theirs and blaming it on you, if you can trust yourself when all men doubt you"... I mean I'm... no, I can't... I'm a little man, I'm a little man, he's... he's a great man! I should have been a pair of ragged claws scuttling across floors of silent seas...

The missing part of the poem: …then you'll be a man, my son…"
Kurtz is the masculine who must receded into the jungles, the wilderness of the subconscious, to endure, to survive.
But he is not left alone. He challenges those who witness him coming out of the underbrush, from time to time, like a memory they want to forget but they can't; he will not allow them to.
Willard is the psychoanalyst, entering the mind to confront that supressed, unyielding, confrontational, and masculine; he has been sent to surgically remove him from the world.
Along the way he is seduced, but he is on a mission.
He is the "errand boy."

Kurtz: Did they say why, Willard, why they want to terminate my command?
Willard: I was sent on a classified mission, sir.
Kurtz: It's no longer classified, is it? Did they tell you?
Willard: They told me that you had gone totally insane, and that your methods were unsound.
Kurtz: Are my methods unsound?
Willard: I don't see any method at all, sir.
Kurtz: I expected someone like you. What did you expect? Are you an assassin?

Willard: I'm a soldier.
Kurtz: You're neither. You're an errand boy, sent by grocery clerks, to collect a bill.

Willard is not a "soldier" by Kurtz's standards. If he was he would join him.
Kurtz defines what a soldier is, what a man is in this passage:

Kurtz: I've seen horrors... horrors that you've seen.
But you have no right to call me a murderer. You have a right to kill me. You have a right to do that... but you have no right to judge me.
It's impossible for words to describe what is necessary to those who do not know what horror means.
Horror... Horror has a face... and you must make a friend of horror.
Horror and moral terror are your friends. If they are not, then they are enemies to be feared. They are truly enemies! I remember when I was with Special Forces... seems a thousand centuries ago. We went into a camp to inoculate some children. We left the camp after we had inoculated the children for polio, and this old man came running after us and he was crying. He couldn't see. We went back there, and they had come and hacked off every inoculated arm.
There they were in a pile.
A pile of little arms.
And I remember... I... I... I cried, I wept like some grandmother.
I wanted to tear my teeth out; I didn't know what I wanted to do! And I want to remember it. I never want to forget it ...I never want to forget. And then I realized... like I was shot... like I was shot with a diamond ... a diamond bullet right through my forehead.
And I thought, my God ...the genius of that! The genius! The will to do that! Perfect, genuine, complete, crystalline, pure.
And then I realized they were stronger than we, because they could stand that these were not monsters, these were men... trained cadres.
These men who fought with their hearts, who had families, who had children, who were filled with love... but they had the strength... the strength... to do that. If I had ten divisions of those men, our troubles here would be over very quickly. You have to have men who are moral... and at the same time who are able to utilize their primordial instincts to kill without feeling... without passion... without judgment... without judgment!
Because it's judgment that defeats us.

The defiance of man, pride in enduring the horrors of existence; willing to do what must be done to endure them.
Who is he telling this story to?
A paid assassin, an "errand boy," a boy sent to do a job with no heart, no passion.

Willard remains detached even while hacking away at Kurtz.
For him killing is work, and that is his weakness; the coldness of a labourer doing his master's bidding.

♣♣♣

World War Z

♣

A coming dystopian nightmare where mindless, flesh-eating, brain-dead, zombies assault humanity with their infectiousness.
The solution?
World government which makes its citizens ill so as to preserve them from a greater harm.

The response to materialism and hedonism is to infect yourself with a disease: suicide to preserve hope.

To the mind infected with the disease this film is nothing but a trivial, two-hour, escape.
Others feel inspired by its message of a world-wide government fighting against a world-wide infection.

For those who have had their eyes opened, their minds disinfected, this becomes a communist parable.
What are the zombies and what do their represent?
Mindless, consumerism – the brainless appetites of materialism and hedonism unleashed in a population that must be turned into a thoughtless, instinctive, herd.
We see the symptoms in the U.S. where this infection has been the most successful, having nothing to slow its spread down – like culture, a shared heritage, family.

What does the film suggest as a cure?
Here we see the Cold War dynamics still in play – this internal war over hearts and minds where both sides are offering a different variant of the same nihilism.

The film diagnoses the illness and offers its own "cure."
To fight the disease of materialism and hedonism one must make one's self ill.
It is sickness that can preserve the individual from illness.
No, not health, but sickness can save you from this sickness.

World government is the savior.
Mankind finally becoming one, under a supreme authority.
One of the most successful bastions of this humanity?
Israel, of course, where the chanting of the unwanted Palestinians threatens it with a horde invasion.
The individual is either a mindless eating, instinctive, machine, rotting because time is disintegrating it, or it surrenders to the collective, finding identity in the mass, sacrificing self, to a greater Self which never grows old and never, presumably, rots.
But the zombies can recognize their own kind, and so when infected, the one who just committed suicide is recognized by the mindless flesh-eaters as one of their own: fellow nihilists.

The internal civil war continues.
The dualistic lines make sure no alternative enters the fight.
You are either a mindless mass of need, obsessed with satisfaction, or you kill yourself, and become part of an Ideal Self (Humanity), where your mindlessness will at least never die.

♣♣♣

Interview with a Vampire

♣

Louis: You see that old woman? That will never happen to you. You will never grow old, and you will never die.
Claudia: And it means something else too, doesn't it? I shall never ever grow up.

A Vampire lives in a state of temporal suspension.
Vampire
Within this culture of perpetual adolescence, the caricature/creature reflects the eternal youth worshiping its own condition.
Beneath God, the children of the Book, the covenant of darkness, are promised eternal life, and an eternity of childish dependence.
All they must do is sacrifice light.
Their decrepit misery has now become sexy; their rage has been turned to the erotic.
They offer it as a salvation to all those who, like them, hate life.

The God of death, the life hater, is reborn through a messiah.
Nihilistic role reversals.
The life spirit, the Daemonion, becomes Evil, Satanic, associated with the goat, the sacrificial symbol of human fear.
Nature is turned into Lucifer: the illusion, the fake. Darkness is the new light; the under-world is now the real world; the supernatural replaces the natural.

♣

Lestat: You are a vampire who never knew what life was until it ran out in a big gush over your lips.

The Judeo-Christian-Islamic ideal: you must die before you can appreciate life, and experience a higher existence; the triad of spiritual nihilism.
Life leaves through the mouth and an eternity is spent sucking it out of others.
Resentment finding satisfaction in its eternity of vengeance.

It spends eternity, as a god, taking from mortals what he could never appreciate and have in himself.
Having sold his soul, he condemns himself to a timeless childish ennui.
His knowledge, his experiences, possesses no substance in him.
He is aloof, disconnected, detached.
His existence an endless wandering within a world he cannot relate to – having become ethereal, supernatural, and other-worldly.

Louis: I'm flesh and blood, but not human. I haven't been human for two hundred years.

The Vampire knows he is not human, that he is inhuman, but humans have what he needs: vigor, a connection to reality, to nature.
He needs this to invigorate his dead blood, to transfuse him with new living energy, more spirit.
Unlike Zombies, who are totally given over to the need/hunger, Vampires have a clear sense of identity: as the chosen ones.
Chosen by others like them, and after a ritualistic denial of life, they are reborn amongst the living dead.

Armand: The world changes, we do not, there lies the irony that finally kills us.

The final nihilistic realization. Only a lucid living-dead, can come to it.
The Nihilistic dilemma.
The world in **Flux** and they (?) ...a meme that has remained in opposition, outside its temporal and spatial boundaries, desiring to escape its suffering.
The nihilist discovers the irony and so discovers the comedy in the tragedy.
In the real world the nihilist is always comical, cynical, always laughing at his own condition, and at those light dwellers …those delightful, delicious, energized by the sun, those warm-blooded humans.
He has excluded himself form the world, denounced it as unsatisfactory, and therein, as Armand says, lays the irony of his coming demise.

Lestat: Evil is a point of view. God kills indiscriminately and so shall we. For no creatures under God are as we are, none so like him as ourselves.

The chosen people are now the agents of God.
They kill those who live under the sun, feeding on the energy of light, they being creatures of darkness, of the cave, of the underworld, of the inconspicuous underhanded hidden world.

Louis: That morning I was not yet a vampire, and I saw my last sunrise. I remember it completely, and yet I can't recall any sunrise before it. I watched the whole magnificence of the dawn for the

last time as if it were the first. And then I said farewell to sunlight, and set out to become what I became.

Louis speaks of light.
Apollo has been denied.
He enters the caverns of Hades, and stops before the river Lethe, denying himself a drink. No, those who must drink are those who shall become the chattel, the mindless Zombies.

Louis: Vampires pretending to be humans, pretending to be vampires.

Claudia: How avant-garde.
Indeed, how current, and modern.
To pretend.
To pretend to be one of the humans, when you are already dead.
To pretend to love and to offer the positive, when you resent and you offer the nil, the nullification of the world.

Armand: They had forgotten the first lesson, that we are to be powerful, beautiful, and without regret.
Louis: And you can teach me this?
Armand: Yes.
Louis: To be without regret?
Armand: Yes.
Louis: Then what a pair we could make, but what if it's a lesson I don't care to learn.
Armand: What do you mean?
Louis: What if all I have is my suffering, my regret?
Armand: Don't you want to lose it?
Louis: Why? So you can have that too? The heart that mourns her, her that you burnt to a cinder.
Armand: Louis, I swear that I...
Louis: Ah, but I know you did. I know. You who regrets nothing, you who feels nothing, if that's all I have left to learn, I can do that on my own.

The older Vampire has a new solution.
No regret, meaning no guilt.
The vampire is secularized. He wishes to lose that primordial guilt and that inherited shame.
He will be proud of his death, and exist as if he were another animal; another hunter of the night.
He wants to reconnect with what he detached from.

Louis senses that this loss entails a loss of identity.
He will no longer be true to what he is.

Aliens Trilogy
Alien – Alien 3 – Alien Resurrection

♣

"The alien is a monstrous embodiment of the principle of alienation as such, of an otherness without any precedent in human experience.

As a consequence of the absolute non-identity of a godless universe, the alien is held to be absolutely non-identical to, and thus totally distinct from any concept of essence or substance hitherto known to man. As the alien is not identical to any known substance or essence, it may embody for the characters the very principle of absolute non-identity. In Ridley Scott's 2012 film 'Prometheus,' the aliens are shown to have originated from a mysterious black liquid that is contained in egg-shaped viles. Upon the release of this liquid, hosts are contaminated by an airborne pathogen that produces both frenzied zombies and face-hugging parasites. While holding aloft a drop-sized sample of this mysterious black liquid, the android David remarks 'big things have small beginnings.'

Substance may no doubt be known through sensory perception, as a consequence of its extended body, but essence is wholly formal and thus super-sensuous. The essence of alien, like the essence of evil, is empirically unknown except through its parasitical contamination and impregnation of its hosts.

In the absence of God, and of absolute identity, both the principle of negativity and of substantial evil may be theoretically deduced to be absolutely independent of any prior affirmation or substance.

Were there no God the absolute principle of all thought and being could quite conceivably be absolute non-identity, finite being, and morally indifferent substance. Thus substantial evil, in which negativity is most fully embodied, may plausibly be the mysterious black liquid found aboard the derelict alien craft.

Through the collective activity of the alien hive, the negativity of this substance; manifested in rape, corruption, and murder; may be expected to exponentially and infinitely expand to consume all substances and corrupt all essences in an entropy of ceaseless self-annihilation – of absolute negativity!

And were man to be bereft of a benevolent and guiding deity, the safety and satisfaction of mankind would not at all be guaranteed but would rather sit precariously beneath the sword of Damocles in expectation of its sudden death from unknown extra-terrestrial dangers." – Internet [Haecker, Ryan – Transhuman Traditionalism]

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Hyperboreans

*Doric * Aryan*

Ω

"We find this worship of the dead among the Hellenes, among the Latins, among the Sabines, among the Etruscans, we also find it among the Aryas of India. Mention is made of it in the hymns of the Reg-Veda. It is spoken of in the Laws of Manu as the most ancient worship among men.
We see in this book that the idea of metempsychosis had already passed over this ancient belief, even before the religion of Brahma was established; and still beneath the worship of Brahma, beneath the doctrine of metempsychosis, the religion of the souls of ancestors still subsists, living and indestructible, and compels the author of the Laws of Manu to take it into account, and to admit its rules into the sacred book.
Not the least singular thing about this strange book is, that it has preserved the rules relative to this ancient belief, whilst it was evidently prepared in an age when a belief entirely different had gained the ascendancy. This proves that much time is required to transform a human belief, and still more to modify its exterior forms, and the laws based upon it.
At the present day, even, after so many ages of revolutions, the Hindus continue to make offerings to their ancestors. This belief and these rites are the oldest and the most persistent of anything pertaining to the Indo-European race.
This worship was the same in India as in Greece and Italy.
The Hindu had to supply the manes with the repast, which was called sraddha. 'Let the master of the house make the sraddha with rice, milk, roots, and fruits, in order to procure for himself the good-will of the manes.'" – Fustel de Coulanges, Numa Deni

In this world of dead or dying spirituality, a return is required…a reconnection with those pagan rituals and rites of passage that kept man grounded and connected with his own essence.

"Certainly this man, such as I have described him, this loner who is gifted with an active imagination, traversing forever the vast desert of men, has a loftier aim than that of a simple idler, an aim more general than the passing pleasure of circumstance. He is looking for what one might be allowed to call modernity; for no better word presents itself to express the idea in question.

What concerns him is to release the poetry of fashion from its historical trappings, to draw the eternal out of the transient." – Baudelaire, Charles

Ω

Mother, oh sweet mother of mine.
I fall before your feet, finding comfort in your songs and in your tender touches; the same place where Nordics, with their six-foot frames, once kneeled before you like children, as I now do, to receive your delicate grace.
I strain to hear your feeble whispering, now that you are old and growing distant.
Do not leave me; do not abandon me to this world mother, o sweet mother, of mine, because lost I would be in all this harsh ugliness.
Let me hold onto your memory, at least.

How beautiful you once were, mother, oh sweet mother, of mine; warriors laid down their swords and empires surrendered to your wonder.
Do they not speak of you, still, when monsters have come and gone and all is laid to waste beneath that eastern plague?

No blade or muscle could withstand your form or the wisdom of your words when it was at its prime, mother, oh sweet mother, of mine; castles burned and minds surrendered to your harmony.
And how proud I now am to call myself a son of yours, mother, oh sweet mother, of mine.

Ω

It is said that the ancient Hellenes associated the Hyperboreans with the ancient Celtic tribes.
Others claim it was an association directing the mind to the origins around the Caspian Sea, and the Caucasus mountains.
This is of small consequence, as what the term represents is a geographical direction upwards; a, symbolic, psychological towards the icy, coolness, of reasoning.
What they sought was footprints in the snow, leading them back to their origins; a consciousness of their birth, and the identity that would arise.

Ω

Δ

Φ

Hestia

*γνῶθι σεαυτόν * μηδέν ἄγαν*

Love of life is love of self.
The other becomes that which confronts and challenges; what threatens with assimilation.
The self keeps the other away, in this way distinguishing and defining who and what it is.
Self is constant stress; it is the perception of its own unstable, imperfect, incomplete state.
In the east it would be called "empty."

Ω

To know yourself you must peer into the past through your very being, your ongoing becoming, finding there fleeting images and subtle sensations which may not always be comforting and soothing and noble.
Do you have the courage to peer further or will you turn away choosing to only remember the things you felt good about?

If you have not looked into yourself, into your past, and not felt despair and an inclination towards suicide…then you have not looked deep enough or you have not looked boldly enough.

Ω

The negative will always surpass the positive for it is the tranquil waters of the ocean all rivers wash into after a short tumultuous journey downwards.

The ways these waters rise up into the atmosphere as mists falling as snows on the mountain peaks is the mystery nobody can ever know, because the knowing itself would contradict it.

Ω

"Once detachment, viveka, is interpreted mainly in this internal sense, it appears perhaps easier to achieve it today than in more normal and traditional civilization.
One who is still an 'Aryan' spirit in a large European or American city, with its skyscrapers and asphalt, with its politics and sport, with tis crowds who dance and shout, with tis exponents of secular culture and soulless science and so on – among all this he may feel himself more alone and detached and nomad than he would have done in the time of the Buddha, in conditions of physical isolation and of actual wandering.
The greatest difficulty, in this respect, lies in giving the sense of internal isolation, which today may occur to many almost spontaneously, a positive, full, simple, and transparent character, with elimination of all traces of aridity, melancholy, discord, or anxiety.
Solitude should not be a burden, something that is suffered, that is borne involuntarily, or in which refuge is taken by force of circumstances, but rather, a natural, simple, and free disposition." – *Evola, Julius*

If you cannot be by yourself, then you cannot be.

Ω

Do you wish to be liked?
Well then, try to always focus all interactions upon the other, rarely speak of yourself, allow them to direct the topic and if it is directed towards you, in some probing way, try to be curt and ambiguous. Allow the other to brag, self-flatter, name-drop, promote and delude him or herself and only play along, making the appropriate remarks at the appropriate pauses, nodding your head, and maintaining eye contact.
If you can do this for any prolonged period of time you will be adored and, in time, trusted.
If not, then tell them to fuck themselves, expose their bullshit and mock their duplicity…and then face the consequences.

Patience is the most necessary attribute in any social endeavor. Not even intelligence can compare to it in significance.

Ω

Few have the broadness of mind to find self-control and balance, in the infinite possibilities their perceptions expose them to.
The many narrow of mind must be given an external and immediate source of anxiety to keep them in check – and so for the few fear is something that is earth-bound and that can be dealt with, whereas for the others it is forever unsurpassable.

Ω

All knowing comes from the negative, as all gnosis starts from ignorance.
What I am is that which I know I am not; that which I am not, is that which I know I am.

Ω

To live well is to live unencumbered by the needless.
To live with fewer needs is to live lightly.

Ω

Consciousness precedes self-consciousness, and so self-knowledge is preceded by experience/knowledge.
To go deeper into self is to go further back to what preceded your consciousness.

Ω

Experience is the product of first-hand interactions with the world; knowledge is the inherited, second-hand interactions of others.
The latter is easier to acquire and so less reliable and more difficult to apply, yet, if it is mastered it offers a quicker way towards superior awareness.

Ω

Opposites unite in the same place where they are born and cast in the role of antagonists: in the human mind.
Between them the world ebbs and flows in multiplicities of (inter)actions.

Ω

The senses are outwardly focused and so their intent is to perceive the alien, the other.
The perception of self begins as an otherness which must be made familiar.

Ω

Fear is the mother of all emotions, as it is the normal anxiety produced by the perception of otherness.
Will is the father which gives this wild female a direction.

Ω

Respect is rooted in anxiety.
One respects the one that can potentially deny him something he values.

Ω

All value judgments are comparisons and so no perfection and no absolute should be sought in them, but only the superior and the inferior in regards to a defined intent.

Ω

The aggregate energies at a Will's disposal determine its force because the Will is no more than the focus of an organism's synergy.
To know yourself is to know what energies are available to your Will.

Ω

It is possible for an individual organism to possess the potential for a greater force than an organism with more energy/mass at its disposal.
A superior focus, using the sharpening tool of the Will, can direct a superior impact upon an object/objective, whereas an inferior focus loses force by its lack of direction.

Ω

To know who and what you are, you must know who and what has preceded you and who and what has made you possible.

Self-knowledge is this endless pursuit of an identity through the knowledge, and the acceptance of one's past.
Without the courage of acceptance all knowledge is rendered useless.

Ω

A man does not cast off blind as to where he is going, nor does he accept a direction offered to him by strangers seducing him with easy pleasures.
A man finds in his past the binding ideals of his ancestors, cleans and polishes them from whatever dirt may have covered them in time, until they shine as bright as when they were first born, and then he flings them forward as beacons to light his way.

Ω

Firsthand knowledge (experience) is preferable to second-hand experience (knowledge); for rare is the man who learns quickest from the mistakes of others and rarer still the man who understands what he has learned.

Ω

Similarity is an evaluation made after divergence has been recognized.

Ω

When I (re)cognize I cognize what I already know. This can be nothing other than that which I can ever know with any degree of certitude: Self.
Therefore what I see in the other which is familiar is no more than what I already know about myself.

Ω

Empathy does not automatically result in sympathy.
It is often that part of ourselves that we see in the other which is the part we despise the most in ourselves, because it is that part which we have overcome, become masters of, or are in the process of doing so.

Ω

If you are not a female, looking for a means to reproduce what you lack in yourself, then you must be a male either looking for a friend, to ally yourself with, or looking for a foe, to test yourself against.
So what are you?

Ω

When all around they clamor to convince you that lowering parapets represents the peak of enlightenment, of courageous openness to the world, trying to convince you to abandon your distinguishing awareness, make sure to thicken your walls further and to raise your defenses higher still.
There is no choice without a restricting barrier; there is no perception without the cognition of divergence.

Ω

Understanding is improved in proportion to the possibilities we can connect to our knowing.

Ω

The Ideal represents a possible correction of the real; a projected, desirable, hoped for, alternative future, to the determining, unalterable, inescapable past.
It is also an indication of the mind's dissatisfaction with the world.
The more detached from the sensually perceived real an Ideal is, the more fantastic it is in relation to the world as it is, all the more it reflects the mind's hatred of self and of everything that made it possible.

Ω

The Idealist will consider all challenges, contradictions, to his preferred future an annulment of them, though his own Ideal is no more than an annulment of the world, as it is, and of everything that made it and him possible.
In this way Nihilism is turned into a "happy positive", seducing many children with its fantastic fantasies, when in fact it hides a deep, mature, resentment of the past (nature).

Ω

To want to change the past is to wish for one's own negation.
To want to reinterpret the past in the most favorable, flattering, comforting ways, is to wish to adjust self, and the world, to a coming, more "perfect", more desirable, state – a projection of a probable hope to deal with the present anxiety.

Ω

All is in Flux; all is changing.
Therefore, all demands a constant reaffirmation.

Ω

With eros, as that found between frenzied, lustful, lovers, one seeks in the other what one lacks in one's self; one seeks to absorb him/her or to be absorbed by him/her.
The male being inclined to the former and the female being inclined to the latter.
It essentially describes a process of consuming need.

With agape, as that found between loyal, rational, friends, one seeks to attach but retain distinction; one seeks to interact but to remain separate.
Agape is a window, a door, in the individual's fortifications, offering the choice to let in or to keep out; bestowing honor to the one permitted to enter, and retaining the option to throw out the garbage.
It essentially describes a process of controlled need.

Ω

A noble mind strives to improve self in relation to the world, not the world in relation to self.
In so doing he also alters the world he participates in, not by force but by example.

In this case it is a need forced upon the individual due to the fluidity of the world, to which (s)he must constantly adjust to – it embraces activity only striving to keep-up with its frequency.
In the other case it is a need to arrest the changing of the world, to create a static state, ending all actions – the cessation of existence.

Ω

The rejection of manmade artifices is not a rejection of the world, no more than the rejection of an absurd, infantile, idealism is a rejection of reality.
To negate the negating is to affirm a positive.

Ω

Many confuse the world of man with the world at large, owing to the fact that they are so engulfed in institutionalized fantasy, so immersed in sheltering solipsism and nullifying narcissism that they have lost all contact with the real, and can no longer relate to the world outside of this manmade caricature of it.

Ω

Blood is made into water by those who cannot stand the sight of their own.

Ω

Excess develops habituation with it; habituation develops dependence, through repetition.
The price is independence.

Ω

Suffering is an excess of need; need leads to action.
The excess of need can only be dealt with through action, setting the groundwork for growth.
But action should be arrested when growth is achieved, for if it is indulged in excessively and for its own sake, without focus, it stretches one's resources and is always accompanied by an increase in the potential for future need/suffering.

Ω

Excessive contentment leads to stagnation which results in atrophy.
Given that the world is in constant Flux, atrophy inevitably leads to increased suffering and, if not endured, to a certain death.

Ω

Stress is the only way to grow, because from a breaking a healing begins.
Make sure this stress does not break you completely.

Ω

Many acquaintances offer access to multiple social possibilities, but, in the meantime, they demand constant maintenance and an ongoing cost so as to preserve this access.

Ω

In speaking the truth great reservation must be applied, for not all can bear it.
One must make sure that one speaks of the truth to those few who can pay the price in hearing it.
To all others a partial truth, partial lie, must be offered; to each according to their strength of spirit and their constitution.
Some truths are too dangerous to be shared with no sense of measure.

Ω

Increasing possibilities tend, progressively, towards what life would call the negative, yet most prefer to evaluate only the potential positives.
This is why most consider possibility an encouraging notion, and suffer no tension in considering it.
For the naïve, progress is the fugitive contemplation of the multitudes of optimistic likelihoods, and is not troubled by anything else besides.
For such as him, existence is always full of unfortunate surprises which he can never make sense of but finds happy ways to excuse himself from.

Ω

People, in this age, deny the relevance of appearance yet spend inexorable amounts of time and resources trying to fabricate and maintain an image which is supposed to represent an essence, a fabricated personae, they wish to portray as their preferred identity.
The ease with which they can paint-over, groom, style, tug and pull, clothe in fabric, nip and tuck in modifying ways, merely reinforces their hoped for belief that all appearance is superficial rather than a manifestation of their entire past.
The ease by which they can hide, and mask, and alter, and bury, retells the comforting story that the past is insignificant and irrelevant, nature being landscaped, with willful nurturing, out of existence; but that they even wish to hide, and mask, and alter, and bury tells them nothing.

The magician must accept the real before he can redirect the eye away from it.
There is always an element of unconscious admittance in every act of pretense and trickery.

Ω

There are no such things as constructive or destructive emotions.
All emotions are potentially both, and neither.
The difference between constructive and destructive, in this case, is determined on control and balance – in other words on application.

Ω

Consciousness is a looking back.
The level of consciousness, its sophistication, is a measure of how far one can look back to find useful patterns so as to apply them in the immediate, or to project them towards the distant.
Ergo the depth or shallowness of a conscious mind is determined by how far back it can delve to sample experience/knowledge – it is the product of clear, brave, honest, detailed, memory.

Ω

It is best to avoid the myriads of genetic by-products of human depravity.

Best to only keep to your own, in your own time, at your own pace.
But if you are forced to deal with these recyclable human pollutants, try to remain as curt as possible, never speaking much about yourself and always redirecting the focus upon them; always offer them self-deprecating hyperbole, to feed into their delusions and to play along with their lies.

Ω

The absence of absolutes can only be described using absolutes.
Human thinking is founded on its fabrications of what it cannot find, but desperately needs, and language reflects its ambiguity and this innate desire for completion.

It requires a particular artistic surpassing of linguistic, mental dualistic forms, to catch a sidelong glimpse of what this means.

Ω

A female is never emancipated from masculinity; she simply changes alliances and finds a new male to give herself to.
When such an inspirational male is not available to her, in her immediate surroundings, she settles for an imagined, invisible, abstraction of a man, and is no less satisfied.

Ω

One does not hate one's enemies, in a way where the emotion overpowers him.
One is thankful for them, for without disease, the pleasure of ease is impossible; without death, life is impossible; without weakness, strength is impossible; without discontentment, contentment is impossible.

Ω

I have failed to internalize the teachings of my time.
I refuse to cast away my pride as another vice I should refuse.
My pride is what keeps me striving to overcome the weaknesses I feel inside of me; it is my ego refusing to lie down and weep, or die.

Ω

The absence of an absolute state, of a Being, makes of all projections of it an idea(l) one strives towards but never attains.
Strength, in this case, becomes the striving towards omnipotence and knowledge the striving towards omniscience.

Ω

Strength can be better appreciated as a measurement of weakness in relation and in comparison to another.

Ω

There is only one tribe in history – a singular successful tribe of its type – which begins as an idea and then attempts to become a fact; which begins as a meme and then tries to impose itself upon the world as a gene; which begins as a seductive denial of life and reality, and then morphs into this self-contradicting monstrosity.
They are not to be hated or pitied, for this feeds into their unifying paradigm. They are to be forcefully and consistently rejected, as one rejects a virus.

Ω

We might divide man, in the usual dualism that comes so naturally to him, into two psychological groups, in regards to freedom:
The first, being those who think that they are already free, and only need to be awakened to the fact; a motion, demanding nothing more than a slapping of one's own face, and a thrashing about in numbness.
The second, being those who think they are not free, nor that they can ever be totally so, and must pursue freedom, as a predator chases its prey.

Who shall decide which one is more noble and closer to the real?

One sleeps, slapping himself silly, not feeling a thing; the other races into the woods, saliva dripping from his teeth, almost tasting the flesh.

Let me be a runner, because this world is too beautiful to be nothing more than a dream, and the flesh….the flesh promises so much more.

Ω

When labor lost its immediate severity, it became the refuge of degenerates, and hypocrites; it became a toy to be played with.

Ω

When observing a group of monkeys do not be surprised if your trope is mis-taken for their troop.
Being observed, once the initial anxiety passes, becomes a joy for the ones who wish to be seen, but not too deeply.
Your interests, like gazing into one's eyes, may, at first, be a source of anxiety. then, once time passes, and no perceived harm has been done, the gaze turns to desire; the monkey begins to look back, wanting to see itself in the reflection.

It's only when the initial gaze has taken a nasty turn that the mind behind the gaze must be made a monster to be blinded or hidden from.
His stare turns to flattery, and insecurity becomes an accusation.

Ω

△

Φ

Musings

Laconic Elegies

A renaissance when twilight approaches.
Mysterious shadows fill my horizons from once intimate objects and I'm left reminiscing about the day gone by. That's when my eyes mellow with nostalgia and tears fill my vision with images of the past.
The daytime heat eventually breaks and growing quietness wets my senses, soaking them deep into my bones.
How wonderful to have seen the morning, bright and promising, full of freshness and burgeoning expectation.
How I long to be back there, empty and hungering fulfillment; energy waiting to be tapped. Soon the day rolls by, bringing with it disappointments, revelations and the unexpected; each adding its own weight upon you and slowing you down, but also fortifying you with reflections. And, in the evening, the need to sit and digest; a calm indifference offering serenity and the confidence of one that desires no more and has nothing to lose.

Ω

Why do you think I cried when joy danced in the dusk and I was taken by the moment?
Because it passes never to return again; because it taunts me with its promise and then leaves me gasping for what I can never have; because it smiles, like a vengeful lover, as she walks away.

Ω

In that lonely time of dying, after the body has gone through the struggle, and then settles down, turning inward, turning back, accepting its fate, then, it may experience its final epiphany; one never to be shared, never to be contemplated, forever lost in time in that final moment of realization.
In that final moment the mind would have lost all fear of dying, having experienced the worse of living.
It would have become unafraid of life, as it slips away.
What a tragedy! What a comedy, to vanish in a final fit of laughter, which no one will hear.
Shall we do our laughing beforehand?

Ω

The Past

The past hides behind the thin veneer of the present. As time passes new layers of reality are added on top of what was –in some places thicker and in others fine and transparent– burying it beneath sediment of change.
From the time one is born until one's death this cycle of alteration replaces an individual's reality, forcing him to re-establish connections to it or reinvent himself so as to maintain relevance and comfort. But, as age begins to affect adaptability and as one's waning strengths condemn him to fall behind in this struggle, the individual eventually wakes up in surroundings totally alien to him.
The world as he knows it is gone, or rather it is buried there, in front of him, behind the surfaces but completely out of reach. Sometimes, here and there, due to the thinness of the subsequent layers of progress, some remnants of his past show through and fill him with sentimentality, nostalgia and a sense of loss and alienation.

This process of consistent change is more pronounced or more noticeable in environments with a rich

historic past, such as Greece, where ancient monuments very often stand side-by-side with more modern structures, or where previous cultural norms co-exist and often compete with more recent ones. It is in such places that an underlying sadness and fatalism accompanies every individual through the course of his life. Change is exaggerated in a patchwork of not-so-buried pasts, where contrasts and juxtapositions are imposed daily on the senses.
Every human being is himself a product of his time. He mirrors the musical and artistic tastes of his history; he represents the behavioral and moral rules of his past –most often of his youth, in which time an individual becomes a willing and vulnerable recipient of external influences.
In due course he finds himself to be also a remnant of a bygone age and an artifact of the world, now called "ancient" or "old".

For most the boundaries between past, present and future are well-defined and stand in sharp contrast to one another. For them the sensual input of any given moment defines their position in history and determines the course of their actions. The past is but a shadow in their mind; a source of recollection filtered through the distorting forces of remembrance but condemned to dwindle in significance as the temporal distance is increased between each moment.
The future becomes an imagined supposition to be planned for but not to be overly preoccupied with. What is to come can only be thought to mirror what has been or be exaggerated and glorified through human need and hope.
For some few though, for those sensitive artistic restless souls that float in a timeless limbo, the past present and future intertwine in a distracting jumble of chaos.
They not only exist in every instance of their past but can project themselves to an unknown future.

Ω

Wine & Whiners

Fools are like sub-standard wines.
A fine wine is to be uncorked on special occasions, allowing it to first mix with the air before you sip it carefully, sampling its many subtle flavors and nuanced textures. It takes a delicate, patient, palate to fully appreciate its warming effects.
The less than fine wine is unscrewed, taken down in large needy gulps, quickly trying to attain its promised heady rush and avoid the tasteless undertones that may turn your delicate stomach. When empty it is discarded and another bottle is impatiently reached for before the inebriation subsides and the aftertaste reminds you of the coming headache.

Ω

I write sonnets as I walk – entire poems stream through me, essays are started and finished, under starlit skies or a slow autumn drizzle, hoping they will still be with me by the time I return home to give them skin and bones with ink and paper.
But my mind falters and as I rush to save them they slip away, leaving only bits and pieces behind, and the feeling that inspired them.

They fade and I cannot decide if their perfection was real or only in my mind.

Ω

What foolishness to expect a man to fight against ghosts, to expect a man to use a sword against an idea.

The dis-ease has spread too far.
Quantities overwhelm qualities.
To remain true to my own ideals, I cannot strive to change the world, such as it is.
Though it is a human contrivance, I must adapt to its fabricated premises, if I am to survive within it, and preserve what I consider valuable.

Do I wish to change the world?
No, this is what foolish nihilists would want me to do; this is the only way they can comprehend me.
Their desire to alter the past informs their present.
They wish me to break myself against the impossible, to feel as miserable as they do.

My goal is adaptive.
I cannot change the wave, I cannot stop the tide, I can only ride it, like Evola advised.
Others have already exposed morality and re-evaluated it, returning it to its natural place.
My goal is to do the same with perception.
Too many still identify, and associate, with what is now no longer in play.
Now, is the time, to become more discriminating, to become more refined with our self-consciousness and our sense of self; now, is the time, to go deeper, leaving behind these childish visions of sameness, and find a more precise similarity.
They have done some of the work for us, in their desperation to free themselves from the past.
They've reduced sex to a habit.
Well, let us grab onto that destruction, meant to liberate from natural specialized roles, and then let us go further by denying their attachment to that other sexual category of human.
If sex is not enough to define a person, then neither is human, for it too is a sexual category.

Time to become more conscious of the creatures that surround us and appear to be similar, if one does not look too closely.

They want me to become a martyr, but I am too clever for their messianic tricks.
No change required except in perspective.
No change necessary except a sharpening of the mind's discriminating ways.
The world, as they've made it, is fine – it will implode on its own, in time, without any help from us.
It is an artifice, and it cannot withstand nature.

Change is not a virtue, it is an inevitability.
It IS existence.
Time to begin constructing a new order, in the coming debris of failed uniformity. That too is already on its way, and like all human interventions, we must simply nudge it along.

I do not seek change in otherness, only they dream of such infantile things.
I seek a transfiguration of identity within the inevitable.
Since they want it so, then so be it. There are no humans, no categories to restrict us.
We are individuals bonding under a shared idea(l).

They've made humanity into a joke: a hobby, a garment to be patched into a uniform quilt for warmth, but with no substance.
So be it.

They will think that we, like them, wish to change the world – the world they have created – and this is where they will fall into error.
When a hunter looks into the jungle, he does not dream of changing it, he observes, evaluates, determines the players and his place within it.
He values according to utility, and if it is loyal friends that he seeks, then it is on merit, on trust built over time; on shared idea(l)s that he will judge them on.

You see a community of humans?
I see a concrete jungle full of creatures that must be defined according to more than appearance, because they have told us that appearances are illusions and superficial.
They made humanity an idea(l), and so be it.
My ideals go further than the sexual and the emotional.
So be it, but let us not forget, like they do.
More than on appearances, can you see the virus in their mind?

What is a meme, but that which directs the gene, often in harmony but, in their case, in disharmony?
If we are to harmonize with an older rhythm what they've harmonized with the modern, the base, out of tune with the past, then let us tap into those genes, listen to their rhythms, and connect them with the meme which follows the beat.

Everything I write is an observation.
Not a hope, not a preference, not a complaint.
This is why I never offer advice and solutions, as some ask me to.
My solution requires a shift in identity.
I do not expect that more than a small, a very small, minority is up to this task.
But I never stop looking, and searching.
Surprisingly, I've found a few.

Ω

Δ

Φ

Timocracy

Constitution

*

1. **State:** *The* **State** *will be comprised of these groups: Citizens* ***(Homoioi)*** *– non-citizens* ***(Perioci)****.*

1.1. ***Citizens*** *will be the backbone of the* **State***. Only those owning productive property and willing to serve the* **State** *will be included within its numbers.*

1.2. *Non-citizens will be permitted to participate in the socioeconomic life of the* **State** *but will have no right to vote nor will they enjoy the status afforded to* ***Citizens****.*

1.2.1. *Although second-hand citizens, non-citizens, will be afforded the respect allotted to anyone who remains loyal to the* **State** *and its laws. Their ascent to the status of*

Citizen *will be open to anyone amongst them who are willing and gifted enough to acquire and maintain ownership over productive property and are willing to serve in the army and/or send his sons to serve in their ranks.*

1.2.2. *To attain the status of* ***Citizen*** *any non-citizen, will be required to own productive property for no less than three consecutive years and who, if of age, has served, or is in the process of serving, the* ***State*** *for no less than ten years.*

1.2.3. *Non-Citizens will have the protection of the* ***State****, and will have access to the judicial systems, protecting him under the law, but his status will be a factor when dealing with a full* ***Citizen****.*

1.2.3.1. *A non-citizen can volunteer to serve the* ***State*** *and he will enjoy the status of full* ***Citizen*** *for the period he is in service.*

1.2.3.2. *In time of need the* ***State*** *can draft non-citizen into service.*

***

2. ***Ownership:*** *All who shall be given the privilege of the vote will have to hold ownership over a piece of the land comprising the* ***State's*** *expanse. Such an individual will hold the honorary title of* ***Citizen****, and will be addressed as such, in addition to his given* ***Family*** *name.*

2.1. *A minimum and a maximum limit in ownership will be imposed upon every family by the* ***State****, reducing the political influence of wealth and increasing the political influence of charisma and intelligence.*

2.1.1. *All property must be productive, in the material sense, and not left idle or dealing with abstractions and services; and what is to be considered productive property will be that which produces materials which can be consumed and used by the whole, even if they are only taken advantage of by the* ***Family*** *exclusively.*

2.1.1.1. *The value of the product produced will be determined by market forces of supply and demand within each particular year.*

2.2. *Ownership shall be passed on from father to eldest son preventing the accumulation of property and influence by a single* ***Family****.*

2.2.1. *All other sons will have to either submit to the authority of the elder brother or reject their* ***Family*** *ties, setting up a new line and taking on a different* ***Family*** *name.*

***

3. ***Citizenry:*** *Only those born to a* ***Family*** *whose masculine head has retained* ***Citizenry*** *for three consecutive years, is the owner or belongs to a* ***Family*** *which is the owner of productive property, within the upper and lower limits designated by the* ***State****, and has served the* ***State,*** *in whatever capacity he can, will be eligible for the status of* ***Citizen****.*

3.1. ***Citizenry*** *can be revoked if the individual belongs to a* ***Family*** *who has fallen beneath the lowest limit required in productive property, as this is determined by the prevailing market values of any given period, for three consecutive years, or if the* ***Family*** *head is ostracized by the* ***Senate****, stripping him of the* ***Citizen*** *status for a period designated by the* ***Senate*** *itself.*

3.1.1. *Once citizenry is revoked it can be re-attained by meeting the criteria once again.*

3.2. *All who shall be given the privilege of the vote will have to also serve the **State**, for a period no less than six years, and in the capacity determined by the circumstances particular to each individual case.*

3.2.1. *Those incapable of serving the **State** as soldiers shall have the option of serving the **State** in some other area of social need – this determined by the particular individual's physical and mental potentials.*

3.2.2. *If an individual is incapable of serving the **State** or refuses to do so, for any reason, he will be stripped of his **Citizen** title, with all the consequences this entails.*

3.2.3. *If an elder son refuses service or in unable to offer himself to the **State** for any period of time, the rights and privileges of **Citizenry** will pass on to the second born son….or the third, or the fourth.*

3.2.4. *In the event that no son is born to a **Family**, or all sons belonging to a **Family** refuse service or cannot serve the **State**, the responsibilities and privileges of **Citizenry** will pass on to the daughter(s). They will hold it in trust, for the birth of a male heir. The **State** will ensure the welfare of the **Family** for a single generation. No votes will be accepted from said Family up until the time of the male heir's maturation and after his service to the **State**.*

3.2.4.1. *If no daughter belongs to the **Family** and no sons, then the property of the **Family** will be taken over by the*
***State** to do with it as it pleases and for the betterment of the whole.*

3.3. *No female shall serve in the army or in any other capacity. Her only access to the **State's** welfare will be through a male **Citizen**.*

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4. ***Females:*** *No female shall have the right to become a **Citizen**.*

4.1. *Upon coming of age a daughter will be given the option to marry into another **Family**, as which point she will no longer be a part of her father's **Family**.*

4.1.1. *In the event that the father cannot produce a viable heir to the **Family** title, the eldest daughter shall hold her father's property in trust, for the time period required for her to produce a male heir.*

4.1.1.1. *Upon reaching maturity and after this male heir has acquired the rights and responsibilities of **Citizenry** he will have the choice of taken on his mother's **Family** name or his own father's name. If he rejects his mother's title the second male son will be offered a similar option. If all the eldest daughter's sons reject her **Family's** name then the two properties will merge, under the authority of her husband's **Family**. If the merger exceeds the allowable upper limit for ownership, then all excess will be taken over by the **State**.*

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5. ***Family:*** *A **Family** will be considered a fundamental structure in the **State**. Each **Family** will be represented by a **Family** name, passed on along the male's bloodline.*

5.1. *Any son wishing to leave the family hierarchy must abdicate any rights over the **Family's** shared wealth and name, and begin a **Family** of his own.*

5.1.1. *If the son is not offered any help from the father or his elder brother is setting up his own **Family**, he begins with no property and so no **Citizen** privileges.*

5.2. *A **Family** is responsible for its own property and the members that bear its name. The masculine head of the **Family** unity is held accountable for the conduct of the members and the property that fall under its control.*

5.2.1. *A **Family** can extend its protective coverage to those who do not bear this name and who are not **Citizens** themselves, accepting responsibility for their conduct.*

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6. ***Education:*** *The training of children will be done by the **State**.*

6.1. *Training will begin no sooner than when the child reaches the age of seven.*

6.1.1. *Females will be in charge of a child's upbringing up to the age of seven.*

6.2. *Males and females will be separated and trained differently. Both will participate in the same school and will socialize during breaks in the teachings, but the training itself will be done separately and with a different curriculum.*

6.2.1. *Females will be trained in ethics, household management, mathematics, culture, language, child rearing, cooking, physical fitness etc.*

6.2.2. *Males will be trained in mathematics, language, philosophy, ethos, culture, politics, history, martial arts, physical fitness etc.*

***

7. ***Government:*** *Government will be elected from within the **Citizenry**, by the **Citizenry**.*

7.1. *Elections will be held every six years or after a leader's death or due to some circumstance which makes the existing government unviable. Only those eligible to vote will have the privilege to vote.*

7.2. *An elected official will serve in government for a period not exceeding twelve years.*

7.3. *The government will have a governing body, the **Senate**, made up of three-hundred elected representatives.*

7.3.1. *The **Senators** will elect, in turn, from their numbers a leader who shall act as presiding **Ruler**, for a period not exceeding twenty years, or until his death.*

***

8. ***Armed Forces:*** *The armed forces will be comprised of **Citizens**.*

8.1. *Any non-citizen wishing to serve in the armed forces will have to apply and be accepted by a panel of officers.*

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Ω

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Φ

Aristocratic Ethos

Spartan Code

Ω

Lucidity

Awareness is what sets me apart from both human brute and from the common animal, and discrimination is how this awareness manifests itself, offering me options (free-will) beyond my own comprehension; options that do not come without accompanying costs.
Race, sex, creed, tribe, religion, nationality, bloodlines, family are all to be considered when evaluating the nature of the other, but they are not to be used to automatically exclude them from consideration and to dismiss them from potential friendships and alliances, nor will they be used as a primary standard of appraisal – this only because the full manifestations of the past can never be known by any single individual, and not because man is some kind of tabula rasa malleable to transient cultural effects.
The degree, to which this past, in one's own self or the other, is known and/or adequately interpreted, determines one's own understanding of it.

Ω

I shall not deny my kin nor include within their numbers just about anyone with hands and legs and the general appearance of my species merely because the current cultural virus urges me to do so.
Such generalities I leave to those that claim to be above generalizations when, in fact, they are selectively so and do not have the tastes to perceive nuances.
Lucidity, clarity, is a fundamental aspect of my creed's character (otherwise it is nothing at all) and, for this reason, awareness, and/or the arguments and/or the reasoning behind a judgment accounts for the quality of the mind presenting them; it exposes the discriminating consciousness, that produced them, because mind, beyond any other inferior standard, is what being human is defined by.

My creed lies in the mind (spirit) – the only aspect of my species that differentiates and exalts it, in relation to nature as a whole.
Idea(l)s, thinking, consciousness is what separates friend from foe, and brother from animal, and my kind from all others; it is this distinction, and the attention to details it is founded upon, which separates me in relation to them.
The rest of it may decide the potentials reached and they may settle the qualities which result in hierarchy (sacred authority), but they do not lead to an off-handed rejection of the other, if and when (s)he adheres to my basic principles – memes are what expose the quality and the direction (motive) of the genes; thusly idea(l)s expose the qualities of the minds ascribing to them.

Ω

Discrimination is how I determine quantities and, primarily, qualities, therefore I will not shy away from perceiving gradations or from accepting them as relevant and/or as indicative of

character and of type, no matter how many threats and deceptions I am showered with to force me to blind myself to reality.
I shall pass judgment as it is my nature to do so, and then I shall live with the consequences of these judgments.
The senses are my mind's only access to the world; therefore no dogmatic slandering, sarcastic degradation or insidious agenda will convince my mind to abandon them as "illusions" or condemn them as "evil", nor shall I direct my faculties using socials and cultural prescriptions.
The attempt to cut me off from reality and make me a victim of it, will not find a welcoming place in me.
I will cast all nihilistic charlatans out and exclude them from my spirit, as they represent the vilest of all diseases that infect mankind (particularly the European, despite his noble pagan past), even if they come bearing gifts and good tidings, and even though they smile as they offer you the poison, seeking to level everything down so that their own inferiorities shall be lost in the comfortable and comforting uniformity.

I fully recognize the unreliability of the senses or how the mind often fails to accurately interpret sense data, but this is no reason to abandon the one and only tool I have to engage reality directly and to become aware of the world and to direct my activities within it – it is, in fact, an added reason why I appreciate those that exhibit a purer more profound lucidity than that of the average, and it is why I strive to increase my own being inspired by them.
I pay homage to those that are brave enough to rely on their own perceptions and the interpretations they result in, accepting the risks and the costs with little, if any, hesitation, measuring themselves not on some common decree but by using the very reality they seek to appreciate.

Ω

Δ

Courage

Need is the sensation of existence, and dependence is how this existence interacts – therefore strength and freedom are to be considered comparisons between different manifestations of life and not as absolute values I must reach for and then feel embarrassed for not fully grasping.
I do not think so to comfort myself, but to acknowledge my human and my personal limitations.
I do not do so to excuse myself, but to appreciate my weaknesses, judging myself more harshly than any other can.
It is my attempt, and the degree to which I realize my ideals, which will define me as an individual.

My motives characterize me, my choices define me – they will be judged by accurately evaluating my actions and the contexts they occur within and not merely by my words of assertion and my emotionally driven hopes, cut-off from any pragmatic considerations.
For this reason inequality and the hierarchies they naturally and intuitively produce are to be accepted as a fundamental aspect of all relationships: between the inanimate and the animated; between human and animal; between man and man or man and woman.

Two individuals are never affected in exactly the same way by a shared experience or by common environmental conditions. No two minds react to a shared existence in exactly the same manner, with exactly the same force, producing exactly the same result.
The reasons for this can be found in each individual organic manifestation and in the particularities of its past as well as in how it (inter)acts with others within the same fluctuating environmental circumstances in the present.

Ω

In this inexactness of actions and (re)actions, individuation (mutations) are produced, cascading, in time, into diversity and leading to the necessity for a natural mechanism (natural selection) to weed out the fit from the unfit, the seed from the chaff, the useful from the useless.

I will not shy away from this truth no matter how much it may insult me and/or it may, at times, fill me with anxiety, forcing me to come to terms with my own existence; nor will I be seduced by comforting lies that offer me a relief from its implied risks, injustices and indubitable costs.
I will consider this fact a challenge, not a burden to be placed on another's back – through it I emerge distinct or I perish in silence.

I will not use my ignorance as an excuse nor will I use it as evidence of my bravery, because not knowing the danger does not constitute valor in the face of it.
Dismissal is a form of self-induced ignorance and though it may be a result of genetics my 1st fundamental principle prevents me from avoiding its charge.
My substance will be tested in the face of the unknown and not the known, as the latter is easy, making any mention of my ignorance of it a superfluous self-evident fact that is now most often employed as an apology for my understandable reservations and as a eulogy for my impending end.

My heart will not be appraised by how little fear it feels but by how much terror it manages and directs.

I am not fearless…I am fearsome.

Ω

Δ

Autonomy

Live Lightly, is my mantra, and asceticism is my faith, and like with all useful faiths I balance it with propinquity – no fanatic am I.
My purpose is self-sustenance as it is the path towards a greater degree of independence, and the clarity this offers.
I submit to its costs, knowing that no final destination will be reached, finding empowerment in the exercise, finding identity and purpose in the journey towards what I shall never reach, passing on the burden to another, and he, hopefully, to yet another.
I make of myself a worthy link in a chain, desiring to break it, and all boundaries, so as to extend it further still.
I refine my needs, identifying the ones which I cannot do without and casting aside all others as extraneous or as possible future vices.

I indulge selectively if and only if I have superfluous energies to sacrifice when answering their call.

Ω

First, I determine my elemental obligations to my own biological sustenance, and I strive to ensure a steady stream of them towards my forever partial and fleeting fulfillment, before I dedicate my excesses to luxuries and passing distractions and then to the more desirable endeavor of personal growth – one cannot grow unless one first sustains.

I refuse to shame myself, in any event, in reference to any goal; my reputation is my documentation but the other's judgment is not binding.
I only judge myself by how I've managed to remain true to my own principles and the other's judgment only offers me a guide, a reflection, to gage my progress and how I am perceived.
I remain my own harshest critic and before all else I place the onus of blame upon myself.
I do not deny myself pleasure, when and if it is accessible, but I evaluate its price. I do so based on a cost/benefit analysis of the situation, void, as much as possible, of emotional and instinctual considerations.

I am weak, I am need incarnate, but I do not abandon myself to desire – I am master of myself or I am a mere mindless creature, slave to its instincts, and victim to their pleas.
My needs dictate the choices, but they do not decide them.
I am free only as much as I know, understand, and can harness this lack, towards my preferred destination.
I measure myself by how close I come to it.

Ω

Most of all I am independent of the other's judgment, because the other is not what decides who and what I am, but only what decides within what confines myself will construct itself. The other's relevance begins and ends there.
I go directly to the source and do not submit to the intervening substitutes for it: I do not tolerate forgeries or the particular social and cultural practices these types ascribe to – I look for authenticity, often expressing its purity with arrogant humility and a cruel kindness, as a method of filtering out the pretenders.

Ω

Above all else, I am alive…then I am conscious of being alive…and then I am conscious of being conscious of being alive.
All other categories are secondary and privy to my own evaluations – in this case I sometimes feel more kinship with a dog than with one who is, supposedly, of my own species.

Ω

Δ

Honor

I reciprocate in kind, and then some.

I never ignore discrepancies in behavior or in thinking, nor do I forget, though I may sometimes forgive, slights and degrading gestures, provided that the opportunity to make amends has been offered and multiple warnings have been issued.

To do so would be foolish.
The past repeats itself and you owe nothing to nobody else but to yourself: in other words, self-preservation takes precedence over all other considerations.
It is in those subtle discrepancies between statements and activities that a more genuine essence is revealed when the veneer of culture and civility slips, ever so slightly.
Ignoring these moments is to invite peril, setting the stage for victimization.

The past – experience being but an aspect of it – teaches us more than how to live and to think and to behave, it teaches us how others do so.
It exposes them to us.
Amnesia is a modern virtue I will not ascribe to, for it makes me a casualty of chance (like the masses it seduces with its easy promise); it diminishes the faculties that are supposed to aid me in judging and choosing my way, for it seeks to make men imprudent rather than aware – it restricts their options…their choices.
The devil is in the details, and in my case, no detail shall be dismissed as inconsequential nor will it be exonerated because of some religious doctrine or moral imperative.
Non-discrimination, political-correctness, is another way of saying: non-awareness, even if it is of the self-induced kind.

Ω

Compassion is another modern virtue I will not ascribe to when it is promoted as a duty towards some idealized concept of otherness founded upon some presupposed, but not justified, sacredness of life, conveniently promoting uniformity and a sense of shamefulness and guilt associated with distinction.
But empathy does not necessarily result in sympathy.
Sometimes placing one's self in another's shoes and then judging their actions and thoughts from that vantage point results in disgust and loathing.
These twin pinnacles of separation are much maligned these days when the dogma of non-judgmental all-inclusiveness has become a social obligation.
I use them to distance myself from all that soils me.
I use them to define my character and filter out what I do not wish to be associated with.
I use them to distinguish myself in the throngs of popularity and mediocrity.

Ω

Discrimination (awareness) is most often called "ego" or "pride" when it is slandered using nihilistic dogmas.
Many feel a tingle of shame or exhibit an adverse reaction at the mere mentioning of the term "ego" which simply means "self" -to be "un-egotistical", if it were possible at all, or to aspire to be so, is to seek and nullification of your identity; it is the quintessential expression of self-hate.

I will not ascribe to such Hebrew philosophies when they ask of me a cessation of my own faculties, for such a disposition can only lead to a reduction of choices and, therefore, to a diminishment of my Will's freedom, such as it may be.

Ω

I will let them know, one way or another, about how I expect to be treated and, in turn, how I will treat them: I shall be kind to the kindly and brutal to the brutish; vulgar to the obscene and arrogant to the pompous; docile to the humble and violent to the vile (even if they deny they are so) – and I shall do so with a multiplying force of ten, and then only so as to dissuade them (these bulks of humble arrogance) from troubling me again, distracting me from my focus.
But, also, I will try to be considerate of motive, for not all can return in kind what I offer to them generously, and not all are of my kind and capable of appreciating my gifts as such – so, as in the wild, I make amends for the alien and the base, as I sense it in myself; I take account of the crude and the rude, not as an enemy but as an additional obstacle and element in my environment.
On this, and only this, basis is true friendship built, in this decadent day and age – it is the rational kind (αγαπη) of friendship, with none of that emotive womanly romantic emotionalism many today use to try to make themselves feel worthy of loyalty and sympathy.
Irrational, effeminate, emotional love (ερος) is as reliable as any other instinctive (re)action: a momentary spark before darkness comes once more.
I am afraid even the bonds between males have fallen prey to this girlish romanticism.
I will not be swayed by ones that are no more than animals and that, given the opportunity, would turn upon the one that made the mistake of showing them a degree of consideration or who offered them the respect and the trust they did not earn; those that could never understand nor hold onto anything beyond their own ephemeral existence; those who live within the confines of their limited awareness and who are governed by nothing more than immediate concerns guided by the need for immediate gratification.

Their whore's love does not interest me, nor does it seduce me, for it's irrational nature makes it nothing but a passing phase; an unreliable and simplistic method of natural selection.
For this reason I remain wary of exposing my own weaknesses – even my own likeness – as the most base and envious will seize upon the occasion to pull themselves up from the mud, at my expense; though no other harm may be incurred, at the very least, a loss of self-respect should be expected – nobody, except the exceptional, forgive (though they may not forget) the other a weakness greater than their own.

Agape is only as powerful as the reasons underlying it and chemical inebriation is no reason at all, therefore I remain wary of the impulsive and the ones easily given over to the passions.
Amongst the dull and ignoble no amity is possible beyond the one enforced by social and cultural conventions and induced by superficial immediate gratification and institutional methods.

Ω

Δ

Ambition

Social and cultural conventions aside and irrespective of how modernity has caricatured these concepts and attached them to communal socioeconomic utilities as well as mythological abstractions, my one and only ambition is to improve myself, as much as this is possible, before I die; it is to attain my highest potential, as this has been determined by my inheritance, and to then exceed it.

It is only then when I dare to dream of breaking even this barrier, by appropriating energies from my environment, manipulating and integrating them within my own synergistic flow, confronting my own attraction to the path-of-least-resistance and then concentrating their might upon my singular object/objective.
It is this object/objective that orients me and offers me a purpose and an identification – in going towards it, even if it is beyond my capacity to attain absolutely and would entail my end if it were, I find my self and I know myself.
I am action. Actions define me.
But I am not a thrashing madman exerting energies towards all directions with no purpose.
The less I act the closer to my idea(l) state I am. I do not act without having to; I do not speak without having something to say; I do not covet just for the sake of coveting; I do not attain just because others have or because I am told that I must.
In this way, and only in this way, do I achieve the possibility of detaching myself from the determined, even if partially, acquiring the supremacy of what has been called "free-will" – my will is freed only to the degree in which I can detach it from what has determined and directed it; it is freed only to the extent that it can overcome its own limits, ever so slightly, and cross the lines, as these have been laid down by natural selection, towards the idea(l).
It is at that moment when I exploit my surroundings, absorbing their wayward energies within my own ordering, and combining them into one laser-like beam, aimed by the power of my Will, when I surpass myself and break free from what has been, raising the bar and readjusting my own limitations upwards as a new challenge.
With it I also lift my entire heritage along with me, offering a new standard to my descendants.
I have no other higher aspiration than this, for it shatters my mortal limitations and offers me the opportunity for eternity – to be more than just a self-replicating automaton following its genetically preprogrammed inclinations with no idea and no interest as to what is going on.

Ω

My ambitions rest beyond the cultural abstractions of numbers and the monetary wealth it offers as a recompense for acquiescence; they rest beyond the hedonistic, immediately gratifying, distractions of a pre-existing reaction to stimuli, forcing me to behave in a particular manner.

All this I undoubtedly and shamelessly enjoy, with controlled exuberance, when and if they are accessible and easy, in relation to my own personal powers, but I do not sacrifice too much energy or time towards their pursuit. Savoring my animal side is a fundamental part of maintaining a healthy mind, as a mind is a product of a brain dependent on a physical agglomeration of processes, but it is not my idea(l) state and so it is not what defines me.
I am more than my nature, as nature (femininity) is what I seek to dominate and by doing so, I seek to appreciate it more fully and on a deeper level.
With my ambition I also honor the ones I use towards this end, because a female is raised by the purpose she is used for and by the quality this purpose entails – her risk is exemplified in recognizing and giving herself over to what is the most promising.

Ω

Δ

Discipline

Power is to be considered, first and foremost, a product of self-control.

He who does not possess any dominance over the energies that make up his own becoming and/or the individual who fails to know or to appreciate the entirety of his inheritance has no "right" to stake a claim on any form of authority leading to some hypothetical common future.
To be in control of my own nature (nature being defined as the sum of all previous nurturing), as much as this is possible, does not mean to deny it: asceticism, as it has been understood by me, should not be taken as a goal in itself, as it is often done by the self-despising, life hating, slavish, but it should be considered a means towards a higher state – a method for sharpening the Will's focus, resulting in a greater approach towards the desirable, and forever hypothetical, idea(l).

Ω

The easiest way to remain a victim of circumstances is to remain ignorant of what produces them or to reject the past's determinative power over my activities (thoughts being such actions) as they relate to them.
My emotions are not how I govern myself, for they are natural pre-programmed methods of ensuring certain behaviors – to which I choose to, or not to, allow expression – nor are my instincts what I identify with as my core, for this is to submit to my feminine side.
As a man, a male, it is my reason that shall be my central characteristic, my perfect instrument; it is how I know and understand and with this knowledge and understanding. It is how I direct my energies which will test my Will.
I impose order upon myself so as to maintain myself within a world in flux.
It is this still imperfect, emerging reason which sets me apart from lower creatures and offers me both an advantage and a burden which I must bear – but it is also this which offers me the possibility for a better appreciation of existence and whatever ephemeral pleasures it has to offer within whatever period of time is allotted to me.
I do not deny pleasure, I simply place it in perspective and within a hierarchy of importance (given my principles) and only succumb to its inebriating escapism reluctantly and, then, always with partial abandon.

My self-obedience consists in my Apollonian idealism offering allowance to my Dionysian nature; in that allowance I seek a balance between my past and what I strive towards: between the idea(l) and the real.
My nature is not decided exclusively by the past nor is it by any foreseeable future, but it is decided by how the determining aspects of my past associate with the immediate; how I adapt and succumb and then respond accordingly.
It is my mind that both attempts to dominate my instincts and also offers them the opportunity, by doing so, for greater satisfaction, and for a more profound experience with ecstasy and the sublime.
Therefore, athleticism and asceticism (ασκηση) will be how I hone my essence, focus the energies I command, and direct my activities.

It is how I strengthen my Will.

Ω

Δ

Pride

I am willing to make compromises, for the benefits of ease and for the comforting distractions of companionship, in all matters except on these core principles that define me and with which I identify my spirit of becoming.
In regards to these I make no concessions, for this is my nucleus without which I am cast adrift on a temporal sea with no sails and with no anchors.
I refuse to live as a nothing in a meaningless existence, like a common animal, void of all acumen and distinction, governed by the basest of sensations: a puppet.
I refuse because I am a man, and this is what I choose to be – this is what I Will.

Ω

I refuse to harness myself upon a childish dogma, offering me fairy-tales and self-abasing inebriations.
I shall not sacrifice my distinction for comforting and I will not remain a child so that I can avoid facing the harshness of the world.
Nature is my only foundation and it is the sum of all the nurturing that determines me. From it I come together, in parts, for a short while, striving towards my consummated state, and to it I will surrender these same parts, having undoubtedly failed to complete myself but grateful for the opportunity to try.

My spirituality is grounded in the earth and through the earth I connect to my past – my essence.
To be of spirit is to embody the fullness of your becoming.
In the meantime I choose to live and to die as a man, as a male; as the man my past determined me to be, and as nothing and as nobody else.

Ω

I seek self-knowledge as a means for achieving a more complete mastery of myself, gaining levels of lucidity that will assist me in pursuing my fullest potential and, in so doing, honoring my ancestors – paying homage to their lives, to their many efforts and sacrifices as they were passed onto me: both a gift and a challenge.
I do not deny my past; I embrace it, wanting only to direct it, so that I may focus its congruent compulsion upon higher grounds and channel it towards its highest peak before I tumble back down and I am gone.

I may pass on this legacy, if I can, or I will live in accordance with its tenants in quiet solitude, as much as I possibly can, and then I will die knowing that I've remained loyal to their promise.

I am humble towards existence, recognizing and admitting my own limitations, and towards those who show humility in return.
To the self-righteous and pompous and pretentiously humble, I unleash my wrath, only as an indication of superiority and not of indestructibility.
Towards the bullies, particularly those hiding beneath feigned humility and words of joyous slavishness, I remain unforgiving and relentless – towards them I become the harshest bully of all.
There is nothing viler than aggression coming across with a caress, or nihilism selling itself with a smile, or conceit pretending to be modest.

These vulgar manimals I will expose every chance I get, risking the epithet of bitter egotism.

Ω

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Integrity

I live by and fully accept the costs and the consequences of my own selections, as well as the subsequent reactions and collateral effects that these will inevitably produce.
I live with a sense of rectitude accepting the full breadth of my responsibilities, even if I may not always fully understand the circumstances that brought them about or that forced them upon me as a dilemma requiring a selection, humbling me to their demands.
I accept them not fully understanding the repercussions of the choices I make in regards to them, often failing to completely appreciate the situation at hand.
I do so, though much of this past which determines me and directs all my activities has been decided for me and is immutable in relation to my linear condition in the sense that I cannot will it otherwise nor can I make it go away, as I am thrust into this world which I did not invent but must bend to.
Subsequently my partial knowledge and understanding will not be used to claim innocence nor to shirk from the accountability the unknown imposes upon me – I do so as a man accepting it all as part of the price I must pay for my existence, and I also do so because I have made it my highest priority to increase my knowledge and my understanding of each and every situation – particularly of my own role within it – so as to ascertain my opportunities and to more consciously direct myself within the world.

Ω

This search for knowledge and the cultivation of my awareness I consider my highest priority, and call it my "search for self", for to know of one's past and all which determined the present, to whatever degree one can, is to know one's self; it is to possess a sense of identity.
Consequently, I do not selectively embrace my heritage electing to only do so when it flatters and benefits me but, as a man who accepts reality as it is, I embrace it even when it burdens me and casts doubt upon me and all that I love, and even when it forces uncomfortable decisions and perspectives upon me.
I accept it all, though I did not will it, because without it I would not be who I am.
To accept one's past, good and bad, is to accept one's self.
This is how I overcome my resentment for all that made me possible, through suffering, and offered me this opportunity, which I call life.

I live and I die as a man and not as an animal engrossed in the simple and the immediate and totally absorbed by hedonism and the escape this offers.

Ω

△

Generosity

Munificence is how I rid myself of my excess – I give of what I produce in abundance and for which I have no other use.

I offer it freely, not interested in whom feeds on the remnants of my own meals, but I also take note of beggars and slimy leeches who take without giving anything in return, not even as a gesture of gratitude.
I recognize vampires that drink of another's blood because their own is so stale.
I recognize worm-tongues and sycophants who hover around, all smiles and gesticulations, while they whisper in the shadows and dream of murder.
Their pettiness forces me to respond to them in like manner (as was noted in principle #4) and nothing but my cruelest disposition will they find before them, as I am unconcerned about my reputation amongst the niggardly.

To a worm, I shall become a worm-eater and to a freeloader I shall become a flare.
With their behavior they expose how little they think of me and/or understand me and my own kind, or anything for that matter.
Vermin rarely feed on their own kind and they do not need to fully comprehend the creatures they feed upon – the inferior cannot replenish itself with itself.
A horsefly has no idea as to what a horse is, but its annoyance is something this great beast must contend with. The world is full of such mites, with big bites and tiny little brains.
I will take their self-assessments for granted and treat them as not belonging, in spirit, to anything I call my own, as they obviously do not think so either: having no conscious or innate knowledge of my principles, showing not even a single moniker of nobility of spirit, I will adjust my own behavior towards them accordingly and treat them as they beg to be treated.
I shall familiarize.
I will not make myself accountable to them.

Ω

Unavoidably we let people know what we truly think of ourselves, sometimes in subtle ways, and we communicate to them how we think we deserve to be treated, despite the self-aggrandizing rhetoric and the inflated posturing.
I keep an eye out for this self-assessment in others, combining it to my own analysis of them.
I do not ignore it nor do I excuse it using modernistic pseudo-altruistic sentiments… because, in the end, circumstances provide the stimulations to express our true spirit of becoming and we do so openly while being unaware that we are doing so.

Experience has taught me that even if you are so inclined to treat others above their self-worth they will not take kindly to it. They will respond to your exaggeration with just as much vehemence as they would if you were to treat them beneath their self-worth.

Ω

My open heart is not a gaping hole for animals to defecate in. My heart is full and only asks for a fair exchange.
I offer of my bounties and open the doors to those that knock upon them, but I do not tolerate thieves, interlopers or bums, who see in the open-door an opportunity to take advantage of my hospitality and to pillage from my wares.
I build my walls high and thick so as to make of the doors and windows I carve in them an expression of my Will and way in or out which provide options.
If I offer, it is I who does so; but if you take, when not being offered, even though it is of no other use to me, then be prepared to have your extended prying hands cut into stumps.

Reciprocity is not based on an exchange in kind but on an exchange in value, as this has been agreed upon by both sides…therefore divergent values make for impoverished deals.
Given the difference in values I avoid all exchanges with those that are not of my kind.

Ω

Δ

Loyalty

My allegiance is not as undiscriminating as a whore's affections, nor is my friendship as frivolous and shallow as a little child's tastes.

When I offer my amity I do so with care and after a long period of contemplation, observation and trials. The other must prove himself/herself to be authentic, according to my standards as these have been shaped by my awareness – preferably, while not being aware that (s)he is being evaluated – and it is only then when I choose to give of myself with few reservations, holding myself up to the same standard.
The foundation of my sympathies and of my fidelity is that of trust – nothing exceeds this in significance, particularly not the primal energies of lust or what is commonly called "love" in this age of naïve romanticism and superficial materialism.
This precious and delicate trust I offer sparingly, expecting no more and no less in return.
Towards those which I have deemed unworthy of my confidence and intimacy I owe nothing…and nothing is what they shall receive from me – nothing except for my duplicity, scorn, and exploitation, if not my total indifference.
I feel no sympathy towards those not of my kind, and none of my actions, in regards to them, will fill me with remorse or with shame, for they are now merely one more resource and/or one more obstacle in the environment we both coexist within – predator and/or prey.
I am beholden only to my own kin, my bloodline, those that made me possible and offered me the rare opportunity to experience existence, and only to my brothers in spirit, my creed, those that contribute to my development, my peace of mind, my simple worldly pleasures, and my constant drive to exceed myself, despite myself.

The latter I consider the most precious of all, as they are a relationship founded on my thinking, rather than on an inheritance which I must accept and endure – I choose my friends, according to my tastes, as they choose me…and in this choice a greater, purer, bond is forged.

Ω

Being of my species, in a biological (genetic) sense does not offer anyone automatic admittance into the group I consider my kind.
My identifications are more exacting and they force me to go beyond the genetic and into what has been referred to as memetic, as I am far more self-aware than an animal and therefore far more selective.
My tastes exceed my genetic sensuality and go beyond the immediate.

My palate is discriminating.

My self-respect prevents me from lowering myself to a level where a rudimentary similarity constitutes a reason to identify myself with an unsophisticated brute and an intellectual midget –

the mind, the attitude, the spirit of becoming, exhibited daily and consistently, matters far more to me, than anything else; grace, humility in the face of the unknown, pride and courage in the face of the known, self-control and self-knowledge, determination, patience, clarity and an agreement upon the basic tenants of an aristocratic disposition, are far more important in my eyes.

Ω

△

Φ

Cultivated Curses

Alale!

And if we mortal men shall be cast in the role of devils, then let us wear that horned crown well, for our gods are many and of this world, and our blood is thicker than oil upon this fine earth, and our eyes see further in the sunlight.
Let us march under the banner they gave back to us, thinking we would be ashamed to bear it, and let us do so as legions, for though we are few we remain proud to be distinctly men in a world of uniform multiplicities.
We bite of the forbidden fruit and stake our claim, all as one but not the same.
We are the nightmares, though human, all too human, savoring sweetness and swallowing the bitter.

Let us grasp without squeezing, kill and die without kneeling, and let our δαιμονιο, *springing to and fro without warning, become legend…for we are legion.*

Ω

No victory, no honor, no final resolution; all I am is a soldier swinging away, with my sword of choice, cutting away cowards, slicing away at beasts, offering my own justice, to a world that knows of none.
No remembrance necessary.
I did the only thing I could do, the only thing my nature permitted me to do: I remained true to who and what I was.
I fought in an unwinnable war, against a formidable foe, and I stood fast; I made my existence, small as it was, count, like a pebble in a stream.
I started a ripple.

Ω

Twenty years of drought…twenty years of parched skin beneath a blistering sun; chapped lips sucking on my own sweat, swallowing the spittle instead.
And then the sight of a tiny pool of muddied liquid; a puddle of murky hope.
I bend and drink deeply, rejoicing over my good luck, when a drop strikes the dark surface, sending ripples across its dwindling edges.

I look up, surprised, to a darkening sky; a cloud unleashing its heavenly burden upon my withering soul.
I turn and with my body I cover the puddle.

Ω

Storms upon the mountaintops can no longer hide the absence of temples there.
The golden city was stormed and its cellars have been found to be empty of all but maggots and beggars with nowhere else to go.
With subtle deliberate steps this breed has barricaded itself against the coming rains and they now expel anyone who speaks of the cleansing properties of water.

Soon the filth will be washed away with nothing but the smell left behind, before the winds take it, and these walls will once more invite new minds to imagine marble temples upon the mountaintops.

Ω

We've had to hide in corners, muffle our human words with grunts and shuffling, coming out only in the daytime when they sleep.
Because, when they get the smell of you, as healthy blood, their hunger for it takes over, and they come salivating, and dry-boned, wanting a taste of the 'real stuff".

Take the poison they call medicine and they will taste your dying in your sweat, leaving you alone with time.
Only their hunger for vengeance can overpower their hunger for flesh; the disease of the mind, still holding on to the diseased body.
They will wait, surrounding you with laughter, their toothy grins dripping with sarcastic venom.
Killing you will return them to their silent vigilance. Decayed meat, bumping into sky-rises of glass and steel, rubbing against decaying meat – the dead have their own impotent pleasures – wound rubbing on wound, bone splintering on bone.

Shhhhh, keep quiet and be still.
They are attracted to rhythms and graceful movement.
Mask and muffle, use saliva-drenched grunts to hide your words within.
To not dance, stagger.
Let them sniff you, if you've taken your medicine.
They will not harm the dead, or the dying.
They will not consume their own, not because of some moral qualm, morals are nothing but dead words for them, but because there is no nutrition in rotten meat.

Ω

I know that all of it, unavoidably, has led me here.
I've nudged my life along with careful pushes and controlled pulls willing, when I knew not what I was doing, exactly this.
Having come so far and wanting to complete the task I guard my progress, like a lucid gatekeeper guards against unwanted intruders, and I horde my treasures, like an old miser.
My generosity has turned vindictive and my once open heart clenches at the slightest unexpected gesture.

I have more to lose now and less strength to recover.
Yes, I admit it, my door is closed and I can only take so much from unwanted guests and nosy interlopers.

Ω

When does the old Socratic taunt "I know that I know nothing" become an excuse to remain humbly ignorant?
Fear of being discovered as being skeptical and uncertain of your own positions, is what Socrates played upon.

What he "knew, but didn't" was human weakness, and how most adopt opinions in the same way they adopt fashion-wear.
Imperfection is part of all existence. We need because we lack …and what we lack is non-existent, it is non-existence, so we can refer to it using any projected, ambiguity we like.
We seek knowledge because we are ignorant.
We seek strength, freedom, and power because we are weak and dependent.

To be alive is to feel that lack, and to know it as being you in the river's flow, swimming against it.
This is not to mean that we are so equally.
This is where the Judeo-Christian laughs in that sarcastic tone, because he has surrendered to his own weakness, and only reminds the world that he will pull it down with him.

His 'reality' is somewhere outside this one.
He is scornful towards the living because he is already dead where it counts.
After all, all you need to discredit an opinion is to find a small flaw in it, just as all you need to laugh at beauty is to find a hair out of place.
It is of no concern to the inferior if his own hair is a mess, or missing entirely, if he only finds that strand out of place.
Then the world is torn down and he rejoices in the arrogance of those who are beautiful but will rot in the ground, just like he will, or that are smarter than he can ever be, but still fail to be gods.

Ω

Usually, a good mother is appreciated more while she is still there; a good father after he is gone.

Ω

Only a child who forgives its parents for their humanity grows to become an adult; those that don't live out their lives in their shadow, blaming and cursing exactly what they cannot accept in themselves.
They remain forever children, insecure, scared, controlled by rage and constantly trying to deny and overcome their past.

Ω

When reason cannot be used to deal with a concept then emotion is surrendered to.
Violent force, or the threat of it, is used to cope with what the mind cannot, and the one making us feel weak and vulnerable must be made into a devil with all the characteristics we despise in ourselves.

The weak expose themselves, in this manner.
They come out of hiding, placing upon the other what is in them, then attacking it with vulgarity and viciousness.

Ω

What now?

I've turned myself into a notary managing an existential portfolio and a cataloger of life scribbling away at my notes, uncertain if they will ever be read…not even if they deserve to be.

Ω

Equal and opposite reaction: When a mind is awakened, either gradually or suddenly, to the cold reality of an unpredictable, mostly threatening and indifferent world, its anxiety will grow in an inverse proportion to its ability to cope with this conscious or intuited awareness.
This, if left unchecked, can reach an extreme, at which point it can push the mind towards madness or suicidal despair and self-hating nihilism or, as is often the case, it can produce an equal and opposite reaction of exaggerated hopefulness.
This inflated hope, in stark opposition to this growing unjustifiable, irrational despair – a despair sparked, perhaps, by some traumatic event that has exposed the mind to its own vulnerability – can, and does, defend the mind's stability, protecting it from its own awareness, by creating an equally unjustifiable and irrational confidence.

We call this irrational expectation faith.

Ω

And what of these dreamscapes I've built on doubt and quiet despair?
What will become of them and their silent suffering?
Unsung lines to an unwritten song.

I sit and watch people strolling down McGill Street, from a sidewalk bistro; gentle notes from a Jazz trio carry my thoughts and a pigeon lands and scavenges a meal; so many storylines to reconcile.
In the intertwining jumble I'm left in confused solitude. Wanting and cringing at the thought of a companion – distracting and accentuating my loneliness.
I take a swig from my beer and I feel better.
The pigeon takes flight and the musicians take a break…the silence returns, comforting and brutal, like slavery.

Ω

Suddenly when the old priestly collar is ripped off, guilt is denied its power, and nihilism burns away those childhood fats that were once important to bring about maturity, a man might find himself alone amongst the ruins, lost to all meanings and gasping for air in the light of his own possibilities.
Fear will grip the heart, Sartre warns, as often happens when a child first leaves the comforts of his father's abode, and a desire to return might seduce him back.
Go on, he must, or else let him become a servant in his own home!

Suddenly the old identifications fail to inspire warmth and looking around a man might find himself walking amongst alien creatures that resemble him, in form, but have little else in common with his sense of self.
Solitude will fill his lungs, Nietzsche warns, as happens when one experiences the burdens of becoming, and a desire to lose himself in the crowd will entice him back.
Go on, he must, or else let him drown himself in the cooking pots of his master.

Ω

Lick your lips; they're getting dry after pressing on so many parched hands; not to mention those appendages that little boys measure themselves by.

Sophomoric simplicity – the phenomenon is reduced to a single, or two, parts and entire worlds will be built upon their hard, indubitable, certainty.
Just make sure they are the "right" parts, otherwise the chalice's nectar will taste like it is sweet wine, when it is poison, and all else will turn to vinegar, making salvation more of a myth than it actually is.
It wasn't supposed to be easier than this…how else would all but a few deserve it and, then, what would this make of you?

Ω

In the quickness of the smut I slow my pace down to a meandering, and I loiter around with a strut and an extended down-turned finger tucked in my torn pocket, scratching those parts that still itch in secret longing.
So much ado…and nothing.
I bite my tongue, forcing it against my cheek every time hyperbole runs amuck, trying to turn a ramble into a rumble and a quickstep dance to the death.
Give me nice and steady, with a bit of heady delight, drinking in the details where the moment comes unexpectedly pleasing and surprises me sweetly, rather than with the bite of a disappointment, caused by imaginations inflated with helium making the voice sound ridiculous…applause breaks included.
You can always count on the dull to go off into hysterics and the wounded to offer inflamed infectious infantile incongruities …all with-in …followed with the usual excuses and explanations as to how or why everything turned out to be less than it was supposed to.

I've seen these romantics and shrill tones of "positivity" lose composure in the midst of things, only because they denied themselves the advantage of considering, beforehand, all the possible "negative" outcomes. That's when panic sets in and they go about flailing insults towards anyone, offering explanations for their failures, where once a guarantee of success occupied their minds.
And I…having considered the possibilities, particularly the ones I would prefer to ignore as they did, remain comfortable wearing the name of "cynic" with some pride, because it was given to me by those that now despair and avert their gaze from my gleeful stare.

Ω

Sing me a new song, motherfuckers; sing me a new sampling of an ancient rhythm.
A new dawn is approaching, now that all the bullshit has been wiped clean and my head is surfacing again.
I feel alive, like I always do at the dawn of a new day, all fresh and awake – my mind once more free from the madness and with none of those earlier hang-ups.
I feel strong.
I sense it in my strut, in the furrow of my brow, in the way my shoulders hang further back than they usually do, my chest confronting this damn world with its vermin and those little boys who grow too tall for their own heads but fall so fast when the time comes to prove themselves worthy.
If only a man's quality could be measured in inches and pounds alone.

I've lived this shit before….countless times.
The appearance never fully lives-up to the essence, because no matter what I've told them about all that metaphysical crap, I left out one key factor – the one which can mask a diseased snatch beneath a symmetrical face or a coward behind a square jaw – one crucial element in all this big post-modern

game, making it all a matter of immediate translations, if not only about immediate gratifications, and not theoretics and learned symbolisms: The apparent always represents the past, and not the ongoing flow of existence. Consciousness always lags behind, and the extent that it does determines the quality of the perception in question.

It is only when it accumulates that it leaves its aggregate traces behind – traces that can then be measured and interpreted by a capable eye – and not all eyes are equally capable.
Only imagination can compensate…and then with doubt.
Particularly in this day and age of artificial enhancements – including the book-smarts these boys purchase at the bookstores or get for free on-line – the apparent is rarely the actual. One has to cut through all the bullshit to even get a glimpse of the real.
This is why beauty only signifies a previous genetic suitability, but not necessarily a current one, and certainly not a mental fitness.
Do I not wish to put myself to the test, all 210 pounds of me, against these flimsy cardboard cutouts, longingly offering their own dimensions as an indication of some value they would never dare put to the test, if it ever came down to it and all the rules were left behind?
There was a time when I did do just that – my baby face, my quick smile and friendliness, my ability to mold myself to the other's tastes being misconstrued as a weakness by those that had to prove themselves my better.
They were quickly corrected.
Not once did any of them dare test my rectitude.
But my situation has changed and my responsibilities now prevent me from fully exploring their fertility. I can only sit back and watch them huffing and puffing and bragging and lying and declaring and playing those parts, and measuring those extremities, and using words they don't get…oh they know them, but they don't understand them.

Like the word "respect".
What do the ones that have no understanding of dignity or who have little experience with fear know about respect? Their "courage" is based on never having tasted their own death approaching or having never confronted a threat that cared not for their comments and their pretentious civility and their vile good manners and their measurements and looks.
It is another one of those words they throw around to sound smart or normal or sensitive…like the word "love" is used to make women feel less sluttish than they really are.
This too I can only allow life to teach them, as it inevitably will.

Ω

What of the deranged child who, finding himself in a world of paraplegics, chooses to have sport, with them, pushing them down steep inclines, and secretly greasing their wheels with feces?

I would have chastised, such a child, back when I was a child myself, but having been brought up in this crippled world, that wanted me bedridden and comatose, I have come to know the real humility and charity of the sickly.
They would sooner break your knees that allow you to run around their rotating spokes.

Ω

One must be forgiving to one's neighbors, lest he face a similar treatment.

If wrath is to be exposed, then it must only be directed to those you fall outside the shared narrative, and the social agreements.
I'll not speak of your lies, if you do not speak of mine…so let us rejoice in our shared, declarations of value and mirth and happiness.

And if he drops his pants in public, once in a while, who, but I, shall stoop to pull them up, around his exposed arse, before he regrets it, too much, the next morning.
It comforts me to see him in such a condition, because it makes me feel less hopeless and ashamed.
Facing myself in the mirror, day in and day out, has become a burden. I require the help of my neighbor, no less pathetic than I am, to validate my condition and to make me feel not so insecure.

I know that he will not let me down, if he wants to be confident that I will not let him slip.
The silence is deafening.
All we can do now, to meet each other's eyes, is speak of the weather, and our children, and the game last night.
Who, but an insane person, would break such a holy covenant?

Ω

In this age of Dionysian ecstasy, wallowing in inebriated states of self-flattering, drunken stupor, the echo of "I luv ya man" is followed by a poker-faced regurgitation over a communal toilet.

We wake up the next morning with a terrible headache promising ourselves that we will never succumb to the temptation again, but by noontime, once life has slapped us across the face, our boss has given us a verbal wedgy and our neighbor has, almost, begged us to break one of the Ten Commandments, we find ourselves heading towards mother's little cupboard, to pull out the tried and tested little plastic bottle of chemical happiness, just to make it through the evening.

Shall I offer you my cold-shower, before you go back to sleep, all wet, and cold, and alone, despite the body beside you?
Don't pull back the sheets, you might find that it's been brain-dead for a long, long time.
The cadaver moves, like you do, like a zombie, but it is cold and animated by an innate hunger; a longing for some flesh and bones, and hot, steamy blood.

Why does it not turn to you, all jagged teeth and empty eyes?
Because you are one of them.

Can you not see the reflection of yourself in its needy eyes?

Ω

The shift (evolution) from genetics to memetics has liberated the body from its tasks.
The mind takes over, sometimes fleeing in fantasy, technologies become its mode of escape.

But machinery can be a trap.
The mind, still a product of evolution, prefers the path-of-least-resistance.
Technology is easy, because it is provided, already-made, accessible for a bit of time exchange.
Money is time abstracted, and then codified. You acquire it by giving parts of your life, and you use it to buy your life back.

This is where it becomes seductive.
If you can buy your life back, then why not buy another life, a more desirable self, past, future?
The ones offering you this 'temporal service' do not care what time you buy, with the time you've already sold to them, just as long as it does not contradict their monopoly.
You give them portions of your life, and in return they give you the "right" to pretend to be anything, anyone, if it does not come into conflict with their arrangement with others.

Wanting to find yourself in this reality is counterproductive.
Your identity must only come from the ones who provide you with the services, and anything outside of that will only cause problems.

Ω

If you're going to spread your legs for me, my dear, then go all the way.
I promise not to reveal the secrets we share, to those that will not understand them.

I'll respect you, because I respect honesty, and those who are genuine.

If you're going to suck my dick, my dear, then I expect complete surrender, and nothing less.
We live in a world of dishonesty, of pretense, of prancers and dancers.
I will risk my own life, in this world that does not permit my kind, if only you give yourself totally, honestly, without reservations.
Trust goes both ways.
If I am to be myself, with you, then you must, do the same, with me.
Our secrets will be our own.
If you are going to offer me access to the insides of your physical being, then I expect no less in regards to your mind, your spirit, and your soul.
The world is full of faking-it, of words with no deeds, of emptiness.
I would rather satisfy myself, if you cannot provide something above the mediocre, the mundane, and the commonplace.
To be superficial is of no interest to one as I.
I find enough pleasure in myself, in being with myself, in pleasuring myself, in enjoying who I am.

Will you expand this experience or will you diminish it with your bullshit modern morality and your secular insecurities?
I can get that anywhere.
A whore can offer me this.
No, I want something exceptional.
Not only honesty, in the intellectual sense, I want the genuine, the authentic, in every sense of the word.
Can you give me that?
If not, then ta, ta, I am sufficient in myself.
Why would I need a distraction?

Ω

Rhetoric and theoretical crap, aside.

The moment you make sticking a penis up your rectum, or rubbing clitoris,' a respectable life-choice, you are on shaky empirical ground.
Let's, fuckin', forget ideologies, the 'what is fair,' and focus on the deed itself.
We can forgive the female her sexual exuberance, and say that hedonistic simulation, in the form of clitoric simulation is worthy of forgetting. If she can receive cock in her very being, what more is rubbing a small part of her against that of another?
This, in particular, given the female's nature, is of small importance.
It only fails on a purposeful perspective, and it exposes itself as a hedonistic waste of time.

But then consider the masculine form of the mutation, and think what 'taking it up the rectum' means, simply from a pragmatic point of view.
There is a "man," with a penis, allowing another man to insert his own penis up an orifice meant for excreting feces or organic, oxidated, poisonous, bio-matter.
Then, there is a "male," inserting a phallus in his mouth, to make it excrete bio-matter meant for fertilization in an orifice used for acquiring oxygen and nutrient.
Sure, progress, and all that crap, but how do you justify an evolutionary method being used for human comfort and human hedonistic escapism?
Just from an objective point of view the method seems un-hygienic, to say the least.
I would say disgusting, but that would be called "hateful" and homophobic.
Let us take consuming feces, as an extreme example.
Who would say that those who are addicted to consuming feces are not-normal, or that those disgusted by it, are afraid of it, or "ill," because they find it repugnant?
The one who was born with the mutation that makes him addicted to consuming human feces is to be called "normal" and the one disgusted by it will be called abnormal?
Where is the line drawn?

The solution?
Make eating shit not about nutrition, but about some spiritual, connectivity, via the digestive system of the other.
I, supposedly, consume the other's feces, to be imbued by his/her essence; to connect with him/her on a level never achieved by any other before – a spiritual connection, using bio-matter excrement as the medium.
You can justify anything, no?

Forgive me, you ill, healthy ones, but I'm about to vomit.

Ω

Having, now, entered firmly into the age of nihilism, where all values are reversed and nature is redefined to human, slavish standards, we may say that we are in the age of Abraham, or all those spiritual offshoots associated with his effete capitulation of his own blood to that of an invisible voice – flesh submitting to words, genes submitting to memes.

To speak to those engulfed by its premises, of anything contrary or outside its contexts, is to seek ridicule, hatred, and social condemnation.
In this age of Abraham all must offer their own flesh and blood to the idea, the word, the Deity of the code.

How interesting that Islam, one third of that Abrahamic triad, would become the symbol of western, Judeo-Christian, fear, and hatred.
Once Communism stopped being the other side of the same coin, Islam takes over than part, descending further down the line; does towards that point of common ground, that lowest-common-denominator.
When dualism is all that is, then the either/or can become a singularity, governed by an opposition in words, but not in essence.
Economics, having been settled, makes way to spirituality …to the very sense of identification.
Once done, what will be left but mindless drones, and the walking-dead – idiocy mumbling the same shit, over and over again.

The submission comes easy to the feeble and the cowardly, for they have the most to gain and the least to lose from it.

Ω

A modern Nihilist comes across a piece of shit on the road and steps back, not wanting to hurt the turd.
The further back he steps the more similarity with himself he sees.
"Look…" he says "….the turd is brown, like my eyes, like my hair, it must be like me. It is similar to me. When I defecate the same smells comes from my anus, so my inside, my inner self is like that piece of shit."
The further back he steps, the more distance he gains, the more detached he becomes, all the more that piece of shit appears similar to him.
It's form, its color, its existence. That piece of shit is like him; he is one with it.
The piece of shit and he, are one of the same; of the same substance, of the same kind.
He recognizes himself in the turd; he identifies with it. He feels for it.
That turd could have been him, if it was nurtured in the right way. It was by accident that it lies there, all smelly and ugly, and he came across it. It's not the turd's fault that it is a turd, no more than the Nihilist is to blame for his own nature.
He rejects the past, and the responsibility of having to deal with it. He is free from it.
Appearances are superficial, the piece of shit and he, are united.
He rejects the word 'turd'. He is god's excrement, His creation.
All he must do is crawl up that sacred asshole and return to his rightful place.

Dare call him a turd, and see how fast he reacts.
Whoever denies being a turd is only compensating for being one.
All are united in ***turdiness****, but some are filled with ego and reject this shared feces identity.*
What is worse than a turd, for a turd? Someone who denies being one.
The nihilist empathizes with the turd. He connects with it on a deeper level, beyond the apparent.
There lays a turd, that could have been a flower, if it was treated properly, and is destined to become part of a flower bed.
The nihilist sees himself in the piece of shit.
We must take his word on it and know that the nihilist is a turd.

A utilitarian realist comes across the turd and he thinks:
"Hey look! A piece of shit. I wonder what use I can make of it? Maybe I can grow a flower on its decaying mass? Maybe I can sidestep it and avoid getting it on my shows?" He thinks nothing more.

When I come across a piece of shit I think like the utilitarian realist does, only I can also understand the Nihilist's position, and take him at his own word.
I refuse the identification because I wish to be more than a piece of shit, but if the nihilist thinks of himself as one, can relate to one, then I cannot deny this self-identification. I too consider the Nihilist a piece of shit, that could have more, if only, and that may, one day, in part fertilize a flower.
I can relate to the nihilist's attempt to lower me to his level of shitiness, and I most certainly feel the shit in me, and know that one day I will become fertilizer for plants, but right now I am anything but a piece of shit.

When I empathize I do not sympathize.
Not always.
I choose to have higher standards.
I will it.

Ω

△

Flutes of Pan

I let go, again…

Once more unto the breach, dear friends, once more;
Or close the wall up with our English dead.
In peace there's nothing so becomes a man
As modest stillness and humility:
But when the blast of war blows in our ears,
Then imitate the action of the tiger;
Stiffen the sinews, summon up the blood,
Disguise fair nature with hard-favour'd rage;
Then lend the eye a terrible aspect;
Let pry through the portage of the head
Like the brass cannon; let the brow o'erwhelm it
As fearfully as doth a galled rock
-Shakespeare

Dancing on the edge of insanity, like a dainty prima donna, wearing my heart upon my sleeves.
I abandoned myself to the flutes of Pan, the madness of his pipes making me drunk with desire, like I once had, not so long ago, back when the recklessness still hadn't been beaten out of me.
Serves me right, I say, a man of my age so casually dismissing those brutal lessons at the hands of lesser beings.
But still it is I who dared, once more, to feel – to feel the sweet caress and the tender promise, knowing full well that such fickle things don't last after the night is gone and the daylight casts its harshness upon the faces that seemed mystical in the moonlight.
I throw the die, clenching the teeth of a repeat loser, dreaming of my 'big win': that fabled prize that would finally heal my cynical soul; that diamond in the ruff; that one and only angel that did not sell herself to the next best thing with the flippancy of a street-walker.

And what if I've been brave and patient, when bruised and battered, expecting the unexpected and finding nothing more than the usual; wanting so very little and getting nothing in return?

Bitter words upon white paper, scribbled by an aging hand in the twilight of solitude; still wanting the improbable, but preferring loneliness over a few empty words of "I love you" offered in adolescent haste by those that have no reference point other than the deserts of their modern lifestyles that makes a mockery of all things noble – those that, for this reason, can never appreciate the value of integrity, or the binding power of trust, or the beauty of loyalty.

What a fucking wasteland.
What a damned recyclable world of hollow beer-cans and disposable rags.
And this emptiness I feel is nothing in comparison to theirs.
No magic can restore what has never been whole; no faith can grow a limb that never was.
I, at the very least, can walk with my head held high, knowing that my emotions, no matter how overwhelming, were never given so cheaply to any passerby.
Even my hate has a higher price.
Ha! A pathetic victory dance upon the embers of my own burned down castle. These dramatics go unnoticed in these busy streets of consumers and consumed – hungry lustful animals, wearing Armani suits and painted faces, pretending they are somebodies.
All of it but external effects when inside a terrible void no eye could stand to peer into for very long without going insane; a gaping hole accepting any garbage that has the shiny finish of a new automobile.

Measure the immeasurable with inches and live on the insinuations.

Let us not mention dignity, best to use a profanity than to utter such hallowed, now hollow, words here.
The silence will be deafening – you might hear your heart beating.
Thing is, there's no real room for someone like me – there never was.
I made some cursory room within urban profusion, secluding myself within smaller and smaller spaces – so as to be allowed to breathe freely – letting only my mind soar above the turmoil.
I made due.
I built myself a quiet place in the midst of all this chaos, only venturing out for short periods of time due to necessity, only to return to my serenity.
It was enough.
Everything else I already possess. I keep it all locked-up in my mind, where nobody would ever care to look, letting only pieces out, when I am in the mood for some mischief.
And they covet it, like vultures circling a dying wolf – only this wolf isn't dead, yet, and his teeth, if worn are still sharp.
But I faltered.
My control wavers when I feel so much about so very little.
A damn song can cloud my eyes and the wails of a dog can clench my heart. I feel my spirit rise up at the sight of a fluttering bird, and a rustling tree can ease me to contentment.
It's taken me decades of self-imposed discipline to teach myself the art of cruelty, and even now I perform it with half a heart and an absent mind.
I've had to learn to beat back these beasts of burden, and even now I ache when my blows fall too close to their inflated soft underbellies.

Time to replenish these batteries, of mine.
Time to find joy in the simple and the honest and the direct.
Time to love myself unconditionally, like nobody else will ever do.
Time to let go and let things happen.

Time to be alone, as I always was, as I always will be.
Amen.

Ω

Useless to rub salt upon these cauterized wounds.
They've been scorched so many times in the past that the nerve endings are now buried beneath layers upon layers of scar tissue.

Only the deepest cuts, the ones that can pierce through all that hard surface, might still find those soft spots that still lie underneath.

Ω

There are no levels of depravity many men will not stoop to, to win favor from a beautiful well-endowed woman; there are no levels of depravity many women will not lower themselves to, to win favor from a powerful well-connected man.
In fact one can more clearly observe one's true nature from this fact alone.
No principles, no ideals, no reason, no words can survive the desperate nature of the degenerate. For them all these take a back-seat to basic instincts, and from seemingly civil, rational beings they are returned to the state of unabashed beastliness which is closest to their true character.
When the madness dissipates and they regain their brittle senses they forget or they justify or they solemnly swear to never submit again….but they always do.

This is how flimsy the divide between nature and man's civilization is.

Ω

Δ

Siphonapteros

Rummaging for debris, through the guardrails, a tender morsel is found, here and there, amongst heaps of decaying failures and self-mutilating pretenders.
I stretch to grab it, my little fingers playing notes upon invisible keyboards with anticipation.

I've been relegated to parasitism when other options extent beyond my wingless condition(ing).
A sign of the times…of my times…of my adaptation to its unyielding premises.
I offer a sign back, in secret, when such gestures would expose me to my prey and make it unattainable…aloof and high-browed, when they have no reason to be.
There's such an innocence to weakness…especially when it over-compensates.
One, almost, wants to smother it in kindness, and feed on its tender, unblemished, pristine loins.

And what beauty in this rotting corpse?
An acquired taste in forbidden flesh…as predator and prey merge in uniformity, and their appearances are clouded in the steam of cultural contrivances.
Nature is now pushed back into the surroundings, a pretty frame for a gilded simulation, an impressionistic painting, self-referencing and self-involved.

From a distance the brush strokes are smoothed over, by a trick of the eye, of perspective, and it all mergers into an ideal spectacle that has no reference outside its own fabrications.
But get closer, place your eye next to its surfaces, if you dare, and there they are, those desperate clumps of vulgar paint, swirling in confused symmetry, attaining the absence.

The fantastic beauty of the hoped-for has to be sacrificed to appreciate this view.
Then the discovery is finally digested and you realize that you do not belong to this kind that prefers the image to the real, and it's pasteurized, homogenized, by-products are defecated back into the cesspool it feeds from.

Ω

△

"Ride the Wave"

"The only thing that matters today is the activity of those who can 'ride the wave' and remain firm in their principles, unmoved by any concessions and indifferent to the fevers, the convulsions, the superstitions, and the prostitutions that characterize modern generations.
The only thing that matters is the silent endurance of the few, whose impassable presence as 'stone guests' helps to create new relationships, new distances, new values, and helps to construct a pole that, although it will certainly not prevent this world inhabited by the distracted and restless from being what it is, will still help to transmit to someone the sensation of truth – a sensation that could become for them the principle of a liberating crisis." – Evola, Julius

The voice of the dead, directing the actions of the living dead.

Into the sewers, like rats, for the world lies in ruins and only in the refuse of its decay can we smell it crumbling.
This New World Order demands a New World Response – a radical counter-(re)action to its leveling activities; a shameless flexibility, adapting to closed frontiers and fenced perimeters. Into the catacombs where darkness can hide our eyes and the walls will muffle the chanting of those old songs.
There is a war happening, and its leveling blasts, we wear gas masks, use clandestine tactics: a growing conspiracy of distinction wanting to preserve what is left – conservative rebels – wanting to maintain the possibilities.

The enemy uses a sophistication gathered over centuries of continuous husbandry, turning meanings on their heads, redefining terms, erasing metaphors, stunting spirits. We must preserve our ideals with patient silence, gathering in small groups, exchanging support via the very mediums that bind us – tapping on the prison walls in rhythms only we can decipher.
Solitude is our path – everything we need contained within us – rarely socializing, and then only in secret, where we can exchange forbidden ideas that reaffirm our connections to the past, while the masses are cut-free, being told that this is free-will...striving, hoping, for an annulling future.
What can a mind do with choice when it cannot use it outside the prescriptions?
What good are the senses when they lead you to illusion?
What use is awareness when discriminating is shamed?

They've been confused by quantities, these manimals; numbers rule their senses – graphs and polls and images and surveys – and quality remains too obscure to focus upon; but they feel it, these living dead. Some part of them still senses mother nature – her cruelty troubling but not so easy to forget. Some part of them remains alive, but too afraid to go on living.

Who, now, shall preserve this decaying human spirit, and return man to the pursuit of more lofty goals, than material wealth, comfortable altruism and animal hedonism?

If not we few, then nobody.

"The idea and only the idea can be the true fatherland for them. Not the fact that they are of the same nationality, that they speak the same language, and that they are of the same blood, but the fact that they belong to the same idea, should be the deciding factor that unites or divides them." – Evola, Julius

Ω

I adopt the vulgarity, arrogant certainty and naïve selfishness of my time so that when others criticize me, because of it, they are really commenting on what they've allowed themselves to become.
I make myself into a mirror, and using their hatred and rejection of my pretense I read their nature beneath the socio-economic standards they've adopted to find identification, and I find clarity.
It is not only that one rejects my reflected projections back to them, but it is more how they do so which makes them known.

Ω

What does it matter if you are big and strong and rich and beautiful to look at, when you are empty inside?
A cavernous husk, with the appearance of mass, pushed to and fro by subtle winds, lacking all connection and anchoring…you are a paper-doll, a smile drawn on your vacuous head, looking for weight to hold you down.

Has not modern western civilization been a slow disconnection from everything which is past and identifying; has not man been made into an amorphous ambiguity, void of all substance?
You look for a direction?
Look back…

Ω

A leaf, a flower, a damn turd…let it all be beautiful.
Oil spills are meadows; garbage dumps are forests…a matter of aesthetics.
Why not rename the dumps parks, and solve the problem with a word…an artistic flare, a coward's solution?
Bend over and be a modern man. Be good
Hate all haters, and then call hating a sign of psychological compensation, to mask your own; despise pedophiles, scatophiles, necrophiles, but remain true to your health and expose the disease of intolerance towards niggers, fags and women, who are trying to be just like everyone else.
Do they not deserve consideration? Was it not given to them by a divine source? Were they not born?
Do you want more?
God is dead, long live the Ideal Man – saints are gone because now all are holy…life is holy, as we munch on flesh…holy shit!!!
Exploitation is evil, violence is bad, and we fill our SUV with black gold and fruits we just happened to acquire at reasonable prices.
The defeated now come knocking at our summer-home doors to be hired as servants, and this is taken as a sign that we are onto something great.
What else can it be?

We are not compensating....only others are.

Our prejudices are common, and our judgments selective.
Appearances matter but...only sometimes, only when it's allowed to matter.
We are free-minds. We know the difference between fascism and liberty.
It comes to us, mysteriously, through electric avenues, awakening us to a profound truth: we are all the same.

History rewritten and gender falls from outer space, while homosexuality is natural...no symbolization there.
We only see what we wish to see and we only dig as far as we wish to dig.
It just happens that we dig enough to discover common truths.
Our sanity would not tolerate intolerance in a world of virtuous tolerance for all, and how else can we fit in when we see what culture so vehemently teaches us to blind ourselves to?
Perspectivism is our new dogma...even aesthetics is a matter of perspective. Reality is malleable to human judgments, rather than judgment by reality.
It's a world of reversals: an upside down world.
Getting it up the ass from a human is good; getting it up the ass from a horse is sick. Giving it up the ass to a man is wonderful; giving it up the ass to a child is ill.
We draw the lines arbitrarily.
It's a matter of aesthetic perspective, really.
We can now live in our heads if we remain harmless and productive to society; believe what you like, as long as you do not rock the boat; be what you think you are, as long as you do not threaten the system.
Nobody will bother you...nobody cares...just...as...long...as...you...do...not...awaken them all!!!
We become creators of our own world while it hurls through a galaxy that knows nothing of our desires and hopes and...ideals.
Just dream that our hopes matter...and presto they do!!!
God had to be killed because now man creates his own bubble-reality, protected from fear and the consequences of his own ignorance by a system that taps into secret desires and twists them into yarns of gold to hang them high.
Your balls – like ornaments below.
Just for show, really; shiny, hairless, colorful balls....but color does not matter.

A happy cow is a productive cow, a sophistication in husbandry, and a fag can think of himself as he wishes, just as long as he stays within the lines.
Fuck a cow....if you wish....but, damn it, hands off your neighbors wife...that's a sin!!!!
Watch the homo try to be just like everyone else, by marrying, even while pretending to be other or promoting his otherness – queer!!!
What the mutants want is to be included in the label of 'normal', and only then declare how uniquely artistic they are; how different they are.
But what room does reality have in a human world where hands are needed, where consumers and producers are needed, where dumb ants are essential, where loving your job is paramount? Idle hands...
Hermaphrodites, we shall be, where sex deteriorates into a triviality, race into skin-deep pigmentation, beauty turns into the eye's beholding and intelligence into a specialization of knowledge...a matter of education really.
You see sexual orientation is genetic but intelligence is nurturing.
The atrophying muscles rejoice at the coming of a level terrain, because then their own inferiority is

lost in the pretenses of mediocrity and the reality of growing averageness.
Downhills are even better. Just let go and go screaming towards the abyss…towards the emptiness of selfless enlightenment, hands in the air like children on a roller-coaster.
Somebody else is picking up the tab…so just have fun; do not think that'll only ruin it for everyone, you killjoy!!!!
Remain a child, they tell you…the highest principle of retardation. Never lose touch of that inner-child in this infantile world, because then you will find yourself the ill one.
Live in the moment; live like an animal…hand to fist, day to day, thinking of nothing but the immediate – immediate gratification.
Pull the plow and harvest the master's fruits.
Fruits, more fruits!!!!
The world will be one, even if multiplicity produced it and reigns supreme beyond the walls of civility and behavioral controls that offer that desirable illusion that potential is equal, as it should be.
Genetic pollution accompanies the more common materialistic one, and slowly decadence takes its toll…until the rebooting begins and all that bullshit is washed away in a torrent of fluidity that cares not for human foolishness.

Either witness reality as it is or remain a victim of it, content that for the time being you are saved from its immediate impact.
Now secular humanism takes the palace of the dying gods and man raises himself the new idol, pretending he has broken free from his ego, when he has simply redirected it to savor its duplicitous altruism; fear underlies his new-found hope – a fear that cowers behind accusations of phobias when the opponent reaches to pull down those fake smiling masks of civility.

Are you afraid of them?

Ω

How easily the child grows, casting aside those old fairy-tales with which its parents lulled it to sleep, and when the dark engulfed the world in its shroud and the mind could only turn inwards for a spark.
More mature now, it lights a candle in the dark, to push away the night, and it begins worshiping the flame…as if it were a thing…hoping that the heat and the light, emanating from it, will last forever – dreaming of a universe bathed in its glow…hoping that reality would disappear in a flash and suffering were left outside.
There is no "divine" outside the human mind, and nothing "perfect" unless man calls it so.
From the subject, the God and Being, Being-in-the World immerses itself in existence, never imagining an exit.

"According to Lampert, 'the death of God must be followed by a long twilight of piety and nihilism'".
Afrikan Aleksandrovich Špir was a blockhead.
Let the sons of Heraclitus drown this fantastic Being under rivers of refreshing υδορ*…let us cut it away from Becoming, where it still clings, like an old deflated rubber rag.*
Let us finally surf the waves.

Ω

If there is no potential for any meaningful conversation with a mind that is just not on the same…page – let's call it page rather than level – then what is the alternative?

One would be easily dealt with but it is their numbers which has always made the simple and the easily manipulated a force to be reckoned with; they become an army in the hands of more clever minds – blunt but massive and thick.
Can't escape them.
Can't pretend they are not there.
Can't tell yourself that they and their stupidity does not affect you.
Can't kill them.
You can't even exploit them to the degree that they are begging to be exploited.
The internal fragmentation of man has begun.
I see it happening along subtle lines of gathering around common watering holes; listening to the same music; watching the same movies and experiencing them in similar ways; reading the same books and understanding them in similar ways; living lives of comparable complexity and social engagement.
The genetic diversity is now fully morphing into mimetic diversity…and uniformity is causing internal rifts, across idealistic stress-lines.
The uniforming entity, whether Church or State whither in time and the ideals and principles and methods become weaker, more transparent; the facade crumbles exposing the mechanics behind it, and Oz is seen behind the curtain…but not by all.

Ω

It's pathetic, really, but these manimals have been adequately trained to selectively accept and deny empiricism.
All applies except when it comes to them and their precious humanity.
What creates species, splintering bloodlines towards different directions, is considered a cultural fabrication when it comes to the homo sapient species; race and sex are too simplifying and generalizing, but human race is not.

There's no reasoning with a mind that can exhibit such a defensive capacity to trick itself into hypnosis. Such manimals must only be engaged as a means, to be exploited or avoided.

Ω

No victory, no honor, no final resolution, all I am is a soldier swinging away, with my sword of choice; cutting away cowards, slicing away at beasts, offering my own justice to a world that knows of none.
No remembrance necessary.
I did the only thing I could do, the only thing my nature permitted me to do; I remained true to who and what I was.
I fought in an unwinnable war, against a formidable foe, and I stood fast; I made my existence, small as it was, count, like a pebble in a stream.

Ω

Δ

Methods of Mediocrity

Here is the latest assault from one of the most mediocre types of minds, delivered to me in private:

Jerry The Jew *wrote in regards to my views and their on-line expression:*

"You throw around the N word so liberally.
I wonder do you talk like that in your day to day life, or are you just another internet troll hiding behind a computer, talking tough? You are lost in your own self illusions of superiority and false self-perceived intellect. You attack people with morals and personal goals. You hate it when people take a stand for their own individuality and fight for a purpose.
This is because you have no purpose, you stand for nothing and you are personally too cowardly to stand for anything. Instead you chose to sit passively by as the world goes spinning by out of your hands and out of control.
You fear reality because in reality you know you are just another do nothing siting behind a piece of plastic. Yes I am Jewish and for that you hate me. You hate Jews because we have an identity in a world that's lost, and you are lost." – *Jerry the Jew*

In this tirade of verbal assaults, we see one of the most common forms of defensiveness.
The "Say it to my face" argument.
According to this not telling a homosexual boss, for example, what you think about him and his lifestyle, is "cowardice."

The tactic uses a form of shame, trying to manipulate masculine psychology.
What it implies is that unless you confront the one who you describe in ways that cannot be argued against, then your argument is flawed.
Therefore, not telling a Negro what you think of his race, is an indirect debunking of your views.
The challenger has no argument to propose, so (s)he resorts to emotion and threats.
I would think that keeping your real opinions to yourself in a time when political-correctness has taken the form of an assumed, yet never stated, restriction, would be wise.
I would also not poke a bear with a stick, if I find myself in its neck of the woods.
We might say that "not speaking your mind" if it goes against the popular, regurgitated decree, is what one would call "civility."
There is also an allusion to a presumed self-interest.
I think I've gone into this before, but I will repeat it in brief here.

The average, mediocre, mind cannot imagine a perspective which is not immediately and easily beneficial to it. That someone can hold an opinion that may be unflattering or that denies that easy hope most are addicted to, and because it is part of a majority, it, naturally, assumes that all opinions must flatter and must benefit the one stating them, immediately and easily.
I say "immediately and easily" because a perspective can offer a heightened possibility, simply by having it, but a possibility does not mean that it is automatic and a guarantee.
For instance, knowing what materialism is and what the benefits of self-control are may increase the possibility that one will develop a response to materialism or a desire to nurture self-control, but it does not necessarily mean one will succeed.
The mediocre mind cannot cope with such uncertainties and "tough love" attitudes. For it, an opinion must offer a facile and direct benefit...with no ambiguity and no added effort required.
Because of the reasons stated, such minds automatically assume that when a position is unflattering to them, it is wrong, and so it must be flattering to the one who dared propose it as a possibility.
It then constructs this straw-man to unleash the anger it feels for being forced to confront a possibility it had no considered and it dared not think about.

The last part is comedic, for anyone who actually knows what is happening here, so I will not address it.
I will only point to the "identity" argument, urging all to then connect my previous posts with the idea that only one people have identity, though it be as the eternal victims, and no others have one.
I will not go into the more ancient source of our identity, for, at the moment, we are studying the disease itself.
I remind you all of my definition of identity and how it is about the past.

I also remind you all of this particular identity: the life-hating, world-denouncing, nihilistic identity with being chosen to suffer on behalf of a singular Deity – the cult of victimhood, sweeping across the western world, as we speak.
It is an identity not with a genetic past, but with a mimetic one; a meme now trying to establish itself as a gene. A meme using feminine, insidious, seductive methods to deal with a foe it could not deal with in any other way.
To speak of the Jews as a "people" is to speak of a lie being repeated as if ti were true.
Shlome, Altzmon are two more recent Jews who have exposed the lie, and Weininger, Heisman and many others have exposed the other aspects of this infamous source of Nihilism.
The one thing we can say, for sure, is that although it begins amongst the excluded, the meek, the ostracized, in one tribe, it quickly spreads across tribes...which are rejected due to the particular nature of this infection which claims a special status.
This, of course, is the famous, and often repeated "hate" this sampling of depravity, mentions.
But it is a hate experienced by the lowest of the low of tribes who were denied access to this status of being God's chosen servants of pain and suffering...and one denied by the aristocratic mind, which feels no hatred for a virus that may infect it and may force it to die or grow stronger.

Shall we repeat how the identity of the European man is being eroded by this disease?

△

Another example of this mediocrity is in its reliance on word-play...semantics, to defend positions it cannot otherwise.
I've tried to explain my own positions on language: what it is, how it is used, why it unavoidably becomes a method of controlling the masses, how it confuses, even the most brightest, by turning the symbol of the real into a substitute for it...but I fear I have not said enough.
I am, once more, forced to repeat myself, opening myself up to accusations that I am verbose.

I've tried to be laconic, but this only makes the average, mediocre mind, gain a false sense of arrogance, thinking that my triteness is weakness.
I know that I should not be bothered by the beliefs of the simple-minded, but in this case allowing them to enjoy the slightest sense of comfort only exacerbates the predicament we find ourselves in.
These, simpletons, after all, are given a democratic vote.

But, allow me to repeat as briefly as possible:
A word is a mental construct; a symbol, a code, referring to a mental abstraction. In other words it is a mental artifice pointing back to a mental artifice.
It is a way of expressing, sharing, this mental artifice.
We immediately begin to sense a solipsistic trend, which, in fact, is what underlies most popular, populist, world-views in our time.

Now we become aware of two additional factors:
1- It is easy to understand why this self-referential method would be preferable to a mind abhorring the uncertainty and indifference of a reality it has little knowledge and even less understanding of.

2- For this method to remain sustainable over a long period of time, what will be required is a sheltering, protective, umbrella. A shield that may internally promote the ideas it then ignores, or considers naive, so as to remain effective as a shield.

This results in a contradiction, necessitating internal dumbing-down and/or compartmentalization...or selective-reasoning...or Orwell's newspeak.

#1 takes us back to my previous posting.
It reminds us that imagination unhindered by sensuality, or freed from that ghastly, deterministic reality, is what we call "fantasy" and if it reaches a particularly high degree of detachment form reality it is what we call "delusion."
We also know how dumbing-down is a degradation of all mental faculties, one of which is the mind's ability to imagine. We witness this more clearly in how minds, today, are incapable of creative thinking but must immerse themselves in the fantasies, imaginations of others.
See movies.
The insecure mind turns inward, not for strength but for escape routes.
Finding nothing there, as identity has been retarded and not allowed to develop, it then immerses itself in the eroticism of an otherness. It is, effectively, consumed, assimilated, in the thoughts, thinking, ides, ideals, of an otherness.
This is what we call "herd psychology," or better understood as slavery.
Imagine, if you will, if you can, trying to live-up to an other's ideals, opinions.

#2 points us towards the modern day practice of using two standards to measure one phenomenon, without being able to justify one or both, because doing so would expose the mind to the lie.

We also realize that this sheltering, although comforting and comfortable, is not without a cost...without a motive, because nothing in this life or any other we know of is for free.
In this case promoting internal genetic decline is a way of ensuring internal harmony. Technologies, techniques, then, attempt to deal with the collateral effects. The entire system is geared to implode, as the resources required to deal with these collateral by-products, these genetic fallouts (pollutants) begin to exceed the aggregate energies at the sheltering system's disposal. The system requires an influx, transfusions, from other sources, to maintain its stability and the internal simulations that keep it going. Ergo, such anti-nature methods of population control and manipulation are obsessed with growth, and wealth, within its contexts is about pooling, accumulating, collecting.
Their anti-natural ideals inevitably result in their disharmony within natural processes they are trying to "correct," replace, ignore.

△

Another example of mediocrity and its methods:
This, too, I've gone over before.

It is the old negative/positive dilemma....or perspectivism.

We can agree that a phenomenon is a phenomenon and is neither positive nor negative.
Having said that we must also agree that we, as living organisms with particular needs, are also a phenomenon; a phenomenon, with the ability to perceive phenomena...including self.
The latter, developing later, after some sophistication has taken place, whereas the former, perception of phenomena being an organism's method of dealing with otherness, so as to preserve its won capacity to remain the particular phenomenon that it is: one with the potential to direct itself efficiently and effectively, thusly increasing its possibility to remain intact.
Ordering in the Disordering.

Now, many have offered their own definitions of negative/positive, so allow me to offer my own feeble attempt at one:
For me "negative" is all that requires no effort to persist and to grow....i.e. entropy, darkness, cold, lifeless matter/energy (ordering)...this leaves the opposite – because the mind must begin to think by first positing binary extremes – of "positive" as that state of becoming, that phenomenon which requires constant and consistent energies to maintain itself and to grow: order, light, heat, life etc.
The projected binary extremes (dualistic poles) are, once more, mental abstractions...tools for orienting the organism within a reality in Flux.
Therefore, reality is this fluctuating combination of the positive/negative...neither one nor the other, yet existing as contrary to both.
This is why I described nihilism and absolutes as being feminine/masculine or negative/positive – God, the positive absolute, absolute order, being no less a nullifying end, than absolute disorder, randomness, emptiness, void, the feminine side of the singularity.
No sexism...there's a reason why this "towards entropy", this surrender to what requires no effort, is feminine in spirit and why the masculine is this towards Godliness..."Will to Power"....Will to Life.

Once all this is understood then we can proceed. We must begin by admitting that although positive/negative are in relation to the living organism, they are, nevertheless, useful categories.
A teleology is not required as this would be an attainment of the absent absolute.
Therefore, we may agree that death is neither positive nor negative from a detached objective perspective, but such a perspective is non-existent, as there is no god, and no absolute objectivity, but only varieties of subjectivity.
This variation in subjectivity constitutes an approach, but not realization, of the absent absolute.
It denies the common usage of perspectivism as a equalization method, where all perspectives are deemed equally possible, given that omniscience is absent.
No, that's what cowards and hypocrites do.
I say, that although there is no absolute "truth," because truth is a word denoting an absolute omniscience, a transcendental perspective, there are degrees of truth, which are superior or inferior, at any given time – the last takes into account the ongoing fluidity of reality, as (inter/)activity.
But when we speak of reality we are not talking about a level of fluidity that would make all order impossible and inapplicable – life, being such an ordering, is present, proving that patterns still persists, at this temporal stage, and so some perspectives are more accurate, more precise, more aware, more sophisticated...more true than others.

What was I saying?
Ah yes...
So, albeit we can say, from an imagined detached, Beyond, perspective, that death is neither positive nor negative, we can also say that for a living organism death can only be a negation, a negative.
We can apply this to anything.
We can say that being a sexual mutation which is unfit is neither negative nor positive, but from a perspective of a living, breathing, organism, dependent on sexual reproduction to make its life have purpose and meaning, the mutation of homosexuality is distinctly negative, parasitical, and detrimental to the organism's future.
Same goes for stupidity. Although being a simpleton is neither positive nor negative, all things considered, we cannot help but admit, even if in private, that we all consider stupidity as a negative trait.

△

Another tactic used by mediocrity is one used on Philosophy Now Forum, not so long ago.

The idea that a category says nothing about the particular.
It was in the context of "Spot is a dog; how tall is spot?"
This is an argument constructed on bad faith.
It does not care about discovering what language is and how it works, or what categories represent, but it seeks only to discredit to preserve the illusion that categories, in any context, but when it comes to humans, more importantly, do not apply, or are superficial.

If we begin with the ultimate category of EXISTS and define it – I've defined it as 'all which is (inter)active, or dynamic' – then we realize that categories are sub-categories of this one. Sub-categories enhance our understanding and what they represent, since activity is our basic element for existing, is potential, or possibility, and if said activity has a pattern, an ordering, it is about probability.
Probability being a higher state of possibility. When we say "probable" we mean that it has a higher possibility in regards to a projected ideal or projected goal or projected result.
In regards to a category, such as species, when we say giraffe we are saying that the particular phenomenon has the combined, general, attributes of a living phenomenon we then categorize and symbolize with a word: giraffe.
The "general" reflects an average, as these are established through observation, and designates an upper and lower extreme for each particular attribute, then combined in a pattern we call the species.
The same applies to a sub-category of a sub-category....so if dog is our starting sub-category of the sub-category canine which is itself a sub-category of the sub-category mammal , and so on, all the way up to "existing", then breed is a further enhancement of the particular.
The general attributes of dog, being established as a pattern of potentials, the breed sub-category streamlines our understanding of the particular dog by further shrinking the probable, focusing it further.
Therefore, a breed, sub-category, is a lesser generalization, in comparison to the sub-category dog, just as dog is a lesser generalization in comparison to the sub-category mammal.
Each sub-category focuses our understanding by shrinking the probable.

If we are told that spot is a dog, we may not know exactly how big the particular is, but knowing the general pattern of what dog is, we can place it within a probability ratio.
If we are told what breed of dog it is, our probability ration shrinks or becomes more focused, more precise.
Of course absolute precision is impossible since flux means that the particular may be an exception to the rule, because it has been affected by environment in unpredictable ways.
But this does not make the categories unnecessary and inapplicable...otherwise no science would be possible.
What a category represents is a pattern of behavior, a pattern of (inter)activity.
Patterns can be broken or changed, but then the reason why they have changed becomes a factor.
Though we may not know how tall spot is we do know that it falls within an upper and a lower limit, from our experience with dogs.
The only reason this gap is big is because dogs, are a special type of phenomenon; one where humans have intervened upon its genetic potentials, promoting and/or inhibiting them in accordance to a desired outcome. But if we were to speak of wild dogs where only natural selection applies then the upper and lower limits would be closer to the average, or the median.

Same thing applies to all sub-categories when dealing with a species and with particular breeds, genetic branches of said species.
This also includes humans.

We can say that all science, – science being a human discipline trying to understand the world by categorizing it based no appearances (empiricism), and perceived patterns of behavior, (inter)activity. Science does not study the particular separate from all experience with the same type. It places the particular within the context of a general category, as this has been established through observation. It may not know, for example, the exact mass of a distant sun, but it can use the sensual data perceived to assume the upper and the lower limits of its potential mass. This is also important because a pattern is a fluctuation, and not a static THING, just as a particular human, a sub-category of the general type of homo sapient, itself a sub-category of primate, sub-category of mammal and so on.
A man is not the same within all temporal periods. A man is not the same as himself in the past or himself in the possible future.
Here, we see that it is "sameness" which is the illusion, the generalization, and not difference, not divergence.
Identity is based on a continuum held together in the observers memory or in the organism's memory….genes being a form of memory.
So, a man is a pattern exhibiting a potential, a probability, which is altering, as time goes by. This pattern is based on the particular's performance, his previous (inter)actions. This is why one's own potential is unknown even to the one trying to attain his highest potential. Stretching the limits is a way of self-discovery, as it makes conscious the individual's upper potential.
In regards to race, or human breeds, as these have been established not through human intervention, necessarily – we exclude the intervention of slavery which selected for breeding individual humans based on potential productivity, which is a relatively recent development – but through natural selection: genetic isolation, inter-breeding, environmental conditioning, fauna, geography, climate, resource quality and accessibility, random natural occurrences (volcano eruptions, tsunamis, climate cooling, mass extinction due to meteorite hits, earthquakes, viruses etc.).
The physical effects can be easily noticed as a byproduct of all this past history, this sum of all previous experiences, nurturing (nature), but the brain divergences are more conscious and so more easily dismissed and denied existence, especially when human social conditioning also establishes a behavioral limit, creating a uniformity in thinking and acting within controlled social environments.
But, having said that, if we are honest and our goal is to truly understand the human condition, rather than to create a comfortable, comforting environment in agreement with the popular, acceptable norms, then we can also witness this mental divergence through the observation of the particular sub-category (breed, type, race, kind) over a period of time and within many different contexts.
If we say that the presence of mostly individuals coming from one racial type at the 100 m. dash is coincidental or a product of social factors, then we must also apply a similar skepticism when to comes to the dominating presence of mostly one species in the fields of science and art…or one breed of dog dominating certain skills.
If we choose to arbitrarily apply different standards to the more controversial areas dealing with mind and psychology and intelligence, than we do when categorizing and understanding the physical, then we must first explain why this duality of mind/body still applies and what justification is used to explain why the brain is unaffected by environmental conditioning establishing a general potential, a higher or lower probability, when everything besides it is affected.
Then we must explain how consciousness evolves, if we believe that consciousness evolves and is not some mystical, transcendental power; and if consciousness evolves then how do the different levels of

consciousness, we may call intelligence, come about, if, that is, we actually believe that a dog's intelligence is inferior to a human's, or a worm's consciousness is inferior to that of a cow.

△

By far the most popular method of dealing with reality is the emotional one.

The argument consists in evoking feelings as a counter-argument or as a reason to withhold opinion or selectively perceive reality.
This tactic presupposes that the world is interested in our (re)actions to it, and that something making us feel bad makes it unreal or biased or undeserving of attention.
The tactic of burying your head in the sand or, up your arse, if you will.
This is related to the notion of positive/negative.
The belief that reality is innately "good", is guided by a Judeo-Christian world-view; one which still underlies the psychology of even diehard atheists (Marxists) or secular humanists (liberals).
God is good and when "god is dead" the "goodness" still lives on, in human form.
This presupposed "goodness" then becomes a moral stance, where ethics becomes some kind of universal law, a natural force, akin to gravity, thermodynamics, electromagnetism.
Although it is not stated outright it is always alluded to that despite the evidence, contrary to our experience with reality – no matter how sheltered and deprived it may be – no matter what we see in nature (and not in controlled social environments where hypocrisy and behavioral limits and indoctrination is a factor, but within nature unaffected by human contrivances and human interventionist) that all of this is inconsequential, an illusion, false, because underlying it all is some "goodness" that always wins out: it can be called "karma", divine grace, poetic justice, morality or whatever else the mind comes up with to maintain a comforting delusion which is contradicted by the world itself.
This is a perfect example of nihilistic thinking.
Though the world shows us that entropy is increasing, that order is rare, that life is the exception to the norm, and that science tells us that everything is veering towards absolute randomness (chaos), that despite this all is "positive" because the apparent is an illusion and underneath this reality there is an even more real reality, where the exact opposite is true.
Therefore, your senses evolved not to aid you in the world, in existence, but to test you, trick you...challenge your faith.
Here the real is set-up as a hellish, negative state...ergo nihilism offers the more positive, preferable world (paradise, utopia). This is the nihilistic reversal of consciousness; the Orwellian newspeak.
From this starting emotional foundation we get to the position that if the other insults us, or contradicts our undeserving self-esteem, or makes us question our own falsely created identity, then he is to be dismissed, ignored, or assaulted on a personal level. The assumption here is that if a position makes us feel bad then the one proposing it to us is trying to hurt us: motive is presupposed as the reason for our own emotional (re)action to a perspective. This does not apply to the "positive" feelings. Nobody tries to find a motive behind another making us feel good. In this case we focus on the end result, the feeling of pleasure, goodness, itself. We do not question the motive because we do not want to risk losing the feelings.
The reverse is true when we are made to feel bad. There, the feeling is focused on and denied, rejected, and the motive is always proportionally as "bad" as the feeling it produces: a bad feeling must be rooted in a bad motive.
The idea of tough love or of indifference – that is of stating a fact unconcerned about any emotional appeal or possible (re)action to it – is never considered.

△

A favorite and comforting lie – one adding to the soothing delusion that a perspective should be judged by how it makes us feel, rather than by how accurately it explains and represents our experiences in reality: The majority can't be wrong.
This is a supportive component in the "equality" bullshit mythology.
Essentially, what it attempts to justify is the idea that because all minds are equally endowed, that the majority of minds will always believe in what is closest to the real.
Any mind contradicting this position is either "ill," or has an intention contrary to the shared truth, and so must be resentful or guided by some false sense of self-confidence, or is motivated by some other reason, contrary to establishing the facts about reality.
This is "reality, by democratic decree."
Democracy is, of course, a political system representing a capitulation of reason to necessity, and one the ancient Greeks themselves did not fully respect.
In our times Democracy is but the political ideology reflecting equality, or the uniformity of potentials.
The "one mind one vote" does not only achieve parity – equating the choice of the wise with that of the moron – but it leads to a decline in quality, as the majority will always be the expendable by-product of natural selection which, in this case, is given undeserved consideration and respect, and "rights" which conflict with natural standards concerning quality of mind/body.
The majority, in nature, are produced because within austere natural environments there is a lot of predation, waste, genetic drift, losses due to diseases absence of opportunity, randomness we call "luck" and/or chance.
To compensate nature produces abundance so as to increase the possibility for survival.

This would also explain why male and female births, in our human species, are almost equal, though males are more expendable than females, and they are more easily excluded from the genetic pool.
Once men intervened upon the natural processes so as to allow the survival of more males, necessary to the survival of the tribe, state, empire, it followed that these males would be given the possibility for passing on their genes and for having a voice within the tribe they were asked to serve.
Paternalism, as they call it, gives rise to the possibility of a theoretical political parity.
This remains theoretical because the leader of the tribe and his opinion always trumps that of the masses.
At first it does not matter, because tribal homogeneity makes the leader a natural representation of the best and the brightest of his own clan, of his own bloodline.
Success leads to a collateral effect.
Growing populations increase specialization, which then increase the disparity between those specialized in fields essential to the tribe and those specializing in fields of secondary, supportive importance; it also produces increasing heterogeneity, as the population is inflated by the influx of peoples who belong to inferior tribes, attracted to order/power, and the excess of resources this produces.
The inferior, again, exceed the superior...and so the tribe is slowly inundated by growing numbers of inferior stock. At first they take on the role of slaves or supportive work essential but too time consuming for the native group. Seizing the opportunity leisure provides a genetic superiority births a culture, and then a civilization, as all these masses have to be controlled and ordered and guided, using laws, norms, procedures, bureaucracy, ideologies.
Numbers swell, and the quality is overrun by quantities, as those of quality are now more interested in creative activities (leisure) rather than in toil.
Decadence ensues.
Democracy and the egalitarian ethos is born in this stage of decay.

Sparta was pulled down by this softness, manifesting in a love for comfort, luxury, symbolic value (wealth).
In this environment the "self-evident" lie of parity of potential finds fertile ground and it becomes an "innate" memetic disposition.
We are living in the aftermath of generations of this ideological indoctrination.
Not only do we consider it "logical" that all deserve respect (respect being a form of intimidation), but also that all deserve propagation, and that all opinions are worth considering.

Some methods of filtering out stupidity do come about but these also become methods for ignoring the undesirable or for controlling ideas.
Today, we are more likely to lend our ear to the mundane, the idiotic, than to someone who challenges our established, comforting, comfortable, world-views.
Politeness is the perfect excuse for dismissing anything that disturbs, disrupts, and like with controversial theories concerning conspiracies, putting all these ideas or perspectives in one box, is an easy way of throwing out the 'baby with the bathwater.'
Consider how questions about the 9/11 events are now included in the same category as UFO abductions or Big Foot sightings....and then consider how "trolling" is being used to exclude, from consideration, the disturbed and purposefully disruptive, along with the ones offering positions considered "evil", "debunked" controversial, too insulting or hurtful to be taken seriously, etc.
The majority, and how many are hurt, insulted, disturbed out of their self-evident complacency, is the measure of what is to be called civil, serious, of value.

Civility is a code-word, meaning, mediocre, average, the middle-ground. To cross it means that you are now proposing something that more people than not feel hurt by.
But it goes further, because of the shared "rights", lie.
If one person is insulted or hurt, then the idea, the opinion is flagged as potentially "bad", "evil", motivated by something other than intellectual integrity.
Democracy is built on mass participation, and the masses are its foundation.
Therefore, the only measurement of quality it can allow is one of quantities. It has no ability o determine or to consider anything demanding a judgment dealing with quality; it feel inhibited by shame, by morals, by uncertainty to consider doing so.
Since numbers, the codes of modernity, is all which is permitted – though numbers are also ambiguous and baseless – it surrenders to statistics, the popular vote, what sells, what is popular.
The standard shifts to how much a product (thought, idea) makes the many happy.
Feeling bad, being made to feel bad, being forced to reconsider things one needs to remain sane or feel good about one's self, is an automatic dismissal.

The conception of reality turns to a hedonistic appeal: make me feel good, or be silent, or face the consequences.
Reality becomes a benevolent, good-natured, state, encompassed within rules and regulations ensuring the well-being of all; all except those who confront and contradict this basic requirement.
Who would deny pleasure, but a sick mind or one with ulterior motives or one finding pleasure in the other's pain?
Sadomasochism becomes the alternative label for fascist.

We love those who give us some kind of hope – hope being the antidote to existential angst/fear – ergo anyone who takes away hope is hated or hateful.
Love becomes the mystical term describing the hope-giver: Jesus of Nazareth, God, the cult leader, the spiritual guide, the leader, priest, teacher.

The easier the hope, the more universal, the less effort it requires, the more hopeful it is...ergo, all opinions not offering immediate gratification, demanding nothing more than a shift in attitude, a repression of self, a seductive escape from a less malleable aesthetic conception, is the most attractive, the more lovable, the most seductive lover of all.
Our feminine side is swept off its feet, and raised up to the heavens.

"Kiss, me, love me, give me hope, offer me promises, a promise, shelter me, safeguard me, protect me, possess me...make me yours!!!"
All the girls swoon.
The most adorable one is the one all the girls want to be taken by.
Have you met your God, yet?
Don't look at me...I'm the anti-dote, the anti-god, the anti-Christ.
Through me despair, and a need to find hope inside of yourself. Not hope in delusion, in romantic idealism, but in endurance, in compromises, in a shattering laugh against the inevitable.
Who, the hell, are you to ask me for hope, when I was never given any; when I had to make it myself?
Whatever I needed I took, or I constructed on my own, and if I could not then I learned to do without. If you wish to be taken, by being given hope, then do not be surprised if I do with you as I please, when I please, how I please.
To be given you must give. If you wish to receive hope from me, through me, then be prepared to be taken.
If I am to offer something then it is what has always been right in front of you, though you turned your eyes away.
I offer you what confronts and challenges. How you will respond is not my problem.
I only wish to observe you (re)acting, because I sharpen my own reflexes in that way.

I scream, because you are in a deep trance: "LOOK!!! See it!!! It has been there all along.
Unconcealed it just waited to be seen by one who could bear the sight."

And if the calf is encompassed in a mass of beefy bodies, when the wolf comes sniffing, what of it?
How long will it find a warm, safe place, in the center of the herd, and how many bodies can protect it from reality for an eternity?
Time is my master.
I watch time lay waste and pull asunder; I watch time build and destroy, turning all into a fine, uniform sandy desert.
The sun's energies dissipate. The uniform surface grows unbearably hot, while deep down cold grips the moisture, and pulls it downward into clumps.
How deep will you dig to wait for the cooling rains; how long will you withstand their sweeping force?

△

We may all forage and hunt on the same fields, but some never swallow; the nutrients never become digested, they never become integrated into the body, excreting the toxins out as waste to fertilize new crops.
Some chew and then regurgitate to chew some more. They mull things over indefinitely.
Their teeth turn flat and dull; appropriate for endless mastication.

The eternal skeptics, the one who cannot decide, the procrastinating dullards, who fail to find adequate reasons to come to a conclusion, to take a stand, to utter a word.

The data is too ambiguous, the differences are too small; the information is sketchy, indefinite, and they have no courage to take the risk and pay the possible price for coming to an opinion.
They want to be given a reason, a deciding will, stepping in, offering them the "right" to have an opinion.
When none meet the criteria, they settle for being undecided, uncertain, unable to say one way or another; all opinions have merit, all arguments are equally enticing.
They call themselves "open-minded" when what they are is intellectual cowards, standing behind whatever is most ubiquitous, yet apart, wanting to remain distinct and special in their indistinguishable essence, in their non-committal dubiousness.

That's the best place for them: behind, so as to not be held accountable, and slithering to the side, to pretend that they are not of the same kind as those who are fanatically committed to the absurd absolute.
The "truth," for them is out there...just as for the naïve girl the "prince" is on his way.
One day (s)he thinks this, and the next another charmer takes over; reluctant to totally give-in just in case something better comes along.
Yes, even little boys become stuck in a state of womanly indecisiveness.
Uncertainty in one's own judgment becomes an intellectual virtue.

Such minds do not escape mediocrity; they hover over it, next to, it, behind it, not wanting to commit to it, as well. They are pulled in by the gravity of mass, but they never crash land into it.
They live and die never daring to see, because when they look all they see is haze, clouds of smoke, ill-defined boundaries, and what they need is that evasive absolute.

△

It's the sheer volume of words, the ease in accessing and sampling the words of others that fills the breast of the average mediocre mind with jaded confidence.
He's heard it all; he knows of it.
He may have munched on it for a time, before he spat it out to return to the usual routines.
We have television, computers, and movies, all offering us a touch of everything: every spice, every concept, and every perspective. We can pick and choose, according to taste, only to try something else tomorrow.
Ideas bounce in the head, never coalescing into something useful, something tangible.
Information overload, where nothing is ever appreciated fully: the culture of recycling, artistic repetition, with a primal heartbeat, in the familiar rhythms of a musical style.
The established is not in question, for it allows us to question everything else, besides.

The comfortable industrialist can discuss Marxism with the unemployed anarchist, because the ideas have been stripped of their danger, their effectiveness.
They are t-shirt logos on the chests of the youthful nouveau riche, depicting dead revolutionaries; conversation pieces that lead nowhere but to lost time; entertaining vehicles of avoiding the settled.

The internet provides this ready medium of sampling ideas: a pooling of wisdom and insights that can be sampled with a few dollars a day.
No thinking required...click and read.
Retain in memory long enough to make a sensation, then leave the words fall back into the subconscious where some future repetition of the word can stimulate it back to life, along with all the associated emotions, imagery, sensations.

All can partake, all can taste, all can use and then throw away.

Individual qualities lose their effectiveness, when behavior is restricted – options denied – and when pretentiousness is aided with training.
Then it becomes a matter of perceiving the talented liar from the average one.
And who better to accuse the other of hypocrisy than the biggest hypocrite of all?

Fortunately pretense cannot exceed its own limits, and so humor, the ability to divert using the constant cynical mirth of the inwardly insecure, saves the facade from breaking.
Nothing is unknown, nothing is mysterious, mystical….everything is out in the open.
Everything becomes a joke because we've heard it all….at least the words.
You can say anything you like, believe in anything you wish to believe in, just as long as you do not take it seriously, because to think there is an escape out of this status quo can only be taken as a tired joke.
You are telling the audience that has most to lose from taking you seriously of something they will never allow to go beyond the distastefully comedic.

Yes, they've heard it all, they've read it all; the words have passed through their ear canal and the pulsations have made the eardrum vibrate.
They've heard it so often that they've become used to the sound of the words, and the automated responses to them.
They begin to believe that this habituation constitutes an understanding.
Like cows in those proverbial fields, they've tasted every weed, so often, that they begin to believe they've digested it all.
Most of it passes right through them, never leaving anything behind, because their constitution, aided by years of training, has automated the way they deal with certain fodder, but the taste remains on their tongues, with the usual automatic responses.
They recognize the taste, and they've been told how to deal with it.

Ω

Δ

Dullards and Dullness

It is always those who cannot create, cannot write, or paint, or think outside the social and cultural box, the norms, that most complain about the popular forms of creativity, as they experience them, and have access to them.
They are the harshest critics, because there is always an element of resentment, of an inferiority complex wanting to avenge itself.
But their critical harshness is very particular.
They find the repetitive reaffirmation of what they hold dear, and consider self-evident and necessary, as exciting, when it is presented to them in a variety of ways, but are quick to become bored by anything contrary to it.
The dullard is easily amused by the same, when it simply reminds him of his sameness, and the dullness this produces, but cannot tolerate anything which reminds him of a difference, because then it becomes annoyingly repetitive.
Dullness is only acceptable when it produces that flow of endorphins that help the dullard escape his dullness.

The dull ones usually expect to be serviced, to be taken care of.
They want to be given new things, be stimulated in new ways, be inspired by the unique, like a baby would, because they are dull, and empty inside; they are bored with themselves and the world they feel comfortable within.
The dull world they reaffirm daily with their dull mind, and expect it to reciprocate in kind.

For these dullards, the unique is not only possible but expected. Better to be vulgar and idiotic than to be boring, when boredom is the world they live, and have immersed themselves within.

All is dull because they are dull, and they associate with dullness.

The dullard expects to be entrained, and whatever threatens its dull existence is called exactly what it fears is prevalent in their own dullness: ennui.
The dullard projects its dullness outward, wanting to turn the different into something it can deal with: the dull.

Boredom is not only its preferred state but a defensive mechanism.
They want to be awoken from their lethargy by new, more creatively dull ways.
They want excitement when it leads back to boredom.
They want the different when it leads back to the usual.

Packaging is what they crave.
New and exciting ways to package the same crap.

They want dullards stimulating them out of their shared condition with harmless, fantastically, childish ways.

For them change is preferable, only if it does not change what they consider fundamental, and self-evident.
They want change, the different, but only when it does not surpass a limit they share with the dullards that surround them.
If it is not absolutely different then it must be one of the same.
Sameness is the dullards narcotic.

They want a more creative way of dealing with their dullness.
Change is desirable because it is always within the context of what they consider manageable.
What exceeds it will be accused of dullness, or avoided, preferring the harmless kind of repetitive dullness they think is exciting.

They expect the different, in a world of change, because they are trapped in a cocoon of conformity which they both depend upon and despise, unable to decide is stress is preferable to boredom.
Their dullness insists and demands the same.
It feels entitled to taste the same in a variety of different ways.

The world is constant change, this is its nature, but they do not simply wish for any-old change, but a particular, by-the-book, sort of change, where the return to the dull usual is also part of the expected, unstated, deal.

They want opinions to change, only if this change is superficial, because they think this is open-mindedness, and because they expect reality to be so dynamic that nothing ever holds true for any period of time, unless it is frightening.
When it is frightening then they demand that it changes, to get rid of its threat.
Then they expect immediate, change, back to the usual, but packaged differently so the appearance of accepting change is retained.
For the dullard, their safety-net are these expectations for that which threatens to alter, and by "alter" the dullard means change to harmonize with its own dullness.
For a dullard, change is a code word, meaning that what threatens its comfortable ennui must change to adhere to a different variant of his own dullness.
It wants change within boundaries.

Have you seen them flock to movie theaters and to new book releases?
The same shit delivered in a different book-cover, and with a different title.
They love change, theoretically, because the present, the real, is so distasteful to them, and so unflattering to them and to their lineage; but not just any change will do.
For them change is synonymous with good, or tasteful variety.
A buffet of edible differences, which all remain edible and digestible.
Their stomach, their constitution, is a gauge of what is acceptable and what is not.
Though entropy means increasing negativity, in regards to human needs, for the dullard, being that he is a dullard, change can only promise goodness, for anything, but anything, is better than what is, so thinks the naive dullard.

Hope is the dullards aphrodisiac.
Blind, naive hope, the antidote to fear.
What do we call blind naive hope?
[b]Faith[/b].
The dullard must have faith.
He hates the past, because it made him dull, the progeny of a long line of dullards, and he despises the present, because it is how he lives this dull past ...so his only hope is in the future.
The future is where he places his faith, his hope.
He remains fearless towards it because for the dullard, the divine can only bring goodness.
It is part of his naïveté.

For the secular dullard, the one who has enlightened his way out of Monotheistic dullness, the future is what takes its place.
What else can the changing present bring but a future full of benevolent, kind, goodness, eventually to become dull?

Ά

Δ

Φ

If the inaccessibility of frontiers persists, the decay will persist.
If, and when, it stops being a decisive factor, what will remain and how it will develop shall be determined by how much it has preserved of a past that has already been forgotten amongst the many.

A

Asexuality will be a fact, if new frontiers remain inaccessible.
The advancement of technology that made masculinity obsolete will then make femininity so, resulting in the elimination of sex as we know it.

Relationships between humans will become increasingly memetic, or totally dependent on emotional satisfaction and physical release, with or preferably without a productive outcome.
The designation of "human" will cease to apply, as the term is a biological designation based on sexual reproduction.
Once the biological category is detached from its sexually productive content it can be redefined using other productive standards.
To replicate or to reproduce the memetic code will replace any reproduction of a genetic code, and man will be reduced to a numerical value measured by its production and utility.

A

In time the affluent will breed while the rest rarely, if at all…
This will give a new dimension to the division between haves and have-nots.
Although many methods will be used to convince the many that they participate in an abstruse unity, a family of man, the many will become increasingly disillusioned and un-invested in the well-being of the few.

These free-radicals, being excluded from the gene pool, will tear down the memes that hold the unity intact.

A

During the point where the imbalance is tipped towards prevailing chaos (randomness), life emerges as a counteraction to this change in balances.
For this reason I consider life and the human condition to be characterized by tragedy, in its battle against increasingly dominating chaotic forces.
During the first phases – represented by the Ages of Man – the best are placed on the foreground of this struggle, preserving and reflecting the hierarchy being preserved; later on this gives way to mediocrity, as quantities are mustered to support qualities; in the last stages, the lowest of the low, remain to surrender to the decline.

A

Δ

Φ

1- *Follow God* /Επου θεω/
2- *Obey the law* /Νομω πειθου/
3- *Worship the Gods* /Θεους σεβου/
4- *Respect your parents* /Γονεις αιδου/
5- *Be overcome by justice* /Ηττω υπο δικαιου/
6- *Know what you have learned* /Γνωθι μαθων/
7- *Perceive what you have heard* /Ακουσας νοει/
8- *Be Yourself* /Σαυτον ισθι/
9- *Intend to get married* /Γαμειν μελλε/
10- *Know your opportunity* /Καιρον γνωθι/
11- *Think as a mortal* /Φρονει θνητα/
12- *If you are a stranger act like one* /Ξepsilon;νος ων ισθι/
13- *Honor the hearth [or Hestia]* /Εστιαν τιμα/
14- *Control yourself* /Αρχε σεαυτου/
15- *Help your friends* /Φιλοις βοηθει/
16- *Control anger* /Θυμου κρατει/
17- *Exercise prudence* /Φρονησιν ασκει/
18- *Honor providence* /Προνοιαν τιμα/
19- *Do not use an oath* /Ορκω μη χρω/
20- *Love friendship* /Φιλιαν αγαπα/
21- *Cling to discipline* /Παιδειας αντεχου/
22- *Pursue honor* /Δοξαν διωκε/
23- *Long for wisdom* /Σοφιαν ζηλου/
24- *Praise the good* /Καλον ευ λεγε/
25- *Find fault with no one* /Ψεγε μηδενα/
26- *Praise virtue* /Επαινει αρετην/
27- *Practice what is just* /Πραττε δικαια/
28- *Be kind to friends* /Φιλοις ευνοει/
29- *Watch out for your enemies* /Εχθρους αμυνου/
30- *Exercise nobility of character* /Ευγενειαν ασκει/
31- *Shun evil* /Κακιας απεχου/
32- *Be impartial* /Κοινος γινου/
33- *Guard what is yours* /Ιδια φυλαττε/
34- *Shun what belongs to others* /Αλλοτριων απεχου/
35- *Listen to everyone* /Ακουε παντα/
36- *Be (religiously) silent* /Ευφημος ιοθι/
37- *Do a favor for a friend* /Φιλω χαριζου/

38- *Nothing to excess* /Μηδεν αγαν/
39- *Use time sparingly* /Χρονου φειδου/
40- *Foresee the future* /Ορα το μελλον/
41- *Despise insolence* /Υβριν μισει/
42- *Have respect for suppliants* /Ικετας αιδου/
43- *Be accommodating in everything* /Παςιν αρμοζου/
44- *Educate your sons* /Υιους παιδευε/
45- *Give what you have* /Εχων χαριζου/
46- *Fear deceit* /Δολον φοβου/
47- *Speak well of everyone* /Ευλογει παντας/
48- *Be a seeker of wisdom* /Φιλοσοφος γινου/
49- *Choose what is divine* /Οσια κρινε/
50- *Act when you know* /Γνους πραττε/
51- *Shun murder* /Φονου απεχου/
52- *Pray for things possible* /Ευχου δυνατα/
53- *Consult the wise* /Σοφοις χρω/
54- *Test the character* /Ηθος δοκιμαζε/
55- *Give back what you have received* /Λαβων αποδος/
56- *Down-look no one* /Υφορω μηδενα/
57- *Use your skill* /Τεχνη χρω/
58- *Do what you mean to do* /Ο μελλεις, δος/
59- *Honor a benefaction* /Ευεργεςιας τιμα/
60- *Be jealous of no one* /Φθονει μηδενι/
61- *Be on your guard* /Φυλακη προσεχε/
62- *Praise hope* /Ελπιδα αινει/
63- *Despise a slanderer* /Διαβολην μισει/
64- *Gain possessions justly* /Δικαιως κτω/
65- *Honor good men* /Αγαθους τιμα/
66- *Know the judge* /Κριτην γνωθι/
67- *Master wedding-feasts* /Γαμους κρατει/
68- *Recognize fortune* /Τυχην νομιζε/
69- *Flee a pledge* /Εγγυην φευγε/
70- *Speak plainly* /Αμλως διαλεγου/
71- *Associate with your peers* /Ομοιοις χρω/
72- *Govern your expenses* /Δαπανων αρχου/
73- *Be happy with what you have* /Κτωμενος ηδου/
74- *Revere a sense of shame* /Αισχυνην σεβου/
75- *Fulfill a favor* /Χαριν εκτελει/

76- *Pray for happiness* /Ευτυχιαν ευχου/
77- *Be fond of fortune* /Τυχην στεργε/
78- *Observe what you have heard* /Ακουων ορα/
79- *Work for what you can own* /Εργαζου κτητα/
80- *Despise strife* /Εριν μισε/
81- *Detest disgrace* /Ονειδς εχθαιρε/
82- *Restrain the tongue* /Γλωτταν ισχε/
83- *Keep yourself from insolence* /Υβριν αμυνου/
84- *Make just judgments* /Κρινε δικαια/
85- *Use what you have* /Χρω χρημασιν/
86- *Judge incorruptibly* /Αδωροδοκητος δικαζε/
87- *Accuse one who is present* /Αιτιω παροντα/
88- *Tell when you know* /Λεγε ειδως/
89- *Do not depend on strength* /Βιας μη εχου/
90- *Live without sorrow* /Αλυπως βιου/
91- *Live together meekly* /Ομιλει πραως/
92- *Finish the race without shrinking back* /Περας επιτελει μη αποδειλιων//
93- *Deal kindly with everyone* /Φιλοφρονει πασιν/
94- *Do not curse your sons* /Υιοις μη καταρω/
95- *Rule your wife* /Γυναικος αρχε/
96- *Benefit yourself* /Σεαυτον ευ ποιει/
97- *Be courteous* /Ευπροσηγορος γινου/
98- *Give a timely response* /Αποκρινου εν καιρω/
99- *Struggle with glory* /Πονει μετ ευκλειας/
100- *Act without repenting* /Πραττε αμετανοητως/
101- *Repent of sins* /Αμαρτανων μετανοει/
102- *Control the eye* /Οφθαλμοθ κρατει/
103- *Give a timely counsel* /Βουλευου χρονω/
104- *Act quickly* /Πραττε συντομως/
105- *Guard friendship* /Φιλιαν φυλαττε/
106- *Be grateful* /Ευγνωμων γινου/
107- *Pursue harmony* /Ομονοιαν διωκε/
108- *Keep deeply the top secret* /Αρρητον κρυπτε/
109- *Fear ruling* /Το κρατουν φοβου/
110- *Pursue what is profitable* /Το συμφερον θηρω/
111- *Accept due measure* /Καιρον προσδεχου/
112- *Do away with enmities* /Εχθρας διαλυε/
113- *Accept old age* /Γηρας προσδεχου/

114- *Do not boast in might* /Επι ρωμη μη καυχω/
115- *Exercise (religious) silence* /Ευφημιαν ασκει/
116- *Flee enmity* /Απεχθειαν φευγε/
117- *Acquire wealth justly* /Πλουτει δικιως/
118- *Do not abandon honor* /Δοξαν μη λειπε/
119- *Despise evil* /Κακιαν μισει/
120- *Venture into danger prudently* /Κινδυνευε φρονιμως/
121- *Do not tire of learning* /Μανθανων μη καμνε/
122- *Do not stop to be thrifty* /Φειδομενος μη λειπε/
123- *Admire oracles* /Χρησμους θαυμαζε/
124- *Love whom you rear* /Ους τρεφεις αγαπα/
125- *Do not oppose someone absent* /Αποντι μη μαχου/
126- *Respect the elder* /Πρεσβυτερον αιδου/
127- *Teach a youngster* /Νεωτερον διδασκε/
128- *Do not trust wealth* /Πλουτω απιστει/
129- *Respect yourself* /Σεαυτον αιδου/
130- *Do not begin to be insolent* /Μη αρχε υβριζειν/
131- *Crown your ancestors* /Προγονους στεφανου/
132- *Die for your country* /Θνησκε υπερ πατριδος/
133- *Do not be discontented by life* /Τω βιω μη αχθου/
134- *Do not make fun of the dead* /Επι νεκρω μη γελα/
135- *Share the load of the unfortunate* /Ατυχουντι συναχθου/
136- *Gratify without harming* /Χαριζου αβλαβως/
137- *Grieve for no one* /Μη επι παντι λυπου/
138- *Beget from noble routes* /Εξ ευγενων γεννα/
139- *Make promises to no one* /Επαγγελου μηδενι/
140- *Do not wrong the dead* /Φθιμενους μη αδικει/
141- *Be well off as a mortal* /Ευ πασχε ως θνητος/
142- *Do not trust fortune* /Τυχη μη πιστευε/
143- *As a child be well-behaved* /Παις ων κοσμιος ισθι/
144- *As a youth - self-disciplined* /ηβων εγκρατης/
145- *As of middle-age - just* /μεσος δικαιος/
146- *As an old man - sensible* /πρεσβυτης ευλογος/
147- *On reaching the end - without sorrow* /τελευτων αλυπος/

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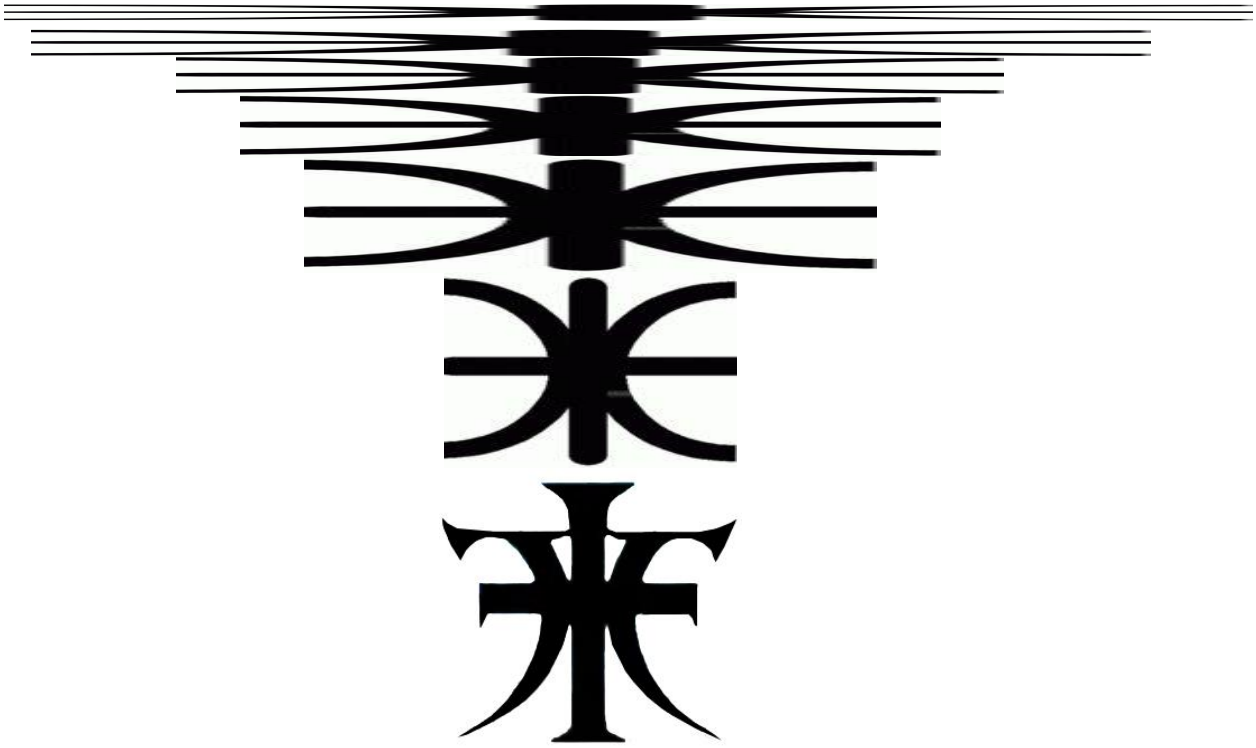

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